

NEW



MY BELOVED
PROPHET
SALL-ALLAHU 'ALAIHI WA SALLAM

"WE SENT THEE AS A MERCY, AS A BLESSING FOR BEINGS."

ANBIYA SURA: 107

My Beloved Prophet

(sall-Allahu 'alaihi wa sallam)



Prof. Dr. Ramazan Ayvallı

Masjid an-Nabawî - Medîna al-Munawwara



“Every Prophet (salawâtullâhi ta’âlâ ‘alaihim ajma’în), in His time and place, is superior to all of His people in every respect. But Muhammad ‘alaihis-salâm is the superior of all of the creatures which had come and will come to the world, from the day the world was created to the day the world will end. No one in no way is superior to Him. That is not a hard thing. He, Who does as He wishes and Who creates as He wants, created Him so. No one has enough power to praise Him. And no one has the strength to criticize Him.”

Sayyid Abdulhakîm Arvâsî

(kaddesallahu ta’âlâ sirrehul’azîz)

The tenured Professor at the Madrasa-tul-mutahassisîn



MY BELOVED PROPHET (sall-Allahu ‘alaihi wa sallam)

My Beloved Prophet

(sall-Allahu ‘alaihi wa sallam)

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INTRODUCTION

May hamd (praise and gratitude) be to Allahu ta’âlâ, Who creates everything and holds every being in existence, and protects all from terror.

May all salât (prayers) and salâm be upon His beloved Prophet Muhammad ‘alaihis-salâm, who is in every respect the most beautiful and the most exalted of all mankind. May salât and salâm be upon His Âl (family) and relatives, who radiate knowledge, wisdom and good ethics. May salât and salâm also be upon all His Ashâb¹(radiy-Allahu ta’âlâ ‘anhum/ May Allahu ta’âlâ be pleased with them), who have become the most precious of people by seeing His beautiful face that heals souls and hearing His valuable words, and upon those who love and follow them.

Allahu ta’âlâ, having mercy upon all people on the earth, creates and sends useful things to them. In the next world (âkhirat), He² will grant His forgiveness on those Muslims who are to go to Jahannam (Hell) and put them into Jannah (Paradise). Muhammad ‘alaihis-salâm is a Nabî³, Rasûl (Messenger) and Habîb (Beloved) of Allahu ta’âlâ. He is mankind’s sayyid (master). Those who believe and follow the path of such a blessed Prophet is certainly the greatest of ummats.

Janâb al-Haqq pitied us and made us attain His greatest blessing, that is, being one of His (Muhammad ‘alaihis-salâm’s) ummat⁴. He clearly stated that we must adapt ourselves to Him and follow Him. It is less than sufficient, however much we make hamd to Him and thank Him for this immense blessing.

Allahu ta’âlâ created the blessed nûr (light) of our Master Sarwar al-âlam (Master of worlds) Muhammad (sall-Allahu ‘alaihi wa sallam) before He created anything. In the Qur’ân al-karîm, addressing our Master, the Prophet, it is said, “We sent thee as a mercy, as a blessing for beings.” (Sûrah al-Anbiyâ: 107) In a hadîth al-qudsî⁵, it was said, “Were it not for thee, I would not have created anything!”

The real tenet of îmân (belief) is, “Al-hubbu fillâh and bughdu fillâh,” that is, to love Allahu ta’âlâ’s loved ones and dislike His enemies. Without hubbu fillâh and bughdu fillâh, no ibâdat (act of worship) will be accepted. Therefore, it is fard (obligatory) to love the Master of the worlds, and we have been ordered to place His love in our hearts and adorn ourselves with His beautiful akhlâq (moral qualities).

“To continue this love, books have been and being written for centuries, which talk about the life of our Master, the Prophet. For flooding our hearts with his love, after making long examinations from the books of the Ahl as-Sunnat scholars, we have tried to write the blessed life of our Master Rasulullah. May Allah be pleased with everyone who worked on this.”

May Janâb al-Haqq fill our hearts with the love of our Master, the Prophet and keep us on the path informed by Ahl as-sunnat scholars! Âmîn.

Prof. Dr. Ramazan Ayvalli

¹ The Companions of our Prophet.

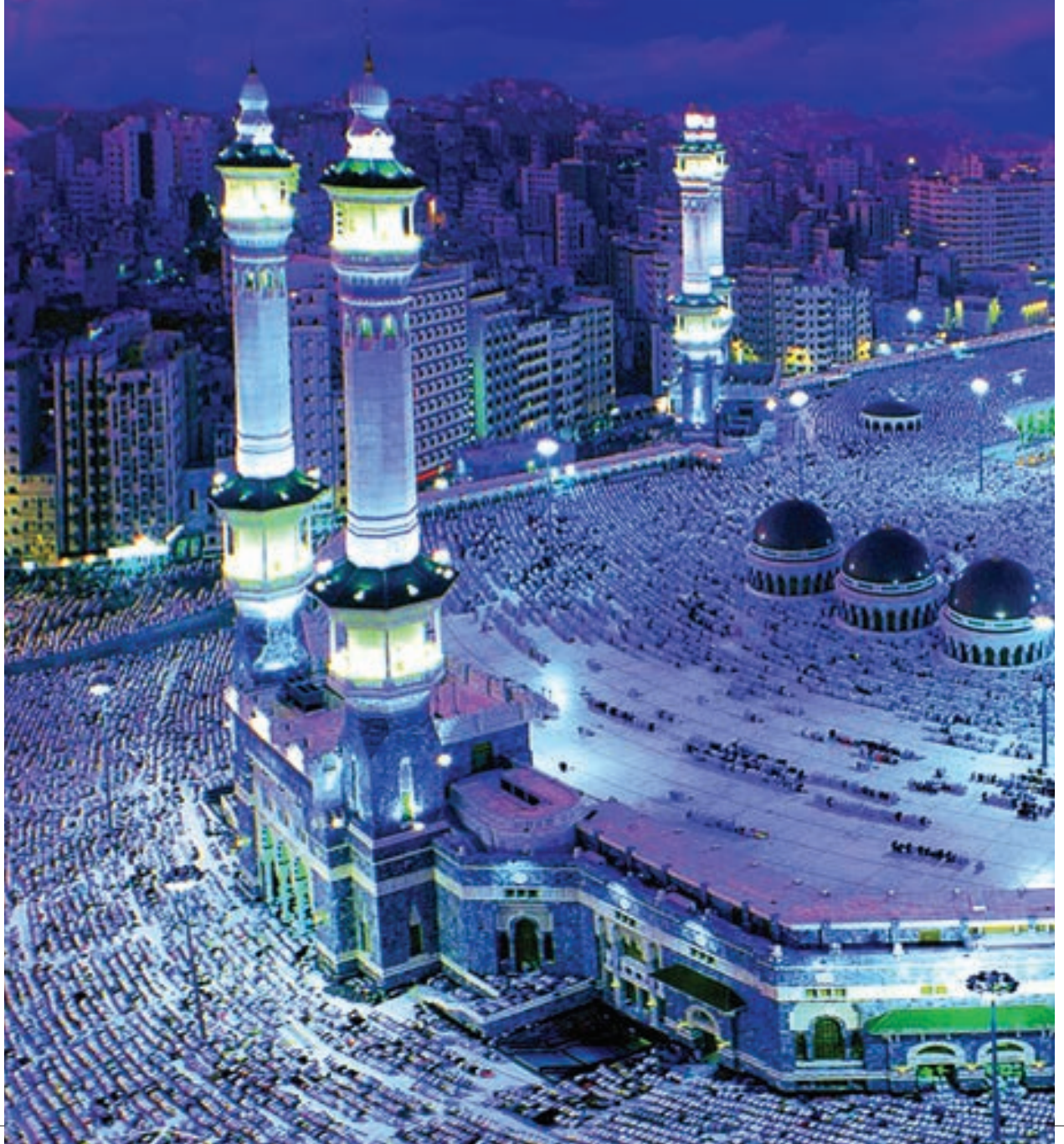
² Although we use the pronoun He for Allahu ta’âlâ in this book, Allahu ta’âlâ is not a male or a female. It is because there is no genderless pronoun in English.

³ A prophet who did not bring a new religion but invited people to the previous religion is called a “Nabî”.

⁴ The community, the body of believers of a prophet.

⁵ A hadîth al-qudsî is meanings inspired into Muhammad ‘alaihis-salâm’s heart by Allahu ta’âlâ. The words belonged to Him; the meanings are from Allah. Those aren’t âyats.

**Kâ'ba al-Mu'azzama and Masjid al-Harâm
Mecca al-Muqarrama**





Arabian Peninsula (6th century AD)



Assalâtu wassalâmu 'alaika, O Rasûlullah!
Assalâtu wassalâmu 'alaika, O Habîballah!
Assalâtu wassalâmu 'alaika, O Sayyidal-awwalina wal-âkhirîn.



OUR MASTER, THE PROPHET THE SULTÂN OF THE UNIVERSE

*“Were it not for
thee, I would not
have created
anything!”*

Hadîth al-qudsî

Muhammad ‘alaihis-salâm is Allahu ta‘âlâ’s habîb (beloved); He is in every respect the most beautiful and the most exalted of all mankind and other creatures that have ever lived. He is the one exalted by Allahu ta‘âlâ and the last and most superior prophet whom Allahu ta‘âlâ sent for all humans and jinns.

He was sent as a mercy for the entire universe, and everything has been created for the sake of Him. His blessed name is **Muhammad** (‘alaihis-salâm), which means ‘the one who is praised repeatedly, who is praised much’. He also has other blessed names such as **Ahmad, Mahmûd, Mustafâ**. His father’s name is Abdullah. Rasûl al-akram (sall-Allahu ‘alaihi wa sallam) was born **53 (AD 51) years before the Hegira, on the twelfth of the month of Rabî’ul-awwal, on a Monday night** towards morning, **in Mecca**. Historians say that day coincides with the twentieth of April in the year AD 571.

A few months before His birth, His father Abdullah, and **at six years of age**, His mother Âmina passed away. For this reason, our Master, the Prophet was also called “**Durr al-Yatîm**” (the great, unique and most precious pearl in the nacre of the universe). **Until eight years of age**, He stayed with His grandfather Abdulmuttalib, and after His grandfather’s death, He stayed with His uncle Abû Tâlib. When He was **twenty-five years old**, He married our mother Khadîja-tul-Kubrâ. His first son’s name from her was Qâsim. Among Arabs, it was customary to be called as the father of the first son. Therefore, He was called “**Abul-Qâsim,**” that is, the father of Qâsim.

When He was **forty years old**, He was informed by Allahu ta‘âlâ that He is the Prophet for all human beings and jinns. After three years, He began to invite everyone to the belief. **At the age of fifty-two**, the Mi‘râj⁶ happened. When He was **fifty-three (AD 51) years old**, He migrated to **Medîna from Mecca** in AD 622. He went to war **twenty-seven times**; He fought as a soldier in nine of them, and He was the commander-in-chief in the rest. He passed away before noon on Monday, Rabî’ul-awwal 12th, 11 H. (AD 632), when He was **63 (61 in AD) years old in Medîna al-munawwara** (The lighted city).

Although Allahu ta‘âlâ addressed all the prophets with their names, He praised Him by calling Him “**My Habîb**”. In an âyat al-karîma (verse of the Qur’ân), He said, in maal⁷, “**We sent thee as a mercy, as a blessing for beings**”⁸ and in a hadîth qudsî, “**Were it not for thee, I would not have created anything!**”⁹

⁶ The Prophet’s (sall-Allahu ‘alaihi wa sallam) ascent to Heaven.

⁷ Maal is explanation of the meanings of âyat al-karîmas done by Islâmic scholars. When an âyat is expressed word for word in any foreign language, it is called a translation. Âyat al-karîmas cannot be translated into concise and proper forms. Islâmic scholars tried to explain âyat al-karîmas by using long tafsîrs, not by translating.

⁸ Sûrah al-Anbiyâ: 21/107.

⁹ Suyutî, al-Laâli’l-masnûa, I, 272; Ajlûnî, Kashf-ul-hafâ, II, 164.

As Sayyid Abdulhakîm Arvâsî has said, “Every Prophet, in His time and place, is superior to all of His people in every respect. But our Prophet Muhammad ‘alaihis-salâm is the highest of all of the creatures that have come and will come to the world from the day the world was created to the day the world will end. No one in no way is superior to Him. Janâb al-Haqq created Him so.”

The creation of His blessed nûr (light)

Allahu ta’âlâ, before everything, that is before He created anything, created the blessed nûr of our beloved Prophet Muhammad ‘alaihis-salâm. Most of our scholars of Tafsîr (interpretation of the Qur’ân), and Hadîth (sayings of the Prophet ‘alaihis-salâm) have stated, “Janâb al-Haqq created an ethereal and great substance from His nûr. From that substance, He created the entire universe. This substance is called ‘**Nûr al-Muhammadi**’. The beginning and source of all souls and objects is that substance.”

One day, Jâbir ibn Abdullah, one of the Ashâb al-kirâm, asked, “O Rasûlullah! What did Allahu ta’âlâ create before everything?” He answered, “**He created your Prophet’s, that is my, nûr from His own nûr, before everything. There was no Lawh, Pen, Jannah, Jahannam, angel, samâwât (the skies), ard (the earth), the sun, the moon, humans nor jinns then.**”

When Âdam ‘alaihis-salâm’s blessed heart and body were created, Nûr al-Muhammadi was put between His two eye-brows. When His soul was given to Him, Âdam ‘alaihis-salâm noticed that there was a nûr, shining like the polestar, on His forehead.

When Âdam ‘alaihis-salâm was created, He understood, through inspiration, that Janâb al-Haqq was addressing Him as **Abû Muhammad**, that is, father of Muhammad. He asked, “**O my Rabb! Why did you give me the name of Abû Muhammad?**” Allahu ta’âlâ told Him, “**O Âdam! Raise your head!**” When Âdam ‘alaihis-salâm raised His head, He saw the name **Ahmad**, written from nûr, of our beloved Prophet (sall-Allahu ‘alaihi wa sallam) on the Arsh al-a’lâ¹⁰. Then, He asked, “**O my Rabb! Who is this?**” Allahu ta’âlâ said, “**This is a prophet from your descendants. His name is Ahmad in the skies, Muhammad on the Earth. Were it not for Him, I would not have created you. Nor the earth and the heavens.**”¹¹

Transfer of His nûr through pure foreheads to pure foreheads

When Âdam ‘alaihis-salâm was created, our beloved Prophet Muhammad ‘alaihis-salâm’s blessed nûr was put on His forehead. That nûr started shining on His forehead. As it is written in “**Tafsîr al-Mazharî**”; since Âdam ‘alaihis-salâm, this nûr passed from chaste fathers to chaste mothers and reached our Master, the Prophet. Allahu ta’âlâ declared this in an âyat al-karîma¹²:

¹⁰ The end of matter bordering the seven skies and the Kursî, which is outside the seventh sky and inside the Arsh.

¹¹ Ibn Asâkir, Târikh Dimashq, VII, 437; Haythamî, Majmâ’uz-Zawâid, VIII, 198; Shamsaddîn Shâmî, Subulu’l-Hudâ, I, 85.

¹² A verse of the Qur’ân al-karîm.





“You, that is, your nûr has reached you after having always been transferred from one prostrating (making sajda) person to another.”¹³

It is declared in a hadîth ash-sharîf, **“Allahu ta’âlâ created humans. He made me from the best of humans. Then He picked the best of these humans (in Arabia). He made me from them. Then, choosing the best of homes, the best of families, He created me from them. Therefore, my soul and body are the best of creatures. My lineage, ancestors are the best of mankind.”**

It is declared in another hadîth ash-sharîf, **“Allahu ta’âlâ created everything out of nothing. Of all things, He liked human beings and made them valuable. Of mankind, He made those whom He selected settle in Arabia. And of the distinguished in Arabia; He chose me. He placed me among the distinguished, the best of the people of every age. Therefore, those who love the ones in Arabia who are obedient to me, love them for my sake. Those who are hostile towards them are hostile towards me.”**

*“You, that is,
your nûr has
reached you after
having always
been transferred
from one
prostrating
(making sajda)
person to
another.”*

As-Shu’arâ’: 219

*Haqq ta’âlâ created Âdam,
Adorned the worlds with Âdam.*

*Allah ordered the angels to make sajda to Âdam,
He generously granted many blessings to Him.*

*He put Mustafâ’s nûr to His forehead,
Said, know that this is the nûr of my beloved.*

*That nûr settled on His forehead,
For ages, with Him, it stayed.*

*Know that, then, it passed on the forehead of Hawwa (Eva),
It stayed with her, too, for many months and years.*

*Shîs was born, it passed to Him, the nûr,
On His forehead, manifested the nûr.*

*It reached Ibrâhîm and Ismâ’îl too,
The word would be long if I said the rest to you.*

*In this way, chained and joined,
Until to Mustafâ, it reached.*

*For the mercy for the worlds has come,
It reached Him, stayed with Him.*

*If you want to escape the fire,
Say as-salât with love and fervor.*

¹³ Sûrah ash-Shu’arâ’, 26/219; Turkish book Tam Ilmihâl Se’âdet-i ebediyye, 387; Endless Bliss, I, 255.

A nûr shone on the forehead of Âdam ‘alaihis-salâm, the first human, who was created because He bore a mote of Muhammad ‘alaihis-salâm. This mote was passed on to Hadrat Hawwa and from her to Hadrat Shîs, thus passing from chaste men to chaste women and from chaste women to chaste men. The nûr of Muhammad ‘alaihis-salâm passed from pure foreheads to pure foreheads together with the mote.

Whenever the angels looked at Âdam ‘alaihis-salâm, they would see the nûr of Muhammad ‘alaihis-salâm, and they would make istighfâr (asking forgiveness) for Âdam ‘alaihis-salâm.

When He was about to die, Âdam ‘alaihis-salâm said to His son, Shîs ‘alaihis-salâm, **“My son! This nûr shining on your forehead is the nûr of Hadrat Muhammad, the Last Prophet. Deliver this nûr to pure and chaste ladies, who believe in Allah, and tell your son to do so in your last request!”**

Up to Muhammad ‘alaihis-salâm, all fathers told their sons to do so. Each of them fulfilled this will by marrying the noblest, the most chaste girl.

The nûr, passing through the foreheads of these pure men and women, reached its owner. If one of Rasûlullah’s grandfathers had had two sons or if a tribe had divided into two branches, our Prophet Muhammad ‘alaihis-salâm’s nûr would be on the best side. In each century, the person who was His grandfather was evident by the nûr on his forehead. There was a distinguished race carrying His nûr; in each century, the face of a person of this race was very beautiful and very bright. With this nûr, he was distinct among his brothers, and the tribe he belonged to was more exalted and more honourable than other tribes.”¹⁴

In one of His hadîth ash-sharîfs, our Master, the Prophet said, **“None of my grandfathers committed fornication. Allahu ta’âlâ made me from virtuous and good fathers and pure mothers. If one of my grandfathers had had two sons, I would be in the most auspicious, the best of these.”**

This nûr, transferred from son to son since Âdam ‘alaihis-salâm, reached Târûh and passed from him to His son Ibrâhîm, then to His son Ismâ’îl ‘alaihis-salâm. This nûr shone on His forehead like the sun, then transferred to one of His sons, Adnân, from him to Ma’âdd, from him to Nizâr. When Nizâr was born, his father Ma’âdd, being pleased to see the nûr on his son’s forehead, gave a feast and said, “This feast is only a little thing for such a son,” thus causing his name to remain as Nizâr, meaning a little thing. After him, the nûr successively transferred until it reached its real owner, our beloved Prophet Khâtam al-anbiyâ Muhammad ‘alaihis-salâm.

Our Master, the Prophet said in a hadîth ash-sharîf, **“I am Muhammad, the son of Abdullah, Abdulmuttalib (Shayba), Hâshim (Amr), Abd al-Manâf (Mugîra), Qusayy (Zayd), Kilâb, Murra, Ka’b, Luwayy, Ghâlib, Fihr, Mâlik, Nadr, Kinâna, Khuzayma, Mudrika (Âmir), Ilyâs, Mudar, Nizâr, Me’add, Adnân. Whenever my lineage separated to two, certainly Allahu ta’âlâ placed me on the best side...”**¹⁵

In another hadîth ash-sharîf, He said, **“Of the descendants of Ibrâhîm, Allahu ta’âlâ selected Ismâ’îl. And of the descendants of Ismâ’îl, He**

¹⁴ Qâdî Iyâd, Shifâ ash-sharîf, s.82.

¹⁵ Ibn Sa’d, at-Tabaqât, I, 55-56.





selected the Kinâna Family. And of the descendants of Kinâna, He selected the Quraysh Family. And of the descendants of Quraysh, He selected the Hâshim Family. And of the descendants of Hâshim, He selected the Abdumuttalib Family. And among them He chose me.”¹⁶

The honourable lineage of our Master, the Prophet until Adnân:

Muhammad ‘alaihis-salâm
Abdullah
Abdumuttalib (Shayba)
Hâshim (Amr)
Abd al-Manâf (Mugîra)
Qusayy (Zayd)
Kilâb
Murra
Kâ’b
Luwayy
Ghâlib
Fihr
Mâlik
Nadr
Kinâna
Khuzayma
Mudrika (Âmir)
Ilyâs
Mudar
Nizâr
Me’add
Adnân

“My son! This nûr shining on your forehead is the nûr of Hadrat Muhammad, the Last Prophet. Deliver this nûr to pure and chaste ladies, who believe in Allah, and tell your son to do so in your last request!”
Âdam
‘alaihis-salâm

Hadrat Abdumuttalib, His grandfather

Our Master, the Prophet (sall-Allahu ‘alaihi wa sallam) is from the sons of Hâshim (Hâshim Family) of the Quraysh tribe. His father is **Abdullah**. Abdullah’s father is Shayba. Shayba, the grandfather of our Prophet, was born in Medîna. Shayba was a child when his father, Hâshim, passed away. One day, he was practicing archery with his friends in front of his maternal uncle’s home. Adults, who were watching them, seeing the nûr on Shayba’s forehead, conjectured that he was the son of an honourable person and admired him. When the turn to

¹⁶ Ibn Sa’d, at-Tabaqât, I, 20; Hanbal, Al-Musnad, 4, 107; Tirmidhî, as-Sunan, 5, 583.

shoot arrow was Shayba's, he stretched his bow and sent the arrow. When the arrow hit the target, he said in excitement, **"I am the son of Hâshim. Of course, my arrow will hit its target."** They understood from his words that he was the son of Hâshim of Mecca. Hâshim had already died before this.

A person of the Abd al-Manâf Family, when he returned to Mecca, told Hâshim's brother Muttalib, **"Your nephew Shayba, who is in Medîna, is a very clever child. There is a nûr also on his forehead, which everyone admires. Is it right to let such a valuable child away from you?"** Thus, Muttalib went to Medîna immediately and brought his nephew Shayba to Mecca. He would say, **"He is my slave"** to people who asked who this child was. After that, Shayba's name was called Abdulmuttalib, which means slave of Muttalib.¹⁷

Abdulmuttalib stayed with his uncle Muttalib until he passed away. His blessed body gave an odor of musk. On his forehead, the nûr of Allahu ta'âlâ's habîb Muhammad 'alaihi-salâm shone; it would radiate benefactions and blessings. Whenever there were scarcity and no rain, Meccans would bring him to the Mount of Thabir and beg him to pray to Allahu ta'âlâ. He would not refuse anyone and would pray to Allahu ta'âlâ for rain. Allahu ta'âlâ would accept his prayer for the sake of the nûr of our beloved Prophet and sent ample rain. Thus, the value and credibility of Abdulmuttalib increased day by day. Meccans chose him as their leader. No one who disobeyed him and those who were obedient to him found ease. The rulers of that time also appreciated Abdulmuttalib's virtue and greatness. Only the Iranian Shah who envied him and bore enmity against him openly and covertly.

Abdulmuttalib was hanîf; that is, he was Muslim. He was in one of his ancestors, Ibrâhîm 'alaihi-salâm's¹⁸ religion, who was on the tawhîd path, believed in Allah's existence and His oneness, who didn't think of anything but Him and who was hanîf. For this reason, he never worshipped idols and did not even go near them. Around the Kâ'ba, he would pray to and worship Allahu ta'âlâ.

Zamzam

One day, in his dream, a person said, **"O Abdulmuttalib! Get up and dig the Tayyiba"**. The next day he said, **"Get up, dig the Barra!"** On the third day, again, the same person ordered, **"Get up, dig the Madnûna!"** The dreams didn't stop. On the fourth day, when the same person said, **"O Abdulmuttalib! Get up, dig the Zamzam well!"** Abdulmuttalib asked, **"What is Zamzam? Where is the well?"** That person said, **"Zamzam is a water that never lessens, and it is not possible to reach the bottom of it. It is enough for the pilgrims who come from all around the world. It has its source from where Jabrâîl 'alaihi-salâm struck his wing. It is the water, which Allahu ta'âlâ created for Ismâ'îl 'alaihi-salâm. It satiates the thirsty. It fills the hungry, heals the ill. I will tell you its place. When people make sacrifices, they throw the remnants somewhere. When you are there, a**

¹⁷ Ibn Sa'd, at-Tabaqât, I, 82.

¹⁸ Ibrâhîm 'alaihi-salâm was neither a Jew nor a Christian. He was a Muslim who was a Hanîf (a person with the right belief) wholly devoted and surrendered to Allahu ta'âlâ. He was not among those who associate others with Allah in His divinity. Âl-i 'Imrân: 3/67





Zamzam Well

Zamzam well was across from the Hajar al-Aswad corner in the Masjid-ul harâm. It had a stone bracelet. Its floor was marble and sloped towards the walls. Abdulhamid Han I had the well built so that water wouldn't leak. This beautiful artifact, which was a precious historical relic, was demolished by the Wahhâbî Saudi government in 1963. They took the rim of the well and a few meters around it, some meters under the ground. After that, they covered it entirely and installed marble. Now, the well can't be seen.

crow with a red beak will come. It will scrape the earth with its beak. You will also see an ant nest where the crow scratches. That's where the Zamzam is.”¹⁹

In the morning, Abdulmuttalib, together with his son Hârith, went to the Kâ’ba and started waiting with anticipation. At one point, as it was said in the dream, a crow with a red beak came and perched on a pit and started hitting the earth with its beak. An ant nest appeared. Abdulmuttalib and his son immediately started digging. After a while, the entrance of the well was seen. When Abdulmuttalib saw that, he started saying takbir; **“Allahu akbar, Allahu akbar!”**

The Qurayshis, who were watching the unearthing of the well since the beginning, said to him, **“O Abdulmuttalib! This is the well of our father, Ismâ’îl. We also have a right to it. You should make us partners in this job.”** Abdulmuttalib rejected this immediately and replied, **“No! This job is a duty which has been bestowed only on me”**. Upon this, the Qurayshis said, **“You are alone. You also don’t have anybody but a son. It is not possible for you to overcome us.”**

He was deep in sorrow because they were shaming him for having no one. He lifted his hands to the skies and begged to Allahu ta’âlâ, **“O my Rabb! Grant me ten sons. If you accept my prayer, I will sacrifice one of them at the Kâ’ba.”²⁰**

Abdulmuttalib thought this digging would become dangerous and might end up in fierce fights. So, he stopped digging and tried to reach an agreement. He

¹⁹ Ibn Ishâq, as-Sira, s. 2-5; Ibn Hishâm, as-Sira, I, 143; Ibn Sa’d, at-Tabaqât, I, 83-84.

²⁰ Ibn Hishâm, as-Sira, I, 144-145; Ibn Sa’d, at-Tabaqât, I, 88; Tabarî, Târikh I, 128.

“Zamzam fills the hungry and heals the ill.”

**Hadîth
ash-sharîf**

demanded arbitration. In the end, they decided that a soothsayer in Damascus would find a solution. With a group of the notables of the Quraysh, they went on the journey. The caravan became unable to move because of the scarcity of water and high temperature. Although their only wish was to find water, it was not possible in the middle of the desert.

When everyone had lost hope, Abdulmuttalib shouted, **“Come! Come! Gather! I have found water enough for you and for your animals.”** While Abdulmuttalib, who carried the blessed nûr of Muhammad ‘alaihi-salâm, was looking for water, his camel’s leg had moved a stone, and water appeared. Everyone came running. They drank. After they were satiated, they came to themselves.

The Qurayshîs, feeling ashamed after this generosity of Abdulmuttalib, said, **“O Abdulmuttalib! Now, we have no other word to say against you. You are the most appropriate person to unearth the Zamzam well. We will not dispute with you in this matter again. There is no longer a reason to go to the arbitrator. We are returning home”** and started the journey to Mecca. Abdulmuttalib, for the sake of the nûr shining on his forehead, was bestowed the honourof unearthing the Zamzam well.²¹

The Sacrificial Son

After unearthing the Zamzam well, Abdulmuttalib’s glory and fame increased even more. Years passed. Having accepted his sincere prayer, Janâb al-Haqq granted him even more; ten sons, apart from Hârith and six daughters. The names of these sons were: Qusam, Abû Lahab, Abdulka’be, Hajl, Zubayr, Abû Tâlib, Abdullah, Gaydak, Dirâr and Muqawwim (Hamza and Abbâs were not born yet). His daughters were Safiyya, Âtiqa, Umm al-Hakîm Baydâ, Barra, Umayma and Arwâ. Among his children, Abdulmuttalib loved Abdullah most. Because the nûr on his own forehead had started shining on Abdullah.

One day, in his dream, he was told, **“O Abdulmuttalib! Fulfill your vow!”** In the morning, Abdulmuttalib sacrificed a ram. In the night, in his dream, he was ordered to sacrifice larger than the ram. In the morning, he sacrificed a cow. In his dream, he was ordered, again, **“Sacrifice larger than it.”** He asked what was larger than it. Then it was said, “You had vowed to sacrifice one of your sons if you were bestowed ten sons. Fulfill your vow!”

The following day, Abdulmuttalib gathered his children and told them of the invocation which he made years ago. Then he told his sons that he must sacrifice one of them. None of his sons opposed him. Furthermore, they agreed by saying, **“O our father! Fulfill your vow! You are free to do whatever you want.”** Abdulmuttalib drew lots. The lot was for Abdullah, who was Abdulmuttalib’s most beloved son, and who carried the nûr of Allahu ta’âlâ’s habîb Muhammad ‘alaihi-salâm. Abdulmuttalib staggered for a moment, his eyes welled up. He must keep his promise to Allahu ta’âlâ. He took his knife and his beloved son, Abdullah, and arrived at the Kâ’ba to fulfill his vow to his Rabb. The tearful father made all the preparations for sacrificing Abdullah.

Meanwhile, the notables of the Quraysh were following the event in

²¹ Ibn Hishâm, as-Sira, I, 144-145; Ibn Sa’d, at-Tabaqât, I, 81-88.





astonishment. Among them, the maternal uncle of Abdullah said, **“O Abdulmuttalib! Stop! We never consent to your killing your son. If you do that, it will be a custom among Qurayshīs. Everyone will vow his son for sacrifice and cut him. Don’t set an example for that. Attain your Rabb’s contentment in a different manner.”** Then he suggested, **“Ask a soothsayer so that he will find you a solution.”**

“I am the son of the two sacrifices.”

Hadīth ash-sharīf

Upon these words, Abdulmuttalib went to a clairvoyant named Kutba (or Sadjak) who was in Khaybar. He told him about the situation. The clairvoyant asked, **“What is the ransom of a person among you?”** When he received the reply as ten camels, he said, **“Draw lots between the camels and your son. If the lot is for your son, increase the ransom by ten camels and continue to draw the lots until the lot is for the camels.”**

Abdulmuttalib returned to Mecca immediately and did as the soothsayer said. He drew lots by increasing camels in intervals of ten camels. Each time the lot was for Abdullah. But when the number of camels reached one hundred, the lot was for the camels. As a precaution, he drew lots two more times. Both of them were for the camels. Abdulmuttalib sacrificed the camels by saying, **“Allahu Akbar! Allahu Akbar!”** He and his sons did not take anything from the meat. He distributed all the meat among the poor.²²

From the time of Âdam ‘alaihis-salâm, there was also the incident of Ismâ’îl ‘alaihis-salâm’s sacrifice. Since His lineage reaches Ismâ’îl ‘alaihis-salâm, our Master, the Prophet said, **“I am the son of the two sacrifices.”**²³

His Father, Hadrat Abdullah

When Abdullah, who carried the nûr of our Prophet Muhammad ‘alaihis-salâm, the Master of both worlds, was born, the people of the book (unbelievers with a heavenly book - Jews and Christians) informed each other that **“The father of the Prophet of the last of time (Âkhirzamân) was born in Mecca.”**

The sons of Isrâel had a woven woolen jubba that had belonged to Prophet Yahyâ (John) ‘alaihis-salâm. He was wearing it when He was martyred, and His blessed blood was on it. In their books, it was stated, **“Whenever this blood is renewed and starts dripping, the father of the prophet of âkhirzamân (the last of time) has been born.”** So, the people of the book, having seen this sign, understood that Abdullah was born. Although they were envious and tried to kill him many times, Allahu ta’âlâ protected Abdullah for the sake of the nûr on his forehead.

When Abdullah reached the age of puberty, he became a distinguished person with his good ethics and his handsomeness. Especially when he turned eighteen, his beauty became legendary. The nûr on his forehead shone like the sun; girls who saw this couldn’t help but fall for him. His beauty and fame went as far

²² Ibn Ishâq, Sîrat ar-Rasûl, 10-17; Ibn Hishâm, as-Sira, I, 151-154; Ibn Sa’d, at-Tabaqât, I, 88-94.

²³ Ibn Ishâq, Sîrat ar-Rasûl, s. 10-18; Hâkim, al-Mustadrak, II, 604, 609; Ajlûnî, Kashf-ul-hafâ, I, 199, 230.

as Egypt. From near and far, people began competing with each other to marry their daughters to him. Many rulers came to Abdulmuttalib and offered their daughters for his son. They told him that they would make every sacrifice for this. Like so, around two hundred girls came to Mecca and proposed to marry Abdullah. But Abdulmuttalib rejected each of them in an appropriate manner.

Because Abdulmuttalib was looking for the most polite, noble and beautiful girl who was hanif, that is Muslim and devoted to the religion of their forefathers, which they followed since the time of Ibrâhîm ‘alaihis-salâm.

When the sons of Isrâel understood that the Prophet of âkhir zamân, who was written in their book, would not be of their nation, out of envy, they vowed to kill Abdullah. They sent seventy armed men to Mecca for this. These people started to wait for an opportunity. Finally, when Abdullah went out of the city, while they thought that no one would see them, they drew their swords and attacked Abdullah. That day, by hikmat al-ilâhi²⁴, Wahb ibn Abd al-Manâf, who was one of the relatives of Abdullah, with several of his friends, went hunting. At that moment, they saw the sons of Isrâel who attacked Abdullah. They decided to help Abdullah because he was their relative. But the opponents were too many. It was clear that they would be defeated. Finally, they decided to try to advise them. When they got close to them, they saw many horsemen with swords, who didn't look like anyone of this earth, who came very quickly, attacked the sons of Isrâel and killed all of them and disappeared. Wahb was shocked and understood that Abdullah was protected by Allahu ta'âlâ and his value before Him.

When he came to his house, he told the situation to his wife. Both of them decided that the equal of their daughter was Abdullah and agreed to give their daughter Âmina to him as a wife.

Abdulmuttalib had heard the beauty, chastity and piousness of Âmina, who was the daughter of the Banî Zuhra tribe's elder, Wahb. They were also relatives, and their lineage joined several generations ago. He went to Wahb's home to take this girl as a wife to his son Abdullah. When he asked Wahb's daughter for his son Abdullah, Wahb said, **“O son of my uncle! We have received this offer before you”** and told him the incident which he saw and added, **“Âmina's mother saw a dream. She said, a nûr entered our house; it illuminated the earth and the skies. Also, I saw our grandfather Ibrâhîm ‘alaihis-salâm in my dream tonight. He said, ‘I married Abdullah, son of Abdulmuttalib and your daughter Âmina. You accept it too.’ I have been under the influence of this dream since this morning. I was wondering when you would come.”** When he heard these words, Abdulmuttalib said, **“Allahu Akbar! Allahu Akbar!”**

In the end, his son Abdullah who was eighteen and Wahb's daughter Âmina who was fourteen, married. There are other narrations too about the marriage of Âmina and Abdullah.²⁵

²⁴ Divine causes. What Allahu ta'âlâ decides to be good. Allah's hikmat, wisdom.

²⁵ Ibn Ishâq, as-Sira, 119-124; Ibn Hishâm, as-Sira, I, 232-233; Ibn Sa'd, at-Tabaqât, I, 94-95.





His blessed nûr transferring to His mother

When the blessed nûr of our Master Sarwar al-âlam (sall-Allahu ‘alaihi wa sallam) passed to His mother, wild animals gave the good news to each other by saying, **“The Master of the world honouring the earth is near; He is the amîn²⁶ of the earth, the sun of the time.”** That night, all the idols in the Kâ’ba fell face down to the ground. Shaytans (devils) were left powerless and unable to do their deeds. Angels dismantled Iblîs’ (shaytans’ leader) throne, threw it in the sea, and they punished Iblîs for forty days. Then he escaped, climbed to Jabal (Mount) Abû Qubais and gave a fierce cry. All of Iblîs’ army who heard his cry gathered around him. He said to them, “Oh, you wretched. Muhammad ‘alaihis-salâm’s birth is near. From now on Lât and Uzzâ won’t be worshipped. The nûr of tawhîd will spread to the whole universe.” That night all sorcerers and soothsayers became incapable at their jobs. Prophecy ended. Sorcery was inefficient. That night the ones on earth heard a voice from the skies, “It’s about time for the prophet of last of time to come with thousands of blessings and benefactions.”

During those times, there was a famine in Mecca. It hadn’t rained for years. There were no green leaves on the trees and no sign of harvest. People fell on hard times and did not know what to do. After the nûr of our beloved Prophet passed to Hadrat Âmina from Hadrat Abdullah, so much rain fell, and so many crops were produced that that year was named as **the year of abundance**. Hadrat Âmina did not suffer any trouble for nine months while she was pregnant with our Prophet.

When our mother Âmina was pregnant, her husband Abdullah had gone to Damascus for trade. During his return, he became ill. He passed away with his maternal uncles, sons of Najjâr beside him, at the age of eighteen or twenty-five in **Dâr-un-nâbigha**, near Medîna.²⁷ When this news reached Mecca, the entire city was filled with grief.²⁸

Abdullah ibn Abbâs (radiy-Allahu ‘anhumâ), one of Ashâb al-kirâm reported, **“When our Master, the Prophet’s father Abdullah died before his son’s birth, angels said, ‘O our Rabb! Your Rasûl has become orphaned.’ Allahu ta’âlâ declared, ‘I am His protector and helper.’”**

Lady Âmina was devastated when her husband passed away. She recounted his death in a poem:

*At the most unexpected time, his death took him,
Though he was very generous and gracious.*

*“When our Master,
the Prophet’s
father Abdullah
died before his
son’s birth, angels
said, ‘O our Rabb!
Your Rasûl has
become
orphaned.”*

**Abdullah
ibn Abbâs
(radiy-Alla-
hu ‘anhumâ)**

²⁶ Most trustworthy, most reliable.

²⁷ Ibn Sa’d, at-Tabaqât, I, 99; Balâzûrî, Ansâbu’l-ashrâf, I, 92.

²⁸ 17 Ibn Sa’d, at-Tabaqât, I, 99-100.

The incident of the elephant





The incident of the elephant

There were two months left until Rasûl al-akram's (sall-Allahu ‘alaihi wa sallam) birth. Meanwhile, the incident of the elephant occurred. Kingdom of Abyssinia's Yemen governor, Abraha, wanting to prevent masses of people from far and near visiting Kâ'ba, had a big church built, named "Kulays" in Sana'a with the help of the Eastern Roman Emperor. He wanted people to visit this church. But Arabs did not pay any respect to the church, for they have been visiting Kâ'ba since ancient times. They took it as an insult. One of them even defiled the church.

This event made Abraha angry, and he decided to demolish the Kâ'ba. He prepared a big army for this purpose and headed to Mecca. When Abraha's army got close to Mecca, they started looting Quraysh's properties. They seized two hundred of Abdulmuttalib's camels. Abdulmuttalib went to Abraha and asked for his camels back. Abraha said, "I came here to demolish your holy Kâ'ba. But you don't want to protect it and only want you camels?"

Abdulmuttalib said, **"I am the owner of these camels. Kâ'ba has its owner too. He will protect it."** Abraha said, "There is no one to protect it from me!" and gave Abdulmuttalib his camels back. Then, he ordered his army to march towards Mecca. In Abraha's army, there was an elephant called **"Mahmûda"**. It was believed that when it walked in front of the army, they would be victorious.

Nukayl ibn Lebîb, one of Abraha's guides, leaned down to the great elephant's ear and said, "O Mahmûda, the house you are heading to destroy is Allahu ta'âlâ's house. Kneel now! Don't go any farther! Or you will perish!". When Abraha marched towards the Kâ'ba, this elephant kneeled and wouldn't walk. However, when it was turned towards Yemen, it would run.

Thus, Abraha's army couldn't approach and attack Mecca. Allahu ta'âlâ sent a flock of mountain swallows, called **Abâbîl**, over them. Each of these birds was carrying three stones as big as chickpea or lentil, one in their beaks and two in their feet. They released them on Abraha's army. The stones were going through the soldiers horizontally, piercing them from head to toe. Each soldier targeted by a stone died immediately. As it was declared in the âyat al-karîma, the army became like a gnawed at grain crop. When he saw this situation, Abraha wanted to run away. But he could not. The real target of the stones was him. And they hit the target. The more he ran away, the more his flesh fell off in pieces, and he died.

This incident was narrated in the Sûrah al-Fîl of the Qur'ân al-karîm, in maal:

"(O My Rasûl!) Have you not seen how your Rabb dealt with the owners of the Elephants (Abraha's army, equipped with elephants, who wanted to demolish the Kâ'ba)? Did He not cause their stratagem (to demolish the Kâ'ba) to miscarry? He sent birds in flocks against them. Each of the birds hurled stones, made from mud and hardened in the fire, down upon them. Finally, Allahu ta'âlâ destroyed them as if they were moth-eaten grain crops. (He made them like grain crops, eaten and cut by worms.)"²⁹

²⁹ Ibn Ishâq, Sîrat ar-Rasûl, 38-44; Ibn Hishâm, as-Sira, I, 43-56; Ibn Sa'd, at-Tabaqât, I, 55-56, 92, 108; Suhaylî, Rawzu'l-unf, I, 269-270.

Culture Centres in Arabia and Its Vicinity





GLAD TIDINGS

The fact that our beloved Prophet Muhammad ‘alaihis-salâm would come had been communicated to every prophet and their communities since Âdam ‘alaihis-salâm. Many incidents that would occur when His birth neared had been announced.

In the original Tawrât³⁰, which was revealed to Mûsâ³¹ ‘alaihis-salâm and corrupted afterwards, it is written:

“He is such a blessed person that His favour is high; His help is abundant. He is the darling of the poor, the doctor of the rich. He is the most beautiful, the most chaste. He is gentle while talking, fair while distributing; He is correct in every dealing. He is harsh and fierce against the unbelievers. He is respectful to the old, affectionate and compassionate to the young. He thanks Allah for small things. He pities the captive. He has a smiling face. His laugh is a smile; He does not laugh loudly. He is ummî (unlettered); without reading or writing anything, everything has been communicated to Him. He is the rasûl (messenger) of Allahu ta’âlâ. He is not bad-natured nor coldhearted. He doesn’t shout in markets and bazaars. His ummat (followers of Muhammad ‘alaihis-salâm, Muslims) has good ethics. They recite the name of Allahu ta’âlâ at high places. Their muadhins call the people to namâz (prayer) from minârets. They perform abdash before performing namâz. They straighten the lines of worshippers in namâz. At nights, their reciting of the name of Allah sounds like the hum of honeybees. He will be born in Mecca. Everywhere from Medîna to Damascus will be under His rule. His name is Muhammad. I have given Him the name of **Mutawakkil**. I will not take His life until He removes the false religions and spreads and establishes the true one. He will call the people to Haqq. With His benediction, blind eyes will see, deaf ears will hear. Negligence will leave hearts...”³²

In the original Zabûr³³, which was revealed to Dâwûd³⁴ ‘alaihis-salâm and corrupted afterwards, it is written:

“He is such a person that He is generous. He never becomes angry. He is very gentle. He has a beautiful, luminous face and sweet words. He is the healer of human beings. He weeps much, laughs little. He sleeps little, thinks much. His creation is fine and beautiful. His words captivate hearts, allure souls... O My Habîb! Draw the sword of zeal and take revenge on the infidels in the field of

³⁰ Torah: the Pentateuch; the old Testament. The holy book that was revealed to Mûsâ ‘alaihis-salâm by Allahu ta’âlâ. Tawrat is one of the four holy books.

³¹ The name Mûsâ means saved from the water. Christians call him “Moses” or “Mois”.

³² Ibn Ishâq, Sîrat ar-Rasûl, 38-44; Ibn Hishâm, as-Sira, I, 43-56; Ibn Sa’d, at-Tabaqât, I, 55-56, 92, 108; Tabarî, Târikh, I, 557; Suhaylî, Rawzu’l-unf, I, 123; Shamsaddîn Shâmî, Subulu’l-Hudâ, I, 216.

³³ Psalms, Zabûr is one of the four holy books. The holy book that was revealed to Dâwûd ‘alaihis-salâm by Allahu ta’âlâ. It came after Tawrât.

³⁴ Christians call him “David”. Dâwûd ‘alaihis-salâm; was both Nabî and sultân. To Him, the book Zabûr came in the Hebrew language.

bravery. Do spread praise to and glorification of Me everywhere with beautiful words. The heads of all the unbelievers will bow before your blessed hands...”

In the original Injîl³⁵, which was revealed to Îsâ³⁶ ‘alaihis-salâm and corrupted afterwards, it is written:

“He does not eat much; He is not stingy. He does not cheat, He does not speak ill of anyone, and He does not make haste. He does not take revenge for Himself. He is not lazy. He does not gossip about anyone...”

When a soothsayer asked Îsâ ‘alaihis-salâm, what is the name of the Prophet that will come and what are the signs of His arrival, Îsâ ‘alaihis-salâm said:

“The name of the Rasûl is worth admiring. When Allahu ta’âlâ created His soul, He gave Him this name and put Him in His divine magnificence and said, ‘Wait, O Ahmad! I created the Jannah, the world and many beings for your sake. I bestow them to you. Those who cherish you will be cherished by Me. Those who curse you will be cursed by Me. I will send you to earth as my saving Rasûl. Your words will be sheer truth. The earth and the skies might vanish. But your path will be everlasting.’ His blessed name is Ahmad.” Upon this, people surrounding Îsâ ‘alaihis-salâm raised their voice and cried, “O Ahmad! Come quickly to salvage the earth.”

He prayed so much to be an ummat to Muhammad ‘alaihis-salâm, who even in the current Bibles is foretold and who is what the Christians call the ‘paraclete’. Allahu ta’âlâ will bring Him (Îsâ ‘alaihis-salâm) down on earth again, close to doomsday. Then Îsâ ‘alaihis-salâm will adhere to Muhammad ‘alaihis-salâm’s religion; He will declare halal to what Muhammad ‘alaihis-salâm declared halal and harâm to what He declared harâm. Paraclete means Ahmad. And Ahmad is one of Muhammad ‘alaihis-salâm’s names.

Again in the Injîl, it is written:

“That Munhamannâ who will come from Rabb, that Rûh’ul-quds who will come from Rabb, if He had come, He would bear witness to me. You, too, bear witness. Because you’ve been with me for a long time. I have told you this so that you wouldn’t doubt and err.” The word Munhamannâ means Muhammad in the Syriac language.³⁷

The era of nescience

Before the birth of our Master, the Prophet (sall-Allahu ‘alaihi wa sallam), all the world was in a great spiritual zulmat, darkness. Humans were in limitless depravity. The religions revealed by Allahu ta’âlâ were forgotten. Instead of the divine rules, the ideas and thoughts of human beings had taken their place. All creatures were distressed by the savageness and cruelty of humans.

In all the nations on the world, Allahu ta’âlâ was forgotten; the belief of **Tawhîd** (oneness of Allah), which is the source of serenity, bliss and happiness had disappeared. The storm of kufr (unbelief) expelled îmân (belief) from the hearts. Instead of belief in Allahu ta’âlâ, worshipping idols had taken root in the hearts.

³⁵ Bible, Injîl is one of the four holy books. It was revealed to Îsâ ‘alaihis-salâm by Allahu ta’âlâ.

³⁶ : Christians call him “Jesus”. Îsâ ‘alaihis-salâm; was a human and Prophet. Allahu ta’âlâ created Him without a father.

³⁷ 19 Ibn Ishâq, as-Sira, 119-124; Ibn Hishâm, as-Sira, I, 232-233; Ibn Sa’d, at-Tabaqât, I, 360-363.





The religion which Hadrat Mûsâ brought was forgotten; Tawrât was corrupted. The sons of Isrâel were in conflict. Nasrâniyyat, the original religion Îsâ ‘alaihis-salâm brought, was totally corrupted too; it no longer had anything to do with religion. Trinity, that is the idea of three gods, was accepted. The real Injîl was lost; the priests changed it according to their wishes. Both books were no longer the kalâm (word) of Allahu ta’âlâ.

*"I am the herald
to you of a rasûl
named Ahmad
who will come
after me."*

**Îsâ
‘alaihis-salâm**

In Egypt, the corrupted Tawrât prevailed; in the Eastern Roman Empire, there was falsified Nasrâniyyat that is Christianity. In Iran, fire was worshipped. The fire of the worshippers hadn't been put out for a thousand years. Fabricated religions were in reign, such as Confucianism in China and Buddhism in India.

The people of Arabia were more depraved and corrupt. They had placed three hundred and sixty idols in the Kâ'ba al-mu'azzama, to which Allahu ta'âlâ places such value. Kâ'ba al-mu'azzama was a replica of the Bayt al-Ma'mûr, which is visited by the angels in the Arsh, constructed in the same dimensions. Whoever was disrespectful to Kâ'ba, Allahu ta'âlâ had destroyed them right after.

The Jurhum tribe had gone too far in adultery and fornication. Their ruler, who saw their disrespectful and low behavior, warned them, "O Jurhumes! By paying respect to Haram ash-sharîf of Allahu ta'âlâ and the safety of it, come to yourselves! You know what happened to the ummats of Prophets Hûd, Sâlih and Shu'ayb ('alaihimus-salâm) and how these ummats were destroyed. Encourage each other to do good deeds and admonish each other from doing evil. Don't be deceived by your temporary power. Refrain from turning away from Haqq and making cruelty in Mecca. Because cruelty causes the demolishing of the people. I swear by Allahu ta'âlâ that there was no people who stayed here and turned away from Haqq and wasn't made extinct by Allahu ta'âlâ and replaced by other people. There is no staying here permanently for the Meccan people, who continue their depravity and turn away from Haqq. You know what happened to the settlers of this region before you. Tasm, Jadis and Amâliqa people had lived longer lives than you; they were more powerful, more populace and richer than you. Their disdain of Haram ash-sharîf, turning away from Haqq and oppressing people, caused them to be banished from this blessed place. You must have seen and heard that Allahu ta'âlâ removed some of them by sending small ants, some by famine and some by the sword!"

But they did not listen. In the end, Allahu ta'âlâ made them wretched due to their depravity...

During this time, the centre of the universe blessed Mecca was flooded with kufr (unbelief); Baitullah was filled with hundreds of idols such as Lât, Uzzâ and Manât. Cruelty was at its peak, immorality was a source of pride. Arabia was in religious, spiritual, social and political darkness, blind ignorance, transgression and depravity. In these times, which was called **the era of nescience**, people mostly lived nomadically, and they had been divided into tribes.

The era of nescience was a time brimming with zulmat (darkness). Arab

tribes, which were in a constant clash, regarded raids and lootings as their means of livelihood. There was also no political or social order in Arabia, which consisted of tribes that persecution and plunder were widespread. Furthermore, alcohol, gambling, adultery, stealing, cruelty, lies, and every kind of immorality had spread to the utmost. Cruelty was the most merciless and dreadful tool the powerful used against the weak. Women were sold as if they were simple commodities. Some of them regarded the birth of daughters as a calamity and shame. This horrific idea reached such a degree that they would leave their daughters to die in the pits where they put them alive and covered with earth, while they were hugging them and crying, “Father! Father!” They didn’t feel a pang in their conscience because of these actions; they even regarded them as heroism. In conclusion, the people of that time had little compassion, pity, kindness or a sense of justice.

But in this era, there was something remarkable among Arabs. Literature, eloquence, and articulateness were considerably advanced, and it was at its peak. They placed great importance on poems and poetry and regarded it as a source of pride. A talented poet was a source of credit for himself and his tribe. On certain days, they had fairs and held poetry and speech competitions. The best of which would be hung on the walls of the Kâ’ba. During the Jahiliyya Ages, the most famous seven poems which were hung on the walls of the Kâ’ba were named **“Muallaqatu’s Seb’a”**, that is “seven hangers.”

During those times, people in Arabia were grouped differently in religious matters too. Some were totally faithless and didn’t accept anything other than the worldly life. Some of them believed in Allahu ta’âlâ and the âkhirat day (doomsday) but did not accept that a prophet could come from human beings. Some of them believed in Allahu ta’âlâ, but they did not believe in âkhirat (hereafter). Most of them believed idols to be Allahu ta’âlâ’s compeers and worshipped them. Each polytheist had an idol in his home.

The world was in such deep darkness that people had abandoned believing in Allahu ta’âlâ and worshipping Him. Due to their ignorance, they worshipped the natural events and Allahu ta’âlâ’s creatures, especially the idols, which they made from stone and wood, as gods.

Apart from these, there were Mu’min people, who were in the religion Hadrat Ibrâhîm communicated and who had the right îmân (belief), called **“Hanîfs”**. They believed in Allahu ta’âlâ and stayed away from the idols. Our Master, the Prophet’s father, Abdullah, His grandfather Abdulmuttalib, His mother and some others were in Hadrat Ibrâhîm’s religion.

Except for the Hanîf mu’mins, all the other groups were on the wrong path and in great darkness.

Zulumât and the Âb al-hayat (elixir of life)

Abû Mucâhid ibn Enver ibn Nazif rahmatullahi ‘alaihi said, **“Âb al-Hayat is found in zulumât.”** Âb al-hayat is the water of vitality that makes the one who drinks it immortal, and zulumât is darkness. This elixir is said to be in untouched forests, amidst wild animals, in pitch darkness, deep in the woods.





To get to this water is near impossible. It's rumored that if one can get through those obstacles and reach this water, that person wouldn't die. Ahl as-Sunnat creed is like the elixir of life, that is, in the darkest corner of untouched forests behind Mount Qaf. Those who drink one drop from this water that flows to eternity will obtain eternal blessings.

Hadrat Huseyn Hilmi ibn Sa'îd quddisa sirruh said, "There is no death to he who drank one drop from it. There is eternal life in Heaven for him. Âb al-hayat is amidst bad, vicious people and bid'ats (worships and deeds that did not exist in Islâm at the time of our Prophet and His four Khalîfas but were made up later) and unbelief.

"On the day of qiyâmat, I am the sayyid of all the former and the latter. I am informing you of the truth; I am not boasting."

**Hadîth
ash-sharîf**

The Master of the Universe is coming

The universe, nature and hearts were sad, and faces had forgotten to smile. Mankind, who had been created superior to other creatures, needed a hero who would save them from Jahannam. There was very little time left before His birth. The universe was preparing to greet the person who was the owner of the nûr that had been passed from chaste foreheads to chaste foreheads since Âdam 'alaihis-salâm to that day. The **Unique Person** who will reveal the endless bliss to humans and jinns was coming! The source of compassion and mercy, the exalted human who had been edified with the ethics of His Rabb, was coming!

The owner of maqâm al-Mahmûd, the crown jewel of the intercessors was coming! The teacher of the universe, the essence of the created, the master of mankind was coming! The saver of the Judgment Day, the Sultân of the prophets was coming! Habîbullah, the darling of Allah, the one for the sake of whom we have been created, our beloved Prophet who was sent as a mercy for the entire universe, was coming! Our Master, the Prophet, Hadrat Muhammad Mustafâ (sall-Allahu 'alaihi wa sallam) was coming...

*They said, no child, like your son,
Came into the world since the beginning.*

*Allah has not given anyone,
A blessing like your son.*

*O Âmina, what a great booty has reached you,
One with beautiful ethics, you will give birth to.*

*The one who is coming is the Sultân of inspired knowledge,
The one who is coming is the source of belief and wisdom.*

*One of His names is Mahmûd, one is Ahmad,
His existence is mercy for the whole world.*

*For the love of this person, the universe rotates,
Humans and angels long to see His face.*

Mecca al-muqarrama Region



Came a bird with its white wing,
Gave my back a strong patting.

It was then, arrived the Sultān of Faith,
Nūr filled the skies and earth.

If you want to escape the fire,
Say as-salāt with love and fervor.

Assalātu wassalāmu ‘alaika, O Rasūlullah!
Assalātu wassalāmu ‘alaika, O Habībullah!
Assalātu wassalāmu ‘alaika, O Sayyidal-awwālī-na wal-âkhirîn.





MECCA AL-MUQARRAMA ERA HIS HONOURING THE WORLD (HIS BIRTH)

Seven layers of the earth, seven layers of the sky, shortly the whole universe was waiting for their Master, who is Sayyid al-Mursalîn, Khâtam al-Anbiya, Habîb al-Hudâ, in great deference and rejoice. The whole universe was ready to greet Him with **“Welcome, O Rasûlullah!”** 53 years before the Hegira, fifty-five days after the Incident of the Elephant, on Monday night, the twelfth of the month of Rabî’ul-awwal, towards morning in the district of sons of Hâshim in Mecca, in a house near Safâ Hill, the nûr of Allahu ta’âlâ, Muhammad Mustafâ (sall-Allahu ‘alaihi wa sallam) was born. With His honouring, the universe revived. The darkness was illuminated with this “Nûr”.³⁸

*This is the night when that blessed,
With nûr, illuminates the world.*

*This night, He turns the world to Jannah,
Tonight, the created are shown mercy by Allah.*

*Owners of the heart rejoice this night,
They would give their lives for the sake of tonight.*

*Mustafâ is the mercy for the universes,
Mustafâ is the intercessor for sinners.*

My ummat, my ummat

The most fortunate of mothers who attained the highest honour narrates her pregnancy, “I never suffered any trouble or pain while I was pregnant with Him. I did not even feel that I was pregnant. After the sixth month of my pregnancy, between sleep and awareness, somebody asked me, **‘Do you know who you are pregnant with?’** When I said, ‘I don’t know,’ he said, **‘Be aware, you are pregnant with the last of the Prophets!’** When the time of birth approached, the same person came again and said, **‘O Âmina! When the baby is born, name Him Muhammad.’**” In another narrative, it is said, “O Âmina! When the baby is born, name Him Ahmad!”

Our mother Hadrat Âmina narrates the time of birth as below:

“When the delivery time came, I heard a tremendous noise. I started trembling. Then I saw a white bird, it came and stroked me with its wings. All the fear and trembling disappeared. I felt so thirsty as if I was burning. Right next to me, I saw a bowl of milky white sherbet. They gave me the sherbet to drink. I drank; it was cold and sweeter than honey. My thirst vanished. And then I saw a big nûr; my house was so full with it that I was not seeing anything except that nûr.

³⁸ Ibn Sa’d, at-Tabaqât, I, 100-103; Ibn Asîr, Usud-ul-gâba, I, 21.

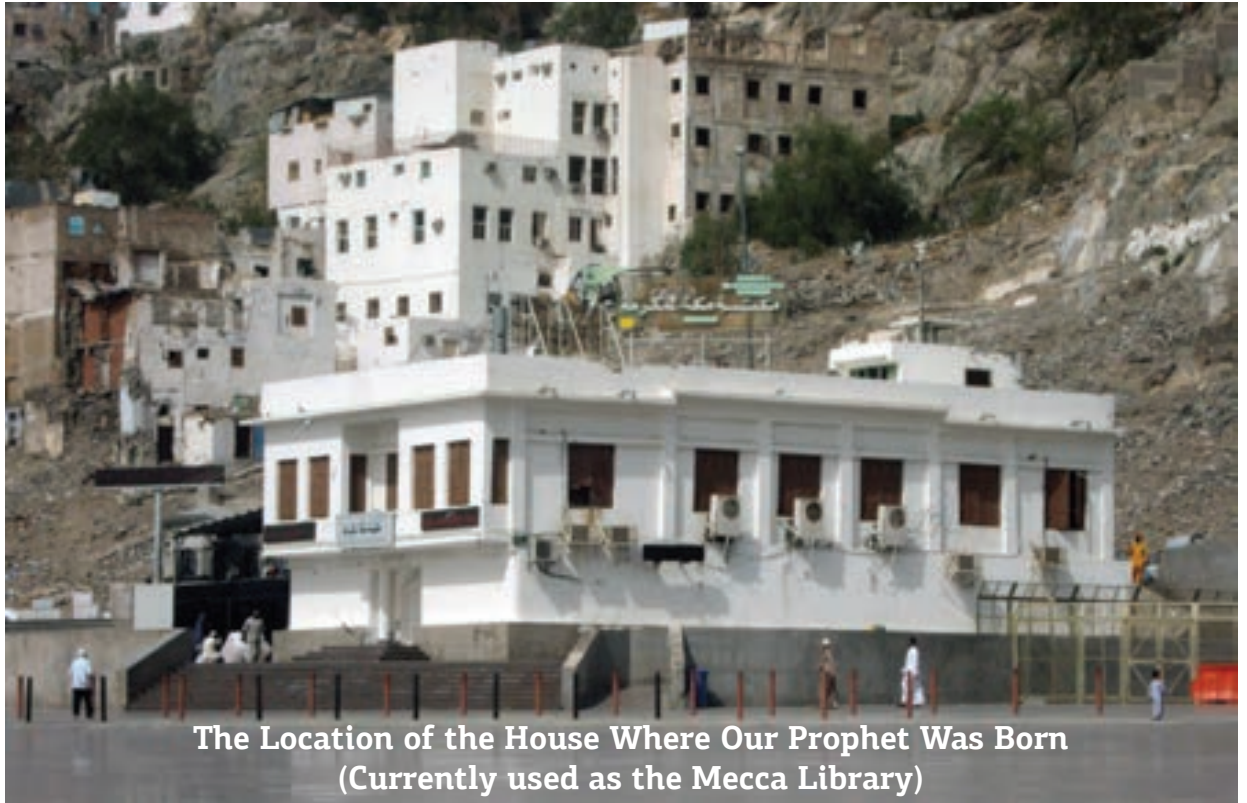
*“I am the habîb,
the beloved of
Allahu ta’âlâ; I
am the leader of
Prophets. I am not
saying this
to boast.”*

**Hadîth
ash-sharîf**

MY BELOVED PROPHET (sall-Allahu ‘alaihi wa sallam)

*If you want to escape the fire,
Say as-salât with love and fervor.*

*Assalâtu wassalâmu ‘alaika, O Rasûlullah!
Assalâtu wassalâmu ‘alaika, O Habîballah!
Assalâtu wassalâmu ‘alaika, O Nûr al-Arshillah.*



The house where Our Master, the Prophet was born in belonged to His great grandfather Hâshim ibn Abd al-Manâf. It was at 300-400 meters northeast of the Kâ'ba.

Our Master, the Prophet, at the time of His hegira, handed this blessed house to Akil ibn Abî Tâlib. Akil's grandchildren sold it to Muhammad ibn Yûsuf as-Sakafî.

Later, this blessed house was bought by Harun Rashid's mother, Lady Hayzurân and turned into a masjid.

This masjid, which was protected by the Abbâsids and Mamluk Sultânate, was preserved during the Ottoman era as well. Sultân Suleymân the Magnificent had the masjid rebuilt.

Throughout history, this masjid was renovated many times.

In 1924, when the Saudis invaded Mecca, they demolished this masjid. The house, which Shaykh Abbâs Kattân had built in 1950, is being used as a The Mecca Public Library since 1959. But the Wahhâbî government can't tolerate even this and plans to knock down this library building in later years.





Meanwhile, I saw many ladies who surrounded and served me. They were tall; their faces shone like the sun. They looked like the girls of Abd al-Manâf tribe. I was amazed by their sudden appearance. One of them said, **“I am Âsiya, the wife of the Pharaoh!”** The other one said, **“I am Maryam bint Imrân, and these are the houris³⁹ of Jannah.”**

“At qiyâmat, when everyone is silent, I will speak. When no one can move, I will intercede for them.”

**Hadîth
ash-sharîf**

At the same time, I saw a white silk cloth that spread from the sky to the ground. They said, “Cover Him from the eyes of the people.” At that moment, a flock of birds appeared. Their mouth was emerald, and their wings were ruby. I had sweltered because of fear. The drops of my sweat had spread the smell of musk all around the room. At that time, they removed the curtain from my eyes. I saw the earth from east to the west. The angels had encircled me.

As so on as Muhammad ‘alaihis-salâm was born, He put His blessed head on to sajda (prostration) and raised His index finger. Then, a piece of white cloud came down from the sky and wrapped Him. I heard a voice saying, **‘Show Him around everywhere from west to the east. Show Him around so that the entire universe will see Him with His name, body and attribution. Let them know His name is Mâhî, meaning that Allahu ta’âlâ removes all signs of shirk (to deem others to be Allah’s compeers) with Him.’** That cloud disappeared too, and I saw Muhammad (sall-Allahu ‘alaihi wa sallam) covered in a white wool cloth. Meanwhile, three people whose faces were shining like the sun showed up. One of them was carrying an ewer made of silver, the other had a bowl made of emerald, and the other one had a silk fabric. It was as if musk was dropping from the ewer. They put my blessed son into that bowl. After washing His blessed head and feet, they covered Him with the silk. Then they put perfume on His blessed head, lined His blessed eyes with kohl and disappeared.”

*In rows, from the sky, angels came down,
As if my house was Kâ’ba, they rotated around.*

*In groups, the houris of Jannah entered,
With the nûr of their faces, my home was illuminated*

*In the air, a bed was spread,
Sundus, the angel who spread it, was named.*

*I was utterly amazed since,
I had seen clearly, all these things.*

*Suddenly the wall was separated,
Three houris from Jannah appeared.*

*Some say that of those three beauties,
One was Âsiya, who was luminous.*



³⁹ **Houris:** The maid girls in Jannah.

MY BELOVED PROPHET (sall-Allahu ‘alaihi wa sallam)

*Lady Maryam was one of them, clearly,
The other, a houri from Jannah, who was lovely.*

*Those three came with grace,
Greeted me then, at once.*

*Around me, they were sitting.
The good news of Mustafâ, they were giving.*

When Muhammad ‘alaihis-salâm was born, Lady Shifâ, who was the mother of Abdurrahmân ibn Awf, Lady Fâtima, the mother of ‘Uthmân ibn Abi’l-Âs and Lady Safiyya, the aunt of our Prophet, was with Lady Âmina. They informed of the nûr and the other incidents they saw:

Lady Shifâ narrates, “That night I was with Âmina as a helper. As soon as Muhammad ‘alaihis-salâm came into the world, I heard Him praying and supplicating. **‘Yarhamuka Rabbuka’** was told from unseen. Then a nûr appeared in such a great amount that from east to the west everywhere could be seen.”

Lady Shifâ, who witnessed so many other incidents, narrates, “As soon as His prophethood was proclaimed; I was one of the first persons who believed in Islâm, without hesitation.”

*All the created were elated,
Sorrow left, the world was revived.*

*All particles of the world cried;
They called and said greetings.*

*Greetings, O grand sultân, greetings,
Greetings, O source of wisdom, greetings.*

*Greetings, O secret of Qur’ân, greetings,
Greetings, O cure of afflictions, greetings.*

*Greetings, O nightingale of the garden of beauty,
Greetings, O intimate of Possessor of Majesty.*

*Greetings, O moon and sun of Haqq,
Greetings, O the One who is not apart from Haqq.*

*Greetings, O haven of the sinners of ummat, greetings
Greetings, O haven of the helpless, greetings.*

*Greetings, O dearest of Halîl,
Greetings, O true habîb of Jalîl.*

*Greetings, O mercy of the world,
Greetings to you, intercessor of sinners.*

*Greetings, O pâdishah of the two worlds,
For You, the world was created.*





Lady Safiyya narrates in this way, “When Muhammad ‘alaihis-salâm was born, a nûr covered everywhere. As soon as He came into the world, He made sajda (prostrated), then raised His blessed head, and He said clearly, ‘**Lâ ilâha illallâh, innî rasûlullâh.**’ When I wanted to wash Him, I heard a voice saying, ‘We sent Him washed.’ He was seen as circumcised and, His umbilical cord was cut. As soon as He was born, He made sajda. At that time, He was saying something in a light voice. I put my ear near to His blessed mouth; He was saying, ‘**Ummatî, Ummatî!**’ (My ummat, my ummat!).”⁴⁰

“On the day of qiyâmat, I will be the imâm, the hatîb and the interceder for all of the Prophets. I am not saying this to boast.”

Hadîth ash-sharîf

*That Rasûl towards the Kâ’ba,
Put His face to the ground, made sajda.*

*His head at sajda, He raised a finger of His,
Praised Allah and recited His oneness.*

*He says, O Mawlâ, I turn my face towards you,
O Ilâhî, I ask for my ummat from you.*

*He waited for help from Haqq,
Recited, my ummat, my ummat!*

At the time our beloved Prophet was born, Abdulmuttalib was praying and begging to Allahu ta’âlâ right next to Kâ’ba ash-sharîf. He received the good news like this:

All of a sudden, Kâ’ba made sajda towards Maqâm al-Ibrâhîm and then returned to normal. Abdulmuttalib heard Kâ’ba say with a clear speech, “**Allahu akbar! The voice of Muhammad sall-Allahu ‘alaihi wa sallam will rid me of idols.**” At that moment, the idol Hubel fell face down. Then came a cry, “Âmina gave birth to a son. Muhammad sall-Allahu ‘alaihi wa sallam will deliver people from darkness of heresy to nûr of faith. Haqq ta’âlâ sent Him as a prophet to human beings and jinns. O Angels witness this; He has been given keys to all treasures. Don’t forget His birthday; make this day sacred for you until the day of qiyâmat (judgement).” When Abdulmuttalib heard those words, he was speechless with shock. He touched his hand to his chest, “Am I dreaming?” Yet he heard another cry, “O leader of Quraysh, what is it that frightens you?” He didn’t have the strength to answer.

When he got closer to Âmina’s house, he saw that there was a bird on the roof. It had spread its wings on the house. Mountains of Mecca were gleaming with its nûr. A white cloud was shading the house. Two angels standing in front of the door denied him entry. While he was thinking, “What is happening, am I dreaming,” the scent of musk coming from inside struck him.

On the day Muhammad ‘alaihis-salâm was born, Abdulmuttalib had seen too many other extraordinary things and said, “The glory and fame of this son of mine are going to be very great.”⁴¹

⁴⁰ Molla Miskîn Mu’în, Ma’âricu’n-nubuwwa (Altiparmak Tercumesi), 218.

⁴¹ Ibn Sa’d, at-Tabaqât, I, 100-103.

MY BELOVED PROPHET (sall-Allahu ‘alaihi wa sallam)

Abdulmuttalib, to celebrate this great felicity, threw a feast for Mecca people starting from the seventh day of the birth for three days. He also sacrificed camels in all districts of the city for the use of people and animals.⁴² At the feast, when people asked, what he named his grandson, he said, **“I gave Him the name ‘MUHAMMAD’** (sall-Allahu ‘alaihi wa sallam).” When people asked him why he hadn’t given one of his ancestors’ name, he answered by saying, **“I did it because I wanted Allahu ta’âlâ and people to praise and exalt Him.”**⁴³ In another report, it has been said that the person who gave the name “Muhammad” was Lady Âmina.

*O you, whose face is like the full moon,
O you, the shelter of all fallen.*

*O you, the cure for the sorrow of the heart,
O you, the Sultân of all created.*

*You are the Sultân of all prophets,
You are the nûr of awliyâ and asfiyâ’s eyes.*

*O you, the last of the throne of prophethood,
O you, the last seal of prophethood.*

*As your nûr did illuminate all the world,
Your rose-like face turned it into a rose garden.*

*The darkness of nescience has been annihilated,
The garden of knowledge has matured.*

*O Habîballah, help us and,
Make us rejoice by seeing you at our life’s end.*



The important events that happened at the night of Rasûlullah’s birth

Many signs of Rasûl al-akram’s (sall-Allahu ‘alaihi wa sallam) honouring the world were seen before and during His birth. Well-known people of that time had seen some dreams before our Master, the Prophet came into the world. When they asked for an interpretation of their dreams by the clairvoyants and famous scholars of that time, they said those dreams showed that Muhammad ‘alaihis-salâm was coming.

Our beloved Prophet’s grandfather Abdulmuttalib said, “Once, I was asleep. I woke with great unease from my dream. I wanted to go to a clairvoyant and have it interpreted. When I arrived at his place, he saw my face and said, ‘O leader of Quraysh! What has happened to you? There is a strange expression on

⁴² Abû Nuaym, Dala’il an-Nubuwwa, I, 138.

⁴³ Bayhaqî, Dala’il an-Nubuwwa, I, 113; Abû’l-Fidâ, el-Bidâya wan-nihâya, II, 266.





your face. Did something important happen?’ After saying, ‘Yes, I have seen an eerie dream that I did not tell anybody yet,’ I sat down next to him and started to tell the dream:

‘In my dream tonight, there was a great tree. It reached to the sky; its branches spread to the east and the west. The tree was radiating such nûr the sun would look very dim next to it. It appeared and disappeared. People were heading towards it. With every passing moment, its nûr was increasing. Some of the Quraysh tribe were clinging to its branches; some of them were trying to cut the tree. A young man was preventing those who wanted to cut it. He had a very beautiful face; I have never seen such beauty before. In addition, beautiful scents were emitting from his body. I stretched my arm to hold one of the branches of the tree, but I could not reach it.’

When I finished my words, the clairvoyant’s face had changed. He had turned yellow. Then he said, ‘You have no share in it.’ I asked who had a share. He said those who held the branches of the tree and continued, ‘Of your descendants, a prophet will come, He will rule over everywhere, people will embrace His religion.’ Then he turned to my son Abû Tâlib, who was with me and said ‘He must be His paternal uncle.’” Abû Tâlib had told this event to our Master, the Prophet when His prophethood was announced and said, “That tree is Abu’l Qâsim, al-Amîn Muhammad ‘alaihis-salâm.”

At the night of our beloved Prophet Muhammad ‘alaihis-salâm’s honouring the world, a new star appeared in the sky. The Jewish scholars who saw this understood that Muhammad ‘alaihis-salâm was born.

Hassan ibn Thâbit, one of the Ashâb al-kirâm, tells, “I was eight years old. One morning, a Jewish man was running and shouting, “O Jews!” The Jews gathered around him, asking the reason for his shouting. He replied, “Know that the star of Ahmad appeared tonight! Ahmad came into the world tonight.”

The night when Rasûlullah (sall-Allahu ‘alaihi wa sallam) was born, all the idols in the Kâ’ba fell face down to the ground.

Urwatu’bnu’z-Zubayr narrates, “A group of people of the Quraysh had an idol. Once a year, they would perform tawâf (circumambulate) around it; sacrifice camels and drink wine. On such a day, when they went to the idol, they found it face down on the ground. They lifted it, and it fell again. This repeated three times. When they raised it with supports, a voice was heard, “Someone was born, the whole earth had shaken. All the idols fell down, the hearts of kings trembled with horror!” This incident coincided with the night Muhammad ‘alaihis-salâm was born.

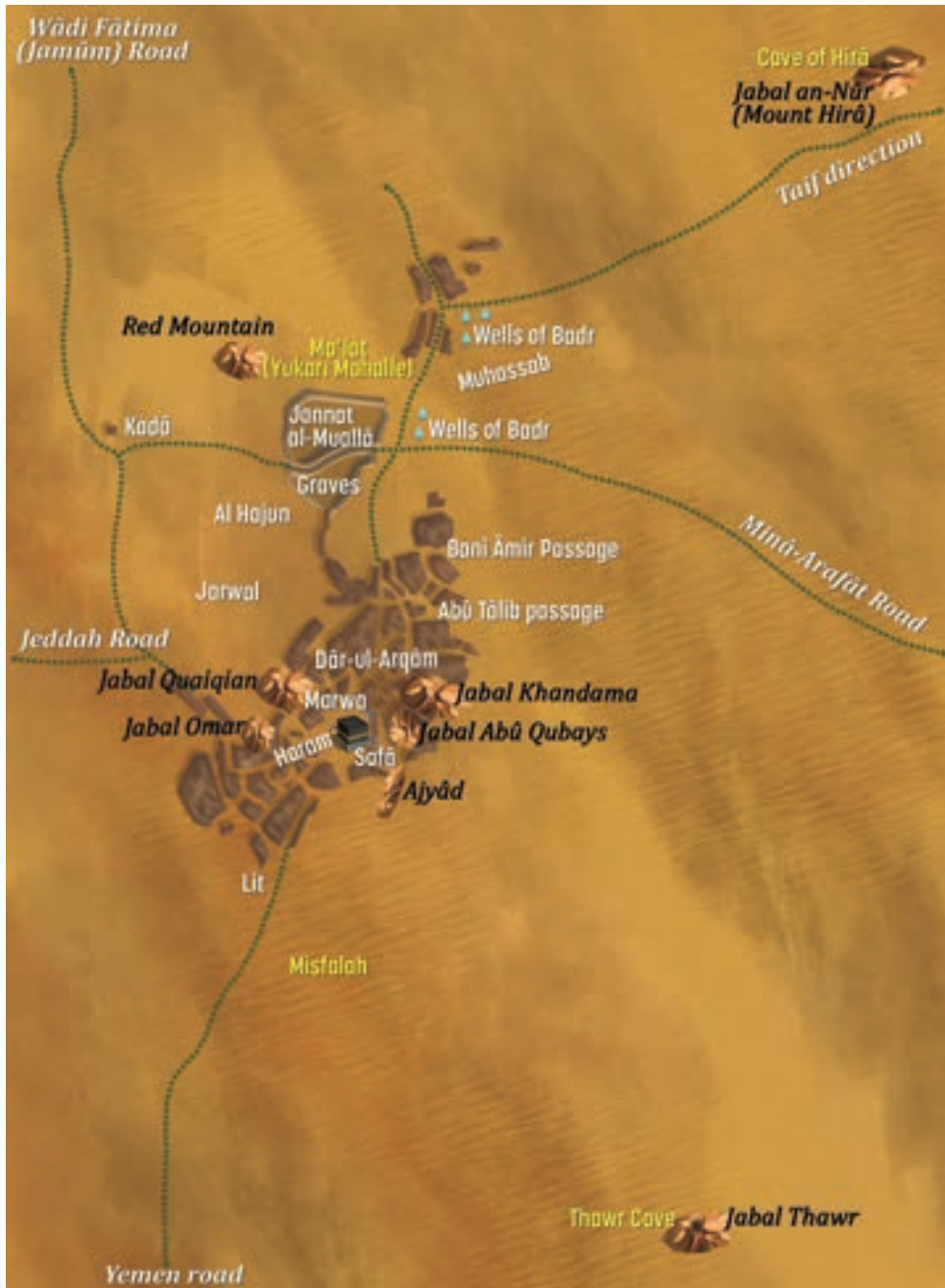
The fourteen towers of the Persian Ruler’s palace in the city of Medâin were demolished. The Ruler and his people, who woke up with horror, had their notables’ terrifying dreams interpreted, and it was understood that this was a sign of a great event.

The most renowned clairvoyants interpreted those dreams as, “They inform us that Damascus, Iraq, Iran, Tigris and Euphrates will be in Islâm’s domain.”

“I was brought to earth through the best, the most distinguished of all people of every age and time.”

**Hadîth
ash-sharîf**

Mecca al-muqarrama and Its Surroundings





Again that night, the tremendous fires of the fire-worshippers, which were burning for one thousand years, suddenly went out. They recorded the date on which the fire went out; it was the same night when the towers of the Ruler's palace collapsed.

The water of the Sawa Lake, which was regarded as holy (muqaddas) back then, suddenly receded, and the lake dried up that night.

Near Damascus, the valley of the Samawa river, which had dried up and had no water for a thousand years, filled with water and began to flow that night.

Since the night Muhammad ‘alaihis-salâm was born, devils and jinns could not give information about events to Quraysh clairvoyants, so fortune-telling ended.

Many other incidents that have never been seen before occurred on the night that our Master Habîb al-akram was born and later. All these were the signs of the birth of the last prophet Muhammad ‘alaihis-salâm.⁴⁴

"Praising me (reciting mawlid and ilâhîs) is an ibâdat. Performing ibâdats while playing tambourine (musical instruments) and in the middle of entertainments and games is not permissible."

**Hadîth
ash-sharîf**

Mawlid Night

The night at which our beloved Prophet (sall-Allahu ‘alaihi wa sallam) honoured the world is called "Mawlid Night." 'Mawlid' means 'the time of birth.'

After Qadr Night, it is the most precious night. Those who rejoice on that night because our beloved Prophet was born will be forgiven.

On that night, it brings much thawâb (rewards) to read, listen to and learn about the wonders and miracles that were seen when Rasûlullah was born. Our beloved Prophet, Himself would tell about them, too.

On that night, the Ashâb al-kirâm would gather in a place and commemorate that day, read and talk about it.

Every year, Muslims all over the world celebrate the 12th night of Rabî'ul-awwal, as the Mawlid Kandil (Mawlid an-Nabî). Everywhere, Rasûlullah is remembered by reciting **Mawlid** odes.

Ummat of each prophet made the birth date of their prophets a festival. This day is a festival of Muslims and a day of joy and happiness.

⁴⁴ Ibn Kathîr, al-Bidâya, III, 211-212.

MY BELOVED PROPHET (sall-Allahu 'alaihi wa sallam)

*Lady Âmina is His mother,
That pearl was born from that nacre.*

*At Rabî'ul-awwal, at that month,
On the twelfth night, Monday night.*

*On that night, the best of people was born,
His mother saw many things then.*

*I saw, that Habîb's mother said,
Such a nûr, around it, the sun revolved.*

*Suddenly lightning struck from my house,
The world is illuminated to the skies.*

*The skies opened, and disappeared the darkness,
I saw three angels, three lights in their hands.*

*In the east was one, in the west was one,
And on the roof of Kâ'ba stood one.*

*Then, suddenly the Kâ'ba spoke out,
Said the sun of the universe was born tonight.*

*O Ilâhî, for Muhammad's sake,
For Ahmad, the source of intercession's sake.*

*May that guardian approve His ummat,
Rahmatullahi 'alaihim ajma'in.*

*Assalâtu wassalâmu 'alaika yâ Rasûlallah!
Assalâtu wassalâmu 'alaika yâ Habîballah!
Assalâtu wassalâmu 'alaika yâ Nûr al-Arshillah!*

Suleymân Calabi





HIS CHILDHOOD

His being given to a wet nurse

When our mother Hadrat Âmina held her blessed son, she felt the grief of her husband Hadrat Abdullah's passing lessen.

After His mother nursed our Master, the Prophet for nine days, Lady Suwayba, who was the jâriya (female slave) of Abû Lahab, nursed Him for a few days, too. Previously, Lady Suwayba had nursed Hadrat Hamza and Abû Salama.

Hâfiz ibn Jazri narrates, "When Abû Lahab was seen in a dream, he was asked about how he was doing. He said, I am suffering torture in the grave, but every year on the 12th night of Rab'ul-awwal the torture is lessened. I feel relieved by sucking the cool water which comes out between my two fingers. When Suwayba, who was my jâriya informed me about the news of Rasûlullah's birth, I was so elated that I manumitted her and I had ordered her to be His wet nurse. Because of that, my pain eases on those nights."

During those times, the people of Mecca would hand over their children to wet nurses that resided in places where the weather and water were good, as the weather of Mecca was very hot. Every year many women visited Mecca for this reason. They each would take a child to be its wet nurse. They would receive payment and many gifts when they raised and delivered the children to the parents.

Like any other year, the year that our beloved Prophet was born, a lot of women from Banî Sa'd tribe came to Mecca to be wet nurses. Every one of them found a child to nurse. Among the tribes around Mecca, Banî Sa'd tribe was famous for their honour, generosity, bravery, humbleness and fluency in Arabic. The notables of the Quraysh mostly preferred giving their children to the Banî Sa'd tribe. That year there was a severe drought and famine in the land of Banî Sa'd tribe.

Lady Halîma, who was from this tribe, narrates this situation as follows, "That year I would walk in the meadows collecting grass and extend my thanks to Allahu ta'âlâ for finding that. Sometimes three days would pass, and I still couldn't find anything to eat. In this situation, I gave birth to a child. There was both hunger and the difficulties of having a baby. There were times I could not even tell the days from the nights and the ground from the sky. One night I had fallen asleep in an open field. In my dream, someone dipped me in water whiter than milk and said, 'Drink from this water.' I drank the water until I quenched my thirst. That person forced me to drink again. It was sweeter than honey; I drank and drank. 'May you produce a lot of milk, O Halîma! Do you recognize me?' he asked. When I said I did not, he said, 'I am the hamd (praise) and shukr (thanksgiving) that you did when you suffered hardships. O Halîma! Go to Mecca. There, a 'Nûr' will be your friend, and you will be filled with blessings. Do not mention this dream to anybody!' When I woke up, I realized that all the hunger and the pain I had had, were gone and my breasts were filled with milk."

Since there was a famine that year, there were more women than usual who had come to Mecca to be a wet nurse to handle the difficult times. All

"We were not created to play games."

**Hadîth
ash-sharîf**

The Sons of Sa'd Desert





of them were rushing to get the rich families' children. Each of these women got a child. They were not eager to take our beloved Prophet since He was an orphan. They thought they would not get paid much. Among these women, there was Lady Halîma who was known for her chastity, cleanliness, lenience, modesty and moral values. Since the animal they were riding was weak, they arrived at Mecca late. But this delay provided them with more than what they were looking for. When they were searching for a baby they noticed that the children from wealthy families had already been taken. But they did not want to go back empty-handed. Now, their only wish was to go home with a baby.

"None of my grandfathers committed fornication. Allahu ta'âlâ made me from virtuous and good fathers and pure mothers."

**Hadîth
ash-sharîf**

Finally, they came across a person with amiable and noble looks. He was Abdulmuttalib, the leader of Mecca. After listening to them, Abdulmuttalib told them that by taking his grandson, they would attain a great blessing and bliss. Abdulmuttalib's warmth and sincerity attracted them. They accepted his proposal immediately. Later on, the old grandfather brought Lady Halîma to Lady Âmina's house.

Lady Halîma narrates, "When I arrived next to the baby, He was swaddled and sleeping on a green silk cover and spreading an odor of musk all around the room. I was amazed; I warmed to Him so much that I could not wake Him up. When I put my hand on His chest, He awakened, looked at me and smiled. I was captivated by His smile. I covered His face; embraced Him lest His mother would not give a child so blessed and beautiful to me. I offered Him my right breast to nurse; He accepted. When I tried my left side, He refused. Abdulmuttalib turned towards me and said, 'Glad tidings on you. No other woman has ever had a blessing like this!'⁴⁵

After handing over her precious baby, Lady Âmina told me, 'O Halîma, three days ago I heard a voice saying, the woman who is going to breastfeed your son will be one of the descendants of Abû Zuwayb from Bani Sa'd tribe.' Upon that, I said, 'I am from Bani Sa'd tribe and my father's nickname is Abû Zuwayb.'"

Lady Halîma again narrates, "Lady Âmina told me many other incidents about Him and gave me advice. I told her about the dream and the voices I had heard before I arrived in Mecca. I would hear voices around me, saying, 'Glad tidings on you, Halîma! You will have the privilege of nursing the nûr that dazzles the eyes and illuminates the universe.'"

Lady Halîma narrates, "Taking Muhammad 'alaihi-salâm with me, I left Hadrat Âmina's house. I came to my husband's side. When he saw the baby's face, he was captivated by Him too and said, 'O Halîma! I have never seen such a beautiful face before!' and when he noticed the blessings that we obtained as soon as we received Him, he said, 'O Halîma! Know that you've taken a very blessed and precious baby.' I responded by saying, "Wallahi (I swear by Allah), I wished for this, and my wish came true."

⁴⁵ Suhaylî, Rawzu'l-unf, II, 144-145; Qastalânî, Mawâhib al-Ladunniyya, 37.

The moment they left Mecca with Muhammad ‘alaihis-salâm, Lady Halîma and her husband begun to receive blessings due to Him. The weak and slow donkey they had was going like an Arabian horse. Even though the convoy they came with to Mecca had already left and covered a great distance, they caught up and passed them. After they arrived at the land of Banî Sa’d, they had unprecedented abundance and blessings. Previously, their animals that gave little milk began to produce plenty of milk. Their neighbours were amazed and realized that this was happening because of the child they received for nursing.

Our Master, the Prophet would only feed from the right side of Lady Halîma. He would leave the left side to His milk brother. He crawled when He was two months old. When He was three months old, He was standing and in the fourth month, He was walking by holding on to the walls. He walked when He was five months old; in the sixth month, He could walk quickly. He could go everywhere when He was seven months old. In the eight-month, His speech was apprehensible, and when He was nine months old, He was talking very clearly. He started shooting arrows in the tenth month.

Lady Halîma narrates, “When He first began to talk He said, **‘Lâ îlaha illallahu wallahu akbar. Walhamdu-lillâhi Rabbil ‘âlamîn.’** Since that day, He would not reach for anything without saying the name of Allahu ta’âlâ. He would not eat anything with His left hand. When He started walking, He would stay away from where the children played, and He would say to them, **‘This is not what we are created for.’** Every day a nûr like sunshine would cover Him and dissipate again. He would talk with the moon, and when He pointed at it, the moon would move.

Because of the drought, they had many hardships, and at one point, they went out to pray to Allahu ta’âlâ for rain. They took Muhammad ‘alaihis-salâm with them when they went to pray, and for His sake, they had a lot of rain and blessings.

Lady Halîma narrates, “When Muhammad ‘alaihis-salâm was two years old, I weaned Him. Later I went to Mecca with my husband to hand Him over to His mother. Since we received plenty of blessings because of Him, it felt very difficult to leave Him and not being able to see His blessed face. I told her about Him (His deeds and manner). Lady Âmina said, ‘My son has a great glory.’ I said, ‘Wallahi, I haven’t seen anybody who is more blessed than Him.’ To keep Him with us for a little longer, I found several excuses to give Lady Âmina. She didn’t turn us down and allowed us to keep Him longer. We returned to our tribe with Him. Thus, our household was filled with abundance, and our goods, possessions and fame increased. We attained innumerable blessings.”⁴⁶

A cloud over His blessed head

Lady Halîma narrates, “One day, Sarwar al-âlam (sall-Allahu ‘alaihi wa sallam) asked me, **‘I do not see my siblings in the daytime. What is the reason?’** I said, ‘They go to shepherd the sheep. They come home around nighttime.’ He said, **‘Send me with them. Let me shepherd the herd.’** I found several excuses and apologized to Him several times. Finally, to make Him happy, I said yes.

The next day I combed His hair, dressed Him and sent Him together with His

⁴⁶ Ibn Ishâq, as-Sira, 25-28; Ibn Hishâm, as-Sira, I, 158-167; Ibn Sa’d, at-Tabaqât, I, 108-115.





milk-siblings. He accompanied them for a couple of days. One day when His milk-sister Shaimâ came back from the meadow, I asked her, ‘Where is the light of my eyes, my son Muhammad?’ She said He was in the desert. When I asked, ‘How does my darling stand the heat of the desert?’, she answered, **‘O My mother! Nothing harms Him. There is a cloud over His blessed head, which moves with Him and protects Him from the heat of the sun.’** When I said, ‘What are you talking about? Are all these things you mentioned really true?’ she swore that they were. Only then I felt relieved.

His blessed chest being cleaved open (Shaqq as-Sadr)

Again one day at noon, His milk-brother Damra came to me and said, ‘Mother! Help!... We were shepherding with my Qurayshî brother. Suddenly three people who wore green from head to toe came. They took my brother and headed towards the mountain. They laid Him on His back and cleaved His belly with a knife. When I left to give you the news, they were still there. I do not even know whether He is alive or not.’

Lady Halîme tells the rest, “I was filled with panic. We arrived there quickly and saw Him. I kissed His blessed head and said, ‘O the light of my eyes! O the mercy and grace of the universe! What happened to you? Who hurt you?’

He answered, **‘After I left the house I saw two people dressed in green. One of them was holding a silver ewer, and the other had an emerald bowl. The bowl was full of something whiter than snow. They brought me to the mountain. One of them laid me on my back. While I was watching, he cleaved my chest down to my stomach. I felt no pain. He put his hand inside and removed whatever was there. They washed it with the white thing and then put it back. One said to the other, ‘Stand up and let me do my duty!’ and then he put his hand inside and took out my heart. The heart was made of two pieces, of which he took out something black and threw it away. And said, ‘That was the share of the shaytan (devil) in your body. We removed it. O the Darling of Allahu ta’âlâ! We made you secure from waswasa⁴⁷ and the tricks of the shaytan.’ Then they filled my heart with something light and soft. They stamped it with nûr. I still feel the coldness of that stamp in my entire body. When one of them put his hand on my wound, it healed. And they weighed me against ten people from my ummat; I was heavier. They weighed me against a thousand people; I was still heavier. Then one of them told the other, ‘Stop weighing Him. Wallahi, even if you weigh Him against His whole ummat, He will still be heavier.’ Then each of them kissed my hand and face and left me here.’** The mark could be seen on His beloved chest.⁴⁸”

“I was very pleased with Muhammad (sall-Allahu ‘alaihi wa sallam) during the time I nursed Him. He never dirtied anything. He would urinate once during the day and once during the night, and He wouldn’t urinate again until that time.”

Lady Halîma

⁴⁷ Waswasa is doubts and suspicions whispered by the shaytan

⁴⁸ Ahmad ibn Hanbal, al-Musnad, III, 121; Ibn Hishâm, as-Sira, I, 164-165; Suhaylî, Rawzu’l-unf, II, 167.

This incident that our beloved Prophet experienced, which is mentioned in the first verse of Sûrah al-Inshirâh, is called **“Shaqq as-Sadr”**, that is cleaving open His chest.

After His prophethood had been revealed, some of the Ashâb al-kirâm asked Him, “O Rasûlullah! Please tell us more about yourself.” He answered, **“I am the prayer of my ancestor Ibrâhîm. I am the glad tidings of my brother Îsâ! I am the dream of my mother. When she was pregnant, she saw a nûr that illuminated the palaces of Damascus, which spread from her. I was nursed and raised among the sons of Banî Sa’d ibn Baqr.”**

After He became four years old, Lady Halîma brought Him to Mecca and handed Him over to His mother. His grandfather Abdulmuttalib gave her an abundance of gifts. After leaving Him in Mecca, Lady Halîma expressed her feelings by saying, “It was as if my soul and heart had remained with Him in Mecca.”

Death of His esteemed mother

Our beloved Prophet sall-Allahu ‘alaihi wa sallam grew up in Mecca with His mother until He was six years old. With Umm Ayman, who was a jâriya (female slave), He and His mother went to Medîna to visit His relatives and the grave of His father Abdullah.

They stayed there for a month. Our beloved Prophet learned how to swim in the pool of the sons of Najjar. Meanwhile, a Jewish scholar saw the signs of prophethood on Him. He approached and asked His name. When our beloved Prophet said, “Ahmad,” he shouted, “This child is going to be the last Prophet!” Also, some of the Jewish scholars who saw the signs of prophethood on Him discussed and talked about His prophethood.

Umm Ayman heard these discussions and told Lady Âmina. His blessed mother fearing He would be harmed, took Him and left for Mecca. When they arrived at the place called Abwâ, our mother, Lady Âmina became ill. Her health worsened; she would lose consciousness frequently.

While she was looking at her beloved son, who was standing next to her, she said, **“O the son of the beloved person who had escaped from the arrow of death by giving a hundred camels with the help of Allahu ta’âlâ! May Allahu ta’âlâ make you blessed. If the dream I saw comes true, you will be sent by Allahu ta’âlâ to all mankind to inform them about halâl (permitted) and harâm (forbidden). Allahu ta’âlâ is going to protect you from the centuries-old tradition of idols and idolatry.”** and recited to Him this couplet:

*The new gets old, the living dies,
The many get depleted, is there one to stay young?*

*I will die too; my difference is,
I have given birth to you; my honour is this.*

*I’ve left a good child behind,
I shut my eyes; at ease in my heart.*

*My name will be remembered always,
Your love will be kept alive in hearts.*





Then she passed away. She was buried there. Our mother Âmina died when she was twenty years old.

Umm Ayman took the Master of the universe and, after a few days' travel, they arrived in Mecca where she delivered our Prophet to His grandfather Abdulmuttalib.⁴⁹

His mother and father were mu'mins (believers)

Our Master Habîb al-akram (sall-Allahu ‘alaihi wa sallam)'s father and mother were in the religion of Ibrâhîm⁵⁰ ‘alaihis-salâm. That is, they were mu'mins. The scholars of Islâm communicated that they were in the religion of Ibrâhîm ‘alaihis-salâm, and after Muhammad ‘alaihis-salâm's prophethood was revealed, they were brought to life so that they could be among His ummat, they heard and recited the Kalima ash-shahâda (I bear witness that there is no god but Allahu ta'âlâ. And again, I bear witness that Muhammad ‘alaihis-salâm is His born slave and Messenger.) and thus they became one of this ummat.⁵¹

"Janâb al-Haqq will certainly protect you from idols that came through former nations and from polytheism."

Lady Âmina

Beside His blessed grandfather

Muhammad ‘alaihis-salâm, until He was eight years old, grew up with His grandfather Abdulmuttalib. Abdulmuttalib was an imposing, patient, virtuous, honest, brave, generous and well-loved person in Mecca who governed various tasks. He would feed the poor, even the animals that were hungry and thirsty. He believed in Allahu ta'âlâ and âkhirat (afterlife). He abstained from evil deeds, kept away from all the nasty customs of the era of nescience. He would prevent oppression and injustice in Mecca and accommodate visitors. It was his habit to seclude himself in the Mount of Hirâ during the month of Ramadân. Abdulmuttalib, who loved children and who was compassionate, cherished his beloved grandson and kept Him close day and night. He had great love and affection for Him. In the shadow of the Kâ'ba, he would sit down on the place exclusive to him with his grandson and say to those who wanted to prevent, "Leave my son alone, He is exalted."⁵² He constantly warned our Master, the Prophet's nanny Umm Ayman to look after Him well. He would tell her, "Look after my son well. The Ahl al-kitâb (believers of the holy books) tell that He will be the prophet of this ummat." Umm Ayman said, "I haven't seen Him complain either about hunger or thirst. In the morning, He would drink a drop of zamzam water. When I wanted to give Him food, He would say, **'I don't want, I am full.'**"

Abdulmuttalib would not allow anyone in, except Him, when he was asleep or alone in his room. He would embrace Him with compassion. He liked His

⁴⁹ Ibn Hishâm, as-Sira, I, 168; Ibn Sa'd, at-Tabaqât, I, 116.

⁵⁰ Jews and Christians call him "Abraham". Ibrâhîm ‘alaihis-salâm is one of the ancestors of Muhammad ‘alaihis-salâm. He is the most exalted of Prophets after Muhammad ‘alaihis-salâm. He is Halîlullah (intimate friend of Allah). He is the father of Ishâq and Ismaîl. His father was a mu'min named Târuh. Âzar, who was an infidel, was His step-father and uncle.

⁵¹ Qastalânî, Mawâhib al-Ladunniyya, I, 652.

⁵² Ibn Sa'd, at-Tabaqât, I, 70-74.

words and behaviors very much. At meals, he would sit down with Him; he would give the best and the most delicious parts of the meals to Him. He would not start eating before He came. He saw many dreams and witnessed many incidents about Him.

Once there was famine and scarcity in Mecca. Upon a dream he saw, Abdulmuttalib held Muhammad ‘alaihi-salâm’s hand and went up to Abû Kubays mountain. He prayed, “O my Allah! For the sake of this child, make us happy with an auspicious rain.” His prayer was accepted, and it rained much. The poets of the time mentioned this incidence by writing poems.

Priest of Najrân

One day, while Abdulmuttalib was sitting next to Kâ’ba, a priest of Najrân came and started talking to him. During this talk, he said, “We have read in books the attributes of the last prophet from the sons of Ismâ’îl. Here, that is Mecca, is His birthplace. His attributes are so and so!” And started to enumerate them. At that moment, our beloved Prophet came. The priest of Najrân started to examine Him; he came near and looked at His eyes, His back, His feet and said in astonishment, “Here, this is Him. Is this child one of your descendants?” When Abdulmuttalib said, “He is my son!”, the priest of Najrân said, “According to our knowledge from the books, His father shouldn’t be alive!” When Abdulmuttalib said, “He is the son of my son. His father had died before His birth, while His mother was pregnant.” Then the priest said, “Now, you have said the truth.” Upon this, Abdulmuttalib told his sons, “Hear what is said about your brother’s son and protect Him well.”

His blessed grandfather’s death

When the death of Abdulmuttalib approached, he gathered his sons and said, “Now, it is the time for me to migrate from this world to âkhirat. My only concern is this orphan. I wish I had a long life so that I could continue this service with pleasure. However, what can I do? My lifetime will not be enough. Now, my heart and tongue are burning with the fire of this longing. I would like to trust this pearl to one of you. Who will protect His rights fully and will not fail in his service to Him?” Abû Lahab sat on his knees, said, “O master of Arabs! It is well if you have any person in your mind for this service. If not, I will do this service.” Abdulmuttalib told him, “Your property is abundant. But you are a cold-hearted person, and you have little compassion. The hearts of an orphan is wounded and delicate. It is broken easily.” Some of his other sons repeated the same wish. Abdulmuttalib did not accept any of them by mentioning each one’s characteristics. When Abû Tâlib’s turn came, he said, “I would like that more than all of them. But it wouldn’t have been suitable to get ahead of my elders. My property is not much; however, my loyalty is more than my brothers.” Abdulmuttalib said, “You have said the truth. You are the one who deserves this service. But, in every matter, I consult with Him and act according to His wishes. By doing so, I always reach the correct result. I shall consult Him on this matter. Whomever He prefers from you, he has my acceptance too.”

Then he turned to our beloved Prophet and asked, “O the light of my eyes! I am going to the âkhirat with the longing for you. Who do you prefer from your





uncles?” Our Master, the Prophet stood up, embraced Abû Tâlib and sat down on his lap. Abdulmuttalib was relieved. He said, “Hamd (thanks) be to Allahu ta’âlâ. That was what I wanted too.” Then he told Abû Tâlib, “O Abû Tâlib! This pearl did not experience parental compassion. Look after Him accordingly and dote on Him. I consider you superior to my other children. I have entrusted you with this great and much valuable child. Because you are from the same mother as His father. Protect Him as you would protect yourself. Have you accepted my last will?” When he answered, “I have,” Abdulmuttalib hugged our beloved Prophet; he kissed His blessed head and face and inhaled His scent. Then he said, “All of you bear witness that I have never smelled a more beautiful scent than this and I have never seen a more beautiful face than this.”⁵³

“Now, it is the time for me to migrate from this world to âkhirat. My only concern is this orphan. I wish I had a long life so that I could continue this service with pleasure. However, what can I do? My lifetime will not be enough. Now, my heart and tongue are burning with the fire of this longing.”

Abdulmuttalib

Under the protection of Abû Tâlib

After His grandfather’s death, the Master of the universe (sall-Allahu ‘alaihi wa sallam), stayed with His uncle Abû Tâlib and grew up under his protection. Abû Tâlib was like his father Abdulmuttalib; he was one of the superiors in Mecca. He was a well-loved, well-esteemed person whose words were listened to by everyone. He, too, showed great love and compassion to our Master, the Prophet. He loved Him more than his own children; he would not sleep or go anywhere without Him. He would tell Him, “You are very auspicious and very blessed!” He wouldn’t eat before He started. Sometimes, he would have a separate table set for Him. When our Prophet awoke in the mornings, they would see that His face was luminous like the moon and His hair was combed. Abû Tâlib had little in the way of property, and his family was crowded. He attained abundance and plentifulness after he took Rasûl al-akram (sall-Allahu ‘alaihi wa sallam) under his protection. When the people were in difficulty due to the drought in Mecca, Abû Tâlib brought Him to Kâ’ba and prayed. For His sake, it rained much. They were saved from the drought and famine.⁵⁴

*A Prophet shall come from the line of the exalted,
Between Zamzam and Hajar, He shall stand*

*With all of the townspeople, you should help Him
O son of Âmir, the blessing is in helping Him.*

⁵³ Ibn Ishâq, as-Sira, 45-48; Ibn Hishâm, as-Sira, I, 169-178; Ibn Sa’d, at-Tabaqât, I, 117; Suhaylî, Rawzu’l-unf, II, 188; Shamsaddîn Shâmî, Subulu’l-Hudâ, II, 135; Ibn Asîr, Usul-ul-gâba, I, 22.

⁵⁴ Ibn Hishâm, as-Sira, I, 179-180; Ibn Sa’d, at-Tabaqât, I, 119.

Mecca-Busrâ Journey





Priest Bahîra

One day, when He was about twelve years old our beloved Prophet (sall-Allahu ‘alaihi wa sallam) saw Abû Tâlib preparing for a trade expedition. When He understood that Abû Tâlib did not want to take Him along, He said, **“In whose care are you going to leave me in this city? I don’t have a father or anyone else to feel compassion for me!”** Deeply moved by these words, Abû Tâlib decided to take Him along. After a long journey, the trade caravan stayed for a time near a monastery, which belonged to Christians in Busrâ⁵⁵.

In this monastery lived a priest named **Bahîra**, who was formerly a Jewish scholar and had converted to Christianity afterwards. He had a book that had reached his possession through a chain of several generations and which he had been keeping as a reference book to answer the questions he was asked. Even though the Quraysh caravan had visited this area several times during the previous years, he never showed any interest in it. Every morning he would go up to the monastery’s roof and look out towards the direction of approaching caravans as if he were expecting something unusual. This time something happened to the Priest Bahîra; in a fit of great excitement, he sprang with astonishment. When he saw the Quraysh caravan from afar, he also saw a cloud gliding along with them. This cloud was shading our Prophet. After the caravan had settled down for a rest, Bahîra also saw the branches of a tree bending over Rasûl al-akram as He was sitting down under it. His excitement increased. Immediately, he ordered the preparation of dinner tables. Then he sent someone to invite all the members of the Quraysh caravan to dinner.

They all accepted the invitation and left our beloved Prophet (sall-Allahu ‘alaihi wa sallam) to watch over the caravan. Bahîra examined the visitors carefully and asked, “Dear Quraysh gentlemen, is there anyone among you who did not come for dinner?” They said, “Yes, there is one.” Even though the Qurayshîs had come, the cloud was still there. When he saw this, he knew that there was someone left to safeguard the caravan. Bahîra insisted on His coming to dinner. As soon as He arrived, Bahîra looked at Him and examined Him carefully. Afterwards he asked Abû Tâlib, “Is this child one of your descendants?” Abû Tâlib said, “He is my son.” Bahîra remarked, “According to the books, the father of this boy is not alive; He is not your son.” This time Abû Tâlib answered, “He is my brother’s son.” Bahîra asked, “What happened to His father?” He answered, “His father died before He was born.” When Bahîra said, “You spoke the truth. What happened to His mother?” Abû Tâlib replied, “She died too.” Confirming all these answers, Bahîra turned to our beloved Prophet and asked Him to make an oath in the name of idols. But our Prophet said to Bahîra, **“Do not ask me to make an oath in the name of the idols. In this world, there are no other enemies worse than these for me. I hate them.”**

Bahîra then requested an oath with Allahu ta’âlâ’s name and asked, “Do you sleep?” He said, **“My heart does not sleep, though my eyes do.”**

“I testify that you are the Rasûl of Allahu ta’âlâ!.. Here is the Master of the universe... Here is the Rasûl of the Rabb of the universe... Here is the great Prophet whom Allahu ta’âlâ has sent as a mercy to the worlds!”

Priest Bahîra

⁵⁵ Busrâ is located 90 km southeast of Damascus and 130 km northeast of Jerusalem.

Bahîra continued to ask a lot of questions and received answers to them all. These answers coincided exactly with the books he had read before. Then, looking into the eyes of our beloved Prophet, he asked Abû Tâlib,

- "Does this redness always stay in His blessed eyes?"

- "Yes," he said, "We have never seen it disappear."

After seeing this sign on Him, Bahîra wanted to see the Muhr an-Nubuwwat (seal of Prophethood) so that his heart would have yakîn (unfaltering belief). However, our Prophet (sall-Allahu ‘alaihi wa sallam) did not want to expose His back due to His noble sensibilities.

But His uncle said, "O the light of my eyes, please do what he wishes!" Upon this, our Prophet exposed His back, and Bahîra beheld the beauty of the Muhr an-Nubuwwat with great satisfaction. He kissed it excitedly while tears poured down his face. Then, he said,

- **"I testify that you are the Rasûl of Allahu ta'âlâ!"** And with a loud voice, he addressed everyone, **"Here is the Master of the universe... Here is the Rasûl of the Rabb of the universe... Here is the great Prophet whom Allahu ta'âlâ has sent as a mercy to the worlds!"**

The Qurayshîs were astonished; they exclaimed, "In the eyes of this priest Muhammad has such a high esteem."

Bahîra then turned towards Abû Tâlib and said,

- **"This is the last and the most honourable of all the Prophets. His religion will spread all over the world and nullify all the previous religions. Do not take Him to Damascus. The sons of Isrâel (Jews) harbor animosity towards Him. I am afraid they will try to harm His blessed body. A lot of oaths and promises were made in respect to Him."**

Abû Tâlib asked,

- "What are these oaths and promises?"

Bahîra answered:

- "Allahu ta'âlâ made all the prophets and lastly Îsâ ‘alaihis-salâm promise to inform their ummat about the last Prophet (sall-Allahu ‘alaihi wa sallam) who will come."

Abû Tâlib, after hearing these words from Bahîra, changed his mind about going to Damascus. He sold all his goods in Busrâ and returned to Mecca.⁵⁶ He remembered what he heard from Bahîra all his life. He loved our Master, the Prophet even more. He protected Him and helped Him with everything until he died.

His journey to Yemen with His uncle Zubayr

Our beloved Prophet, who was a beautiful, virtuous and noble person, grew up and became seventeen years old. His paternal uncle Zubayr, who was going to Yemen for trade, brought Him along so that his commerce would be auspicious. Many extraordinary things about Him were seen on this voyage too. When they returned to Mecca, these incidents were told, and among the Quraysh tribe, it was said, "The glory of this person will be very great..."⁵⁷

⁵⁶ Ibn Ishâq, as-Sira, 53-58; Ibn Hishâm, as-Sira, I, 180-182; Ibn Sa'd, at-Tabaqât, I, 76, 154-156; Tabarî, Târikh, II, 277-279; Suhaylî, Rawzu'l-unf, II, 216-220; Ibn Kathîr, al-Bidâya, III, 283-286.

⁵⁷ Ibn Ishâq, as-Sira, 53-59; Ibn Sa'd, at-Tabaqât, I, 120-123.





HIS YOUTH AND MARRIAGE

His youth

Even during His youth, Muhammad ‘alaihis-salâm, who is the best of all people in all aspects, was loved by the people of Mecca far more than His peers. Due to His high moral values, unprecedented kind treatment to people, calmness, gentleness and His other superiorities, He was loved and admired by all people. Because of His amazing honesty and trustworthiness, the people of Mecca called Him **“Al-Amîn”** which means always trustworthy. He was known by this name from the time of His youth.

There was unbridled nescience in Arabic society during our beloved Prophet’s early years. Idolatry, alcohol, gambling, adultery, charging interest and many other evil deeds had become widespread. Muhammad ‘alaihis-salâm intensely detested their bad states; He would always stay away from all their evil deeds. All the Meccan people knew this, and they were astonished by it. Since He strongly hated the idols, He would never go near them. He never ate any meat from the animals that were sacrificed for the idols. During His childhood and youth, He would shepherd animals that He owned on and around Jiyâd Mountain, and thus He earned His sustenance. In this way, He would stay away from the extremely degenerated society. Once, He said to His Ashâb al-kirâm, **“There is not a prophet who did not shepherd sheep.”** When He was asked, “O Rasûlullah! Did you shepherd too?” He said, **“Yes, I did too.”**

When our beloved Prophet was around twenty years old, there was no security left in Mecca. Cruelty was very common; the safety of property, life and chastity had disappeared. The Meccans oppressed strangers who came for commercing and visiting the Kâ’ba. Those who were oppressed could not find any recourse to regain their rights. Meanwhile, the goods of a Yemeni trader had been usurped by a Meccan called As ibn Wâil. Upon this incident, the Yemeni went to Abû Qubais Mountain, cried and begged for help from the tribes to regain his rights. Upon these events, which clearly showed that cruelty had reached its peak, the notables of the tribes of the sons of Hâshim, the sons of Zuhra and other tribes, gathered in the house of Abdullah ibn Jud’ân. They decided that no one, either Meccan or a stranger, would be oppressed, the cruelty would be stopped, and the rights of the oppressed would be given back. With this purpose, they established an association of justice.⁵⁸

This association, which our beloved Prophet joined at a young age and was very influential in its establishment, was called **Hilf al-Fudûl**. Previously a similar association had been set up by two persons named Fadl and another named Fudayl. This name had been given as a reference to their association. This

“Because of His great honesty and loyalty, Muhammad ‘alaihis-salâm, whom the whole world confirms was an excellent person, was called Muhammad-al-Amîn (Trustworthy Muhammad) even by His greatest enemies and ferocious unbelievers.”

**Huseyin Hilmi
ibn Sa’îd
(rahmatul-
lahi ‘alaihi)**

⁵⁸ Suhaylî, Rawzu’l-unf, I, 91.

Famous markets and fairs in Arabia and Its Vicinity



Everyone gets what they are destined,
They wouldn't deprive the poor.
What is life to Ayyûbî,
If his beloved isn't happy.

Habîb al-Kibriyâ, my sovereign,
Your face is the cure to all affliction,
To you, how can he show such loyalty,
If the lover wasn't hearty.





association stopped cruelty and provided security in Mecca again, and maintained its effect for a long time. Our Master Rasûlullah, after His prophethood was communicated to Him, told Ashâb al-kirâm, **"I was present at the oath-taking made in the house of Abdullah ibn Jud'ân. That oath is more lovely to me than having red skin camels (wealth). Today, if I was called on to attend such an assembly, I would participate."**⁵⁹

His trade

From early times, Meccans dealt with commerce and gained their sustenance through this way. Abû Tâlib, the paternal uncle of our Master, the Prophet (sall-Allahu 'alaihi wa sallam) dealt with commerce too. When our beloved Prophet was around twenty-five years old, the economic hardships in Mecca greatly intensified. Due to this reason, the Meccans prepared a large trade caravan to go to Damascus. During those days, Abû Tâlib came to our Master Rasûlullah and said, "O my venerable nephew! Poverty reached its peak. These past years we have spent in scarcity and hardship left us nothing. Here, the caravan of the Quraysh is prepared and about to leave for Damascus. Lady Khadîja will send goods with this caravan. She must be looking for a trustworthy person who will do this job. Certainly, she must need a person who is trustworthy, chaste and loyal like you. Let us go and talk to her. It will be good if we arrange for you to go as her deputy. No doubt she will prefer you over others. I actually don't want you to go to Damascus. I am afraid that the Jews in Damascus may harm you. However, I couldn't find any other solution." Our Master, the Prophet told him, **"Do as you wish."**

Hadrat Khadîja was a lady who had a great reputation in Arabia with her beauty, wealth, intelligence, chastity and good manners. Because of this, there were a lot of people from all around who wished to marry her. However, due to a dream she had seen, she was not interested in anybody. In her dream, the Moon descended from the sky, entered her chest; the rays of its light emanated from under her arm and enlightened the whole universe. In the morning, she told her dream to her relative Waraqa ibn Nawfal. He said, **"Prophet of the last of time has been born. He will marry you, and wahy⁶⁰ will come to Him during your time. The nûr of His religion will fill the world. You will be the first one of the believers. That Prophet will appear among the Quraysh and Benî Hâshim."** Hadrat Khadîja rejoiced with this response and started to wait for the coming of that Prophet.

Hadrat Khadîja engaged in commerce; she formed partnerships with those she came to an agreement with. Abû Tâlib told the situation to our mother, Hadrat Khadîja. Upon this, Hadrat Khadîja invited our Master Rasûlullah to

"If a Muslim earns from halâl, doesn't depend on others and does help his neighbours and relatives, on the day of qiyâmat, he will be luminous and bright like the full moon."

**Hadîth
ash-sharîf.**

⁵⁹ Ibn Hishâm, as-Sira, I, 133; Ibn Sa'd, at-Tabaqât, I, 82; Suhaylî, Rawzu'l-unf, I, 91; Ibn Habîb, al-Muhabbar, 167; Ibn Kathîr, al-Bidâya, III, 290-293.

⁶⁰ Allah's commands that come to Prophets directly or through an angel. The entire Qur'ân is wahy that has come through the angel Jabrâîl.

have a discussion. When our Master came, she showed a great deal of respect to Him. She admired our Master's elegance and His noble and beautiful face. She mentioned to our Master, the Prophet, "I know that you're honest, trustworthy, reliable, and you have good ethics. I will pay you much more than usual for this job..." After the talk of payment, our mother, Hadrat Khadîja bid Him farewell by giving Him an attire which would be appropriate for the job. Additionally, she gave Maysara precious clothing for Rasûlullah to wear on the road.

Our mother Hadrat Khadîja had learned of the signs of the last prophet from her paternal uncle's son Waraqa ibn Nawfal, who was a learned Christian. As such, during this visit of our beloved Prophet, she was able to recognize the signs of prophethood on Him. Upon this, she told her slave Maysara, "When the caravan leaves Mecca, give the bridle of the camel to Muhammad ('alaihis-salâm) so that the Meccans will not spread rumors. When you are away from the town and out of sight, have Him wear these precious clothes."

Then she prepared the most beautiful camel and said to Maysara, **"Respectfully have Him mount the camel, hold the bridle and be a good servant to Him! Do not do anything without taking permission from Him and protect Him from all the dangers, even if it costs your life! Do not waste any time at any of the places you go and return here quickly so that we won't be embarrassed before Hâshimîs. If you accomplish all these things, I will set you free and give you as many gifts as you want."**

The caravan was prepared. The people of Mecca came together in large groups to bid farewell to their relatives. The relatives of our beloved Prophet, His uncles and the elders of Hâshimîs were present, too. When the aunt of our beloved Prophet saw Allahu ta'âlâ's Rasûl (sall-Allahu 'alaihi wa sallam) in servant's clothes while holding the bridle of the camel, her knees buckled. She cried out, shed tears. While weeping, she said, "O Abdulmuttalib! The finder of the Zamzam well! O Abdullah! Stand up from your grave and see the state of this blessed!" Abû Tâlib had the same emotions and feelings, too. Our Master Rasûlullah, whose eyes have seen Haqq, shed tears like pearls and said, **"Never forget me. Remember that I am in sorrow and anguish far away from home."** All of the people who heard these words cried. The angels in the skies cried, too. They said, **"O our Rabb! This is Muhammad 'alaihis-salâm whom you made your habîb and bestowed the highest rank. What is the hikmat of this situation?"** Then Allahu ta'âlâ said, **"Yes, He is my Habîb. But you can not know the secret of love. You can not have a grasp of the secrets between the beloved and loving. Nobody can know this state. Nobody can understand anything from this hidden matter."**

After the caravan had walked away from Mecca and out of sight, according to the orders he was given by Hadrat Khadîja, Maysara dressed our beloved Prophet in the precious clothes. He had Him mount the camel, which was covered with several kinds of precious fabrics and decorated with ornaments. He also took the bridle of the camel.

The people who were travelling with Him saw that there was a cloud that was shading Him, and there were also two angels who were in the disguise of





birds that accompanied Him until their destination.⁶¹ After He stroked two camels that were tired and fell behind the caravan with His blessed hands, the camels began to stride quickly, and those who saw that and many other incidents loved Him and understood that His fame was going to be great.

When they arrived in Busrâ, they stopped next to the monastery again. Priest Bahîra, who after seeing many signs, understood and said that He will be the last prophet, had died, and he was replaced by his successor Nastûra. Priest Nastûra, who was watching the Quraysh caravan, saw that a dried tree turned green after somebody sat under it, and he asked Maysara, “Who is that person sitting under the tree?” Maysara answered, “He is from the Haram people of the Quraysh tribe.” Then Nastûra said, “Until now, nobody has sat under that tree except the prophets.” And he asked, “Does He have any redness in His eyes?” Maysara answered, “Yes, He has, and the redness never leaves.” And then Nastûra said, **“In the name of Allahu ta’âlâ who has sent the Injîl to Hadrat Îsâ, He is going to be the last prophet. If only I could live until He was commanded with prophethood.”**

*“I would never
make an oath
on those idols!
Whenever I pass
by them, I turn my
face to another
direction.”*

**Hadîth
ash-sharîf**

While Muhammad ‘alaihis-salâm was selling the goods of Hadrat Khadîja in the Busrâ market, a Jewish person said, “Make an oath on the idols of Lât and Uzzâ so that I will believe you,” because he did not believe Him in the bargaining. Muhammad ‘alaihis-salâm said, **“I would never make an oath on those idols! Whenever I pass by them, I turn my face to another direction.”** The Jewish person who saw the other signs too said, “The word is yours. I swear that this is a person to be a prophet.” He stated his admiration by saying, “Our scholars have found the attributes of this person in the books.”

Maysara was engraving everything he saw and the things he heard about our Master Rasûlullah in his mind, and his admiration was increasing. Maysara’s heart was filled with love towards the Master of the worlds. Now, he was serving Him with great love and respect and following His wishes with great care.

The goods were sold, and with our Master, the Prophet’s blessings, the trade was much more profitable than usual. The caravan started their return. When they reached the place called Marruzzahrân, Maysara suggested to our beloved Prophet to deliver the good news to Mecca. Our Master accepted this and left the caravan for Mecca.

Lady Nafîsa bint Muniyya said, “The time for the caravan’s arrival had approached. Lady Khadîja would wait for the arrival of the caravan every day on top of her house with her maids. On such a day, I was with her. Suddenly, a person on a camel was seen. A cloud and two angels disguised as birds were shading Him. The nûr on our Prophet’s blessed forehead was shining like the moon. Lady Khadîja understood who was coming. She was relieved. But pretending to not know who He was, she asked, “Who could be the person coming on this hot day?” The maids said, “The person who is coming looks like Muhammad

⁶¹ Qastalânî, Mawâhib al-Ladunniyya, 41.

(‘alaihis-salâm).” In a short while, our Master Rasûl al-akram sall-Allahu ‘alaihi wa sallam came to the manor of our mother Khadîja and told her the situation. He made her very happy with the good news He brought.

Soon after, the caravan entered Mecca. Maysara told our mother Hadrat Khadîja, in detail, how our Prophet was shaded during the journey, what priest Nastûra said, how the weak camels became faster, and many other extraordinary things he witnessed. He praised our Master, the Prophet as much as he could. Hadrat Khadîja already knew these, but his words increased her yakîn (unfaltering belief). She ordered Maysara not to tell anyone what he saw on this journey.⁶²

Our mother Khadîja went to Waraqa ibn Nawfal to inform him about what she heard. Listening to what happened with great admiration, Waraqa said, **“O Khadîja, if what you told is true, Muhammad ‘alaihis-salâm will be the prophet of this ummat.”**

When our beloved Prophet was 12 years old, He travelled with His uncle Abû Tâlib for business until Busrâ. When He was 17, He went to Yemen with His paternal uncle Zubayr. At the age of 20, He went to Damascus with Hadrat Abû Bakr, and when He was 25, He went to Damascus again, for selling the goods of Hadrat Khadîja.⁶³ Thus, He had travelled four times. He did not travel anywhere except these.

His marriage to our mother Hadrat Khadîja

Our mother Hadrat Khadîja, with the glad tidings given by Waraqa ibn Nawfal, and after she had seen our beloved Prophet’s beautiful character, she wanted to marry Him and to be honoured by serving Him. Nafîsa bint Muniyya, who sensed her feelings, tried to be a mediator. With this intention, she went before Rasûl al-akram’s exalted presence and asked, “O Muhammad (‘alaihis-salâm)! What is preventing you from getting married?” Our Prophet answered, **“I do not have enough money to get married.”** Lady Nafîsa said, “O Muhammad! If you want to get married to a lady who has chastity, who is honourable, rich and beautiful, I am ready to help to make this occur.” Our beloved Prophet asked, **“Who is she?”** She said, “Her name is Khadîja bint Huwaylid.” When our Master Rasûlullah asked, **“Who will be the mediator?”** She said, “I will.” and left His presence. She went to Hadrat Khadîja and gave her the good news. Hadrat Khadîja called her relatives Amr ibn Asad and Waraqa ibn Nawfal and explained the situation. She also sent a message to our Master, the Prophet and invited Him to come at a specific time. Abû Tâlib and his brothers made the preparations and accompanied our Master, the Prophet.

Our mother, Hadrat Khadîja, decorated her house with ornaments. As a sign of gratitude for this day, she gave all her jewelry to her servants. Then she set them free. Our Master Rasûlullah honoured our mother, Hadrat Khadîja’s house with His uncles. Abû Tâlib said, “Praise and thanks be to our Creator for making us from the sons of Ibrâhîm ‘alaihis-salâm and descendants of Ismâ’îl ‘alaihis-

⁶² Ibn Ishâq, as-Sira, 59; Ibn Kathîr, as-Sira, I, 262; Ibn Jawzî, al-Wafa bi ahwâl al-Mustafâ, I, 143.

⁶³ Turkish book Fâideli Bilgiler, 445/5-446/1.





salâm. He made us the guardian of the Baitullah. He granted us that blessed house, Haram ash-sharîf, which is the qibla of humans and around which all of the creation rotates and which He protects from harm. The son of my brother Abdullah is such a person that He is superior to everybody in the Quraysh. Although He does not have much property, but property is not the real value. Because property is like a shadow, it passes through hand to hand and continues like that. My nephew's glory and superiority are known by all of you. Now He wants to get married

"All of these goods belong to you. I need you, and I am grateful to you."

**Khadîja
tul-kubrâ (radiy
Allahu 'anhâ)**

to Khadîja bint Huwaylid. How much mahr⁶⁴ do you want me to give? I swear that Muhammad's rank must be high." Waraqa ibn Nawfal confirmed his statements. The paternal uncle of Hadrat Khadîja, Amr ibn Asad said, "Witness that I have married Khadîja bint Huwaylid to Muhammad ('alaihis-salâm)." With this, the act of marriage was completed. According to a narrative, the mahr was 400 mithqal gold, and in another narrative, it was 500 dirhams, and also in another narrative, it was 20 camels.⁶⁵ [One mithqal is four grams and eighty centigrams.]

Abû Tâlib slaughtered a camel for the wedding and threw a feast, which had never been seen until that day. The marriage took place. Our mother Hadrat Khadîja gave everything she had as a present to our Master, the Prophet, and said, **"All of these goods belong to you. I need you, and I am grateful to you."**

During their marriage, our mother, Hadrat Khadîja, always served and helped our beloved Prophet Muhammad 'alaihis-salâm. This marriage lasted twenty-five years until our mother, Hadrat Khadîja passed away. Fifteen years of this marriage was before the Bi'that (when He was informed of His prophethood), and ten years of it was after the Bi'that. Our Prophet Muhammad 'alaihis-salâm did not marry again while Hadrat Khadîja was alive. He had six children, two boys and four girls. Their names were Qâsim, Zaynab, Ruqayya, Umm Gulthum, Fâtima and Abdullah (Tayyib or Tâhir). During His prophethood, He had married Hadrat Mâriya and had a son named Ibrâhîm from this marriage too. He did not have any children from His other wives. Zaynab was the oldest of His daughters. His youngest daughter Fâtima was the one He loved the most. She was born thirteen years before the Hegira. His sons passed away at a young age, and all His daughters except our mother Hadrat Fâtima had deceased before He had. Our mother, Fâtima passed away six months after our Master, the Prophet. She had married Hadrat Alî. Our beloved Prophet Muhammad 'alaihis-salâm's lineage continued with Hadrat Fâtima's children.⁶⁶

Our Master, Rasûl al-akram sall-Allahu 'alaihi wa sallam continued His trade after He married our mother, Khadîja. With their profit, they would give accommodations to visitors, help orphans and the poor.

⁶⁴ In Islâm, the mahr comprises of things like gold, silver, banknotes, or any kind of property or any kind of benefit that is given by a man to the woman he is to marry.

⁶⁵ Ibn Hishâm, as-Sira, I, 43; Ibn Sa'd, at-Tabaqât, VIII, 9; Suhaylî, Rawzu'l-unf, I, 321; Qastalânî, Mawâhib al-Ladunniyya, 41; Ibn Asr, Usud-ul-gâba, I, 23.

⁶⁶ Ibn Ishâq, as-Sira, 59-61; Ibn Sa'd, at-Tabaqât, I, 82-85, 131-132; Tabarî, Târikh, II, 280-282; Ibn Kathîr, al-Bidâya, III, 293-295.

Zayd ibn Hâritha

While he was a child, Zayd ibn Hâritha had gone to visit his relatives with his mother Su'da. Meanwhile, they were raided by another tribe. They captured Zayd. They brought him to the Sûq al-Ukâz fair in Mecca to sell him as a slave. Hâkim ibn Hizam, a nephew of Hadrat Khadîja, bought Zayd for 400 dirhams. Hâkim ibn Hizam gifted him to Hadrat Khadîja, his paternal aunt. And she gifted him to our Master, the Prophet. Our Master, the Prophet emancipated him immediately but had him stay at His side. Since he was emancipated, Zayd had no place to go, and he had no one to raise him that would have been better than Rasûlullah. Therefore, he gladly stayed with Rasûlullah.

Zayd ibn Hâritha, who had been treated kindly by our Master, the Prophet, who was created to complete, even before His prophethood was communicated to Him, every kind of visible or invisible, known or unknown good ethics such as justice, mercy, compassion, being humane, geniality, graciousness, beneficence, abiding by a promise, charitableness, generosity, trustworthiness, protecting the oppressed and the poor, loving and caring for children, honesty, truthfulness, courtesy, modesty, moderateness, handling people gently, bravery and courage, who is the highest of all of the creatures which had come and will come to the world and who was known as "Al-Amîn" by gaining the trust of everybody; loved our Master, the Prophet more than his father and mother and did not want to leave.

His mother and father did not know where their son was taken to and what happened to him. His father, Hâritha would travel village by village to try to find his son. He would ask his relatives, who were travelling from Yemen to several different countries, to bring him news about his son Zayd. He was reciting poems and shedding tears.

*I wept for my Zayd; I do not know what he did,
Is he alive or was he hit by death?*

*Do not ask for him, in vain, O my heart!
You can not know if his grave is in a field or versant.*

Another poem about his yearning for his son:

*O my Zayd, my son! If I knew that those who left would return!
I would not want the return of anyone apart from you.*

*I remember him when I see a child when the wind blows,
The sun reminds me of you while rising in the morning.*

*I cry for my darling; I cry a thousand times,
I look for him, on my horse, though I am in ruin.*

*My horse and I do not know rest or fatigue,
While it is possible for my son to be found.*

*However, hope fools a person; it is perishable finally,
My sons! Qays, Amr, Yazîd, Jabal! My Zayd is entrusted to you.*



MY BELOVED PROPHET (sall-Allahu ‘alaihi wa sallam)



In the end, before the coming of Islâm, some people who came to visit the Kâ’ba, from the tribe of Banî Kalb, saw and recognized Hadrat Zayd. Hadrat Zayd told them, “I know that my family cry out for me, convey these couplets to them.” and recited this poem:

*My heart is on fire; I am away from home,
Though I’m far from mother, I am a neighbour to Kâ’ba.*

*Do not let your agony set fire to your heart,
Do not allow your weeping to reach the skies.*

*Praise be to Mawlâ for I am in such a house,
That I am grateful for the honour and kindness I’m shown.*

*“I don’t prefer
anyone to you. You
are both a father
and an uncle to
me. I want to stay
with you.”*

*Zayd ibn Hâritha
(radiy-A lahu ‘anh)*

Hâritha was so happy after he heard this news. Immediately, he took a large sum of money and came to Mecca with his brother Ka’b. When they arrived, he learned where the house of our Prophet was and appeared before Him. He said, “O the leader of the Quraysh people, O the grandson of Abdulmuttalib, O the son of Banî Hâshim descent! You are the neighbour of Haram ash-sharîf. You treat your guests, you set your slaves free, and save them from captivity. If you let my son, who is your slave, go, I will give you the money you want; please do not reject our wish!” Our Master, the Prophet (sall-Allahu ‘alaihi wa sallam) said, **“Let’s call Zayd and inform him about the situation. Let’s allow him to decide. If he wants to go with you, you can take him and go without giving me any money. But, if he wants to stay with me, I swear in the name of Allah, I won’t leave anyone that chooses to stay with me.”**

Hâritha and his brother were very pleased by this reply of our Master, the Prophet and said, “You have treated us very justly and conscientiously!”

Then our Master, the Prophet, called Zayd to be present before Him and asked, **“Do you know these people?”** He answered, “Yes, one of them is my father, and the other one is my uncle.” Upon that, our Prophet said, **“O Zayd! You learned who I am; you saw my kindness and compassion and my behaviors towards you. These people came here to take you. So make a choice, either stay with me or prefer them and go!”**

His father and his uncle expected that he would prefer them, and they would bring Zayd home. Zayd said, “I don’t prefer anyone to you. You are both a father and an uncle to me. I want to stay with you.”

His father and uncle were shocked. His father got angry and told Zayd, “Shame on you! So, you prefer slavery to freedom, your mother, your father and your uncle!” Zayd replied to his father, “Father, I have seen such compassion and good treatment from this person that I cannot prefer anyone to Him.”

Our Master, the Prophet liked Zayd very much. After seeing his loyalty and affection, He brought him to Hijr at the Kâ’ba al-mu’azzama and said to people,

“Witness this! Zayd is my son. I am his inheritor; he is my inheritor.”

Zayd’s father and uncle saw that, and their anger disappeared. They returned to their homeland in happiness. After that, Ashâb al-kirâm called Zayd as Zayd ibn Muhammad (son of Muhammad). Later on, as adoption was removed by Allahu ta’âlâ as stated in the 5th and 40th âyats of Sûrah al-Ahzâb, **“Call your children with the name of their fathers, that is more equitable in the sight of Allah.”** **“Muhammad (‘alaihi-salâm) is not the father of any one of you (like Zayd),”** Zayd began to be called “Zayd ibn Hâritha” which means “Zayd, the son of Hâritha”.⁶⁷

The Kâ’ba arbitration

When our Master Rasûlullah was around thirty-five years old, He arbitrated a matter about Kâ’ba. At the time, rains and floods had worn down the walls of the Kâ’ba. In addition, a fire had damaged the Kâ’ba.⁶⁸ It was necessary to rebuild the structure. Upon this, the Quraysh tribe tore down the Kâ’ba to the base, which was built by Hadrat Ibrâhîm, and started rebuilding. They built the walls by giving a part to each tribe. Tribes, who knew that it was a great honour, could not agree on placing the stone “Hajar al-Aswad.” Every tribe wanted to attain this honour, so there was a great disagreement. Sons of Abduddâr made an oath, “If anyone except us does this job, we will shed blood.” This disagreement, which lasted four or five days, almost came to bloodshed.

On a Monday morning, Huzayfa ibn Mugîra, who was Abdulmuttalib’s maternal uncle and a respected elder, said, “O Quraysh community! To arbitrate on your dispute, make the first person to enter from this gate the arbitrator,” and showed the Banî Shayba gate which opened to the Kâ’ba. They accepted this proposal. Looking at the Banî Shayba gate, they started to wait for the person who would enter first and solve the issue at the most critical moment. In the end, they saw that Muhammad ‘alaihi-salâm, whose rightfulness and superior moral qualities, which they greatly appreciated and whom they always called Al-Amîn, that is trustworthy, came. They said, “Here is Al-Amîn. We do consent to His verdict”.

When our beloved Prophet Muhammad ‘alaihi-salâm was informed of the situation, He removed His hirka (coat) and spread it on the ground. He placed Hajar al-Aswad on His blessed hirka and said, **“Let one person from each tribe hold a corner.”** He had them lift the stone up to its place. Then, He took the stone in His arms and put it in its place with His blessed hands. Thus, seeing that the impending combat was prevented, the tribes were pleased with this conduct. Then, they continued building and completed the walls from where they left.⁶⁹

⁶⁷ Bukhârî, Tafsir, 2; Ibn Sa’d, at-Tabaqât, I, 487.

⁶⁸ Ibn Kathîr, as-Sira, I, 273; Azrakî, Akhbâr al-Macca, I, 158-160; Bayhaqî, Dalâil, II, 57.

⁶⁹ Ibn Ishâq, as-Sira, 83-105; Ibn Hishâm, as-Sira, I, 192-198; Ibn Sa’d, at-Tabaqât, I, 145-147; Ibn Kathîr, al-Bidâya, III, 298-305.





HIS BI'THAT⁷⁰ AND HIS CALL

When He was thirty-seven years old, The Master of the worlds (sall-Allahu ‘alaihi wa sallam) would hear voices from the unknown which called Him “O Muhammad!”. After He became thirty-eight years old, He started seeing nûrs. He only spoke about His states to our mother, Hadrat Khadîja.

When the time of declaration of Muhammad ‘alaihis-salâm’s prophethood approached (nearly ten years before), Quss ibn Saîda, who was one of the famous litterateurs of that time, had given the glad tidings of His coming during a speech on a camel at Ukâz fair before a large crowd. Our beloved Prophet was among the audience. Quss ibn Sâida, in a part of his famous speech, said:

“O people! Come; listen, wait, and take lessons! The living die, the dying perish, what will happen happens! Listen to me well! There is news in the skies, signs on the Earth! There is a religion of Allah and a prophet of Allah to come! His coming is very soon! His shadow has fallen over your heads. Those who listen and believe Him are so blessed! Shame on those who disobey and oppose Him! Shame on ummats, whose lives pass in negligence!”

During those times, people in Arabia had deviated from divine norms; they had been divided as rich and poor, powerful and weak, master and slave. The antecedents were oppressing the successors under their dominance and didn’t consider them as being human. The property of the poor was being usurped, and there was no one with power or authority who would prevent it. They were devoid of feeling shame and fear, which comes from having faith in Allahu ta’âlâ; they had no remnants of goodness. Such vile acts as amorality, disregarding dignity and honour were practiced freely; gambling, drinking alcohol, gatherings of pleasure and debauchery was regarded as normal. Recurring murders, adultery and raids were terrorizing innocent people; their wails and woeful cries were making the skies weep. There was a total collapse in morality, and people were drowning in a sea of ignorance. Women were being traded like merchandise, and daughters were mercilessly buried alive. Worst of all, those coldhearted, stubborn, heartless people accepted it as an honour to worship idols that they had produced with their own hands and couldn’t do them any good or harm.

Since the time of Âdam ‘alaihis-salâm, there had never been seen such ferocity, deviance, depravity, unbelief and debauchery in the world. People had turned into monsters. Everybody was hostile towards each other, and society was like a powder barrel. In such darkness, a sun of bliss needed to rise for people to attain serenity. As this sun rises, faith would take the place of unbelief; justice would take the place of cruelty, knowledge would take the place of ignorance, and people would gain endless bliss.

Finally, true dreams started to be shown to our beloved Prophet. In a hadîth

⁷⁰ Bi’tthat: Our Prophet being informed of His prophethood.

Muhammad
‘alaihis-salâm
placed Hajar
al-Aswad on His
blessed hirka and
said, “Let one
person from each
tribe hold a cor-
ner.” Our beloved
Prophet

Muhammad-al-Amîn
(sall-Allahu ‘alaihi
wa sallam)

ash-sharîf, it was stated that wahy first started with true dreams. Whenever He saw something in His dream, it came exactly true. This state continued for six months. When the time of revelation approached, the frequency of voices saying, **“O Muhammad!”** increased. During that time, He wanted isolation and started immersing Himself in tafakkur (thinking deeply about Allahu ta’âlâ’s attributes and blessings) deeply in a cave on Mount Hira, away from people. Sometimes, He would come to Mecca, perform tawâf (circumambulation) around the Kâ’ba and go to His home. He would stay home for a while, then taking some food with Him, He would return to the cave on Mount Hira, where He was busy with tafakkur and ibâdat (worshipping). Sometimes, He would stay there for days. Then, Hadrat Khadija would send or bring food.⁷¹

First wahy

When our Prophet was forty years old, on a day of Ramadân, He went again to the cave on Mount Hirâ and immersed Himself in tafakkur. On the 17th of Ramadân, on Monday night, after midnight, He heard a voice calling His name. When He raised His head and looked around, He heard the same voice again and saw that a nûr suddenly covered everywhere. Then Jabrâîl⁷² ‘alaihis-salâm came and said, **“Read!”** Then, our Master, the Prophet replied, **“I am not literate!”** After this reply, the angel tightly held our Prophet till He became weak and said, **“Read!”** Again, our Prophet said, **“I am not literate!”** Then the angel tightly held Him again and said, **“Read!”** When our Prophet said, **“I am not literate!”** the angel tightly held Him for the third time. Then he released our Prophet and brought the first, five âyats (verses) of Sûrah al-‘Alaq, in maal, **“(O Muhammad!) Read, in the name of your Rabb Allah, Who created everything. He created man out of congealed blood (‘alaq, clot)! Read, Allah is Most Generous! He, Who teaches with pen, teaches man which he knew not.”**⁷³ And Muhammad ‘alaihis-salâm recited with him. The first wahy came like this, and thus the sun of Islâm, which enlightens the entire universe, rose.⁷⁴

With great anxiety and excitement, our Master Rasûlullah sall-Allahu ‘alaihi wa sallam went out of the cave on Mount Hirâ and started descending. When He came to the middle of the mountain, He heard a voice. Jabrâîl ‘alaihis-salâm said to Him, **“O Muhammad! You are the Rasûl of Allahu ta’âlâ, and I am Jabrâîl.”** Then, he struck his heel on the ground. Water came out of where he struck. He started performing abdash (ritual ablution). Our Master, the Prophet was watching him carefully. When Jabrâîl ‘alaihis-salâm finished his abdash, he told our Master, the Prophet to perform abdash as He saw. After our beloved Prophet finished His abdash, Jabrâîl ‘alaihis-salâm became imâm⁷⁵, and they performed a namâz

⁷¹ Ibn Hishâm, as-Sira, I, 233-240.

⁷² Jabrâîl: Gabriel. One of the four major angels. His duty is to convey the wahy, Allah’s commandments and prohibitions to the prophets.

⁷³ Alâq: 96/1-5.

⁷⁴ Ibn Sa’d, at-Tabaqât, I, 196.

⁷⁵ When Muslims perform namâz in congregation (jamâ’at), one of them leads, conducts namâz. He is called the imâm.





(prayer) of two rakâts. After this, Jabrâîl ‘alaihis-salâm said, **“O Muhammad! Your Rabb has sent you His salâm (greetings)!”** Then he continued, **“He said, ‘You are My Messenger to jîns (jinns) and human beings. Therefore, invite them to the tawhîd (believing in the oneness of Allahu ta’âlâ).’”** Then he ascended to the sky. Thus, our beloved Prophet had both seen and talked to Jabrâîl ‘alaihis-salâm.

The salâm of rocks and trees

Our Master, the Prophet heard every stone and tree that He passed by, saying to Him, **“Assalâmu ‘alaika yâ Rasûl-Allâh.”** until He arrived at His home. When He entered His house, He said, **“Cover me! Cover me!”** and rested until His trembling calmed down. Then He told our mother Hadrat Khadîja what He had seen and said, **“Jabrâîl (‘alaihis-salâm) has disappeared from my eyes. Yet the grandeur, strength and fear of him have not left me. I was afraid of being called mad and blackened by the people.”** Hadrat Khadîja, who was ready and had been waiting for these circumstances and these days, said, “May Allahu ta’âlâ protect you. Haqq ta’âlâ grants you blessings, and He wills nothing except blessings for you. For the sake of Allahu ta’âlâ, I believe that you will be the Prophet of this ummat. Because you like guests. You tell the truth, and you are trustworthy. You help the weak, protect the orphans, and favour the needy. You are good-natured. The owner of these traits should be fearless.”⁷⁶

Then, to ask about this situation, they went to Waraqa ibn Nawfal. Waraqa, after listening to what our Master Rasûlullah told him, said, “Good news, O Muhammad (‘alaihis-salâm)! I swear by Allahu ta’âlâ that you are the last prophet whom Hadrat Îsâ informed about. The angel who appeared to you is Jabrâîl ‘alaihis-salâm who came to Mûsâ ‘alaihis-salâm before you. Ah! I wish I were young now and reached the time when they will expel you from Mecca so I could help you. Very soon, you will be ordered to communicate the religion and to make jihâd (holy war).” Then, he kissed the blessed hand of our Master, the Prophet. He died soon after.⁷⁷

The order to communicate

Thus, the first wahy, declaring the prophethood of our beloved Prophet, had come. Then it stopped and didn’t reoccur for three years. Meanwhile, the angel named Israîfîl had come and taught Him some things. They were not wahy. During this time, occasionally our Master Rasûlullah would become doleful. Whenever this occurred, Jabrâîl ‘alaihis-salâm would appear and ease His sadness by saying, “O Habîbullah! You are the prophet of Allahu ta’âlâ.” Our Master, the Prophet said, **“It was during the time the revelation had ceased. When I was walking down Mount Hira, I suddenly heard a sound in the sky. I looked at the**

“O Muhammad, wrapped up in your cloak! Arise and frighten (the unbelievers with the torment of Allah)! And magnify the glory of your Rabb!”

Muddaththir: 1-3

⁷⁶ Tabarî Târikh, II, 298-302; Balâzûrî, Ansâb, I, 108-110.

⁷⁷ Ibn Ishâq, as-Sira, 140-142; Ibn Hishâm, as-Sira, I, 239-240; Ibn Sa’d, at-Tabaqât, I, 129, 194-195; Tabarî, Târikh, II, 299-302; Balâzûrî, Ansâb, I, 111; Qastalânî, Mawâhib al-Ladunniyya, 48.

sky and saw Jabrâîl (‘alaihis-salâm). He was sitting on a throne between the ground and the sky. Fear gripped me. I went home. I said, cover me with something. Haqq ta’âlâ sent the first âyats (verses) of the Sûrah al-Muddaththir (in maal), ‘O Muhammad, wrapped up in your cloak! Arise and frighten (the unbelievers with the torment of Allah)! (Inform them of the torment they will receive if they will not believe.) And magnify the glory of your Rabb! And keep your garments clean!’⁷⁸ After this, wahy had not ceased again.”

Our Master, Fakhr al-kâinat (‘alaihi afdalus salawât) started inviting people to Islâm and communicating the orders and prohibitions of Allahu ta’âlâ. While bringing wahy, Jabrâîl ‘alaihis-salâm would sometimes guise in human form and come looking like Dihya al-Kalbî, one of the Ashâb al-kirâm. Sometimes, he inspired to the heart of our Master, the Prophet. At those times, our Prophet would not see him. Sometimes, he would come in a dream and sometimes with a horrifying sound. The latter was the hardest and most difficult form of wahy for our Master, the Prophet. In these situations, even on the coldest days, Rasûlulla’s brow would sweat. If He was on a camel, the camel would crouch due to the heaviness of the revelation. The Sahâbîs who were near Him also would feel the heaviness of the wahy. Jabrâîl ‘alaihis-salâm also came in his original form several times.

Allahu ta’âlâ also sent wahy without angel and curtain, that is, He sent some wahy to our Prophet without a medium, too. This case occurred at Mi’râj night.

Starting His prophethood duty with the first revelation, our Master Muhammad Mustafâ (sall-Allahu ‘alaihi wa sallam)’s communicating Islâm had continued for twenty-three years. Thirteen years of this period had passed in Mecca, and ten years had passed in Medîna. Qur’ân al-karîm had been revealed and completed in a period that lasted for 22 years, 2 months and 22 days.

Muhammad ‘alaihis-salâm was **ummî**, that is, He hadn’t read books; He was not schooled in writing, nor had He received lessons from anyone. Born and raised in Mecca, brought up among certain people, He conveyed information about facts and events in the **Tawrât** (Hadrat Mûsâ’s holy book), in the **Injîl**, and in the books written during the Grecian and Roman centuries. In order to communicate Islâm, at the end of the sixth year and the beginning of the seventh year of the Hegira, He sent letters to Byzantine, Iranian, and Abyssinian rulers and to other Arabic sultâns.

More than sixty foreign ambassadors came to His presence. This situation was told in Qur’ân al-karîm, in maal, “**Thou had not read any book before this Qur’ân al-karîm descended. Thou had not written. If you had been literate, they could have said that thou had learned it from others.**”⁷⁹

It was declared in a hadîth ash-sharîf that, “**I am Muhammad, the ummî Prophet. There will be no Prophet after me.**”⁸⁰ Again, it is stated in the Qur’ân al-karîm, in maal, “**Nor does He (Muhammad ‘alaihis-salâm) speak from His own inclination. His words are nothing but wahy conveyed to Him.**”⁸¹

⁷⁸ Muddaththir: 74/1-4.

⁷⁹ Sûrah al-‘Ankabût, 29/48.

⁸⁰ Haythamî, Majmâ’uz-Zawâid, I, 205.

⁸¹ Sûrah an-Najm, 53/3-4.





First Muslims (Sâbiqûn al-Islâm)

After the first wahy to our Master, the Prophet (sall-Allahu ‘alaihi wa sallam) came, the first person who became a Muslim was our mother, Hadrat Khadîja.⁸² Without any hesitation, she embraced Islâm and was honoured by being the first Muslim. Our Master, the Prophet, taught our mother Hadrat Khadîja to perform abdash (ritual ablution) as Jabrâîl ‘alaihis-salâm taught Him. Then, our Master, the Prophet became imâm, and they performed a namâz (ritual prayer) of two rakats. Our mother Hadrat Khadîja perfectly obeyed every word, every order of our Master, the Prophet. Owing to that, she attained very high degrees before Allahu ta’âlâ. Whenever our Master Rasûlullah was sad, tormented by the insults of the infidels, she would soothe Him. She would say, “O Rasûlullah! Don’t be sorry. Don’t be sad. In the end, our religion will gain strength; the polytheists will be ruined. Your nation will obey you...” Due to her support, one day, Hadrat Jabrâîl came and said, “O Rasûlullah! Inform Khadîja of Allahu ta’âlâ’s greetings.” Our Master, the Prophet said, **“O Khadîja! Jabrâîl ‘alaihis-salâm is conveying the greetings of Allahu ta’âlâ to you.”**⁸³

“Nor does He (Muhammad alaihis-salâm) speak from His own inclination. His words are nothing but wahy conveyed to Him.”

Najm: 3-4

Our Master, the Prophet once said, **“Allahu ta’âlâ commanded me to give Khadîja the glad tidings of a house made of pearl in Jannah, where there is no illness, sadness or headache.”**

After Hadrat Khadîja, the next person who became a Muslim among adults was Hadrat Abû Bakr, one of the close friends of our Master Rasûlullah. Hadrat Abû Bakr had seen a dream twenty years before, “The full moon from the sky descended and came to the Kâ’ba. It divided into pieces; each piece of the moon fell on a house in Mecca, then these pieces came together and ascended to the sky again. The piece which fell over Abû Bakr’s house did not ascend. Having seen this event, Hadrat Abû Bakr had shut the door as if he prevented this piece of the moon from going out.”

Abû Bakr woke up in excitement, in the morning; he went to one of the Jewish scholars and told him his dream. That scholar replied, “This is one of the complex dreams, so it can not be interpreted.” But this dream remained in Abû Bakr’s mind, and he was not satisfied by the reply of the Jewish scholar. One time when he was away for trade, he came upon priest Bahîra’s region. When he asked for the interpretation of his dream from the priest Bahîra, Bahîra asked, “Where are you from?” When Hadrat Abû Bakr answered that he was from Quraysh, Bahîra said, “A prophet will appear there. His nûr of guidance will reach everywhere in Mecca. During His life, you will be His minister, after His death, His khalîfa.” Hadrat Abû Bakr was astounded by this reply. He did not tell anybody his dream and its interpretations until our Master, the Prophet announced His prophethood.

When our beloved Prophet Muhammad ‘alaihis-salâm announced His prophethood, Hadrat Abû Bakr ran to our Master, the Prophet. He asked,

⁸² Ibn Hajar, al-Isâba, IV, 281-283.

⁸³ Hâkim, al-Mustadrak, III, 206; Ibn Hishâm, as-Sira, I, 241; Suhaylî, Rawzu’l-unf, II, 416.

“Prophets have proofs of their prophethoods. What is your proof?” In His reply, our Master, the Prophet said, **“The proof of my prophethood is the dream that you asked for an interpretation from a Jewish scholar. That scholar said, ‘It is one of the complex dreams, it can not be interpreted.’ Then, the priest Bahîra interpreted it correctly.”** Addressing Hadrat Abû Bakr, He said, **“O Abâ Bakr! I invite you to Allah and His Rasûl.”**

Upon this, Hadrat Abû Bakr became a Muslim by saying, “I bear witness that you are the rasûl of Allahu ta’âlâ, your prophethood is true, and it is a nûr that enlightens the world.”

In another narration, before prophethood was revealed to our Master, the Prophet, Hadrat Abû Bakr had gone to Yemen for trade. On his journey, he met an old person of the Azd tribe, who had read many books. When this old person looked at Hadrat Abû Bakr and said, “I think you are of Meccan people.” Hadrat Abû Bakr replied, “Yes, I am.” and this conversation took place between them:

- Are you from Quraysh?
- Yes!
- Of Banî Tamîm?
- Yes!
- There is one more sign left.
- What is it?
- Open your abdomen. Let me see it.
- What is your purpose with this; tell me?
- I have read in the books that a prophet will appear in Mecca. Two persons will help Him. One of them is young; the other one is old. The young one turns many difficulties into ease, wards off many troubles. And the old one is white-skinned, slim-waisted and has a black mole on his abdomen. I suppose that one is you. Uncover your abdomen; let me see it.

Upon this, Hadrat Abû Bakr showed his blessed abdomen, and when he saw the black mole over his navel, he said, “I swear, that is you!” and gave him a lot of advice.

After Hadrat Abû Bakr had finished his work, he went to the old man to bid farewell and wanted him to say a few couplets about our Prophet. Upon that, the old man recited twelve couplets, and Hadrat Abû Bakr memorized them.

When Hadrat Abû Bakr came back to Mecca al-muqarrama (Holy Mecca), some notable people of Quraysh like Uqba ibn Abî Mu’ayt, Shayba, Abû Jahl and Abu’l Buhtarî came to his home to visit him. Hadrat Abû Bakr asked them, “Did any incident happen among you?” Then they replied, “Is there a stranger event than this: Abû Tâlib’s orphan professes His prophethood and says to us that we, our fathers and grandfathers are of false religion. For your sake, we left Him alive until now. You are a good friend of His; solve this problem.”

Hadrat Abû Bakr sent them away and then learned that our Master, the Prophet was in Hadrat Khadîja’s house. He went there and knocked on the door. When our Master, the Prophet greeted him, he asked our Prophet, “O Muhammad! What are these rumors about you?” Our Master, the Prophet replied, **“I am the prophet of Haqq ta’âlâ. I have been sent to you and all sons of Âdam. Have faith in this,**





so that you will gain Haqq ta’âlâ’s contentment and protect yourself from Jahannam.” When Hadrat Abû Bakr asked, “What is the proof for this?” Rasûl al-akram replied, **“What was told by the old man you saw in Yemen is the proof.”**

Hadrat Abû Bakr said, “I saw many young and old men in Yemen.” Our Master, the Prophet said in His reply, **“The old man who entrusted to you twelve couplets and sent them to me.”** and recited all the twelve couplets. When Hadrat Abû Bakr asked, “Who informed you of this?” our Prophet said, **“The angel who brought news to the prophets who came before me.”** As soon as our Prophet said this, he held our Prophet’s blessed hand and became a Muslim by saying, **“Ash-hadu an lâ ilâha illallah wa ashhadu anna Muhammaa dan abduhu wa rasûluh.”**⁸⁴

With great joy that he felt for the first time in his life, Hadrat Abû Bakr returned to his home as a Muslim. Indeed, it was declared in a hadîth ash-sharîf, **“To whomever, I offered the belief, he would grimace and look doubtfully. Only Abû Bakr as-Siddîq did not hesitate to accept the belief.”**

One day, Hadrat Alî saw Our Master, the Prophet and our mother Hadrat Khadîja while they were performing namâz. He was ten or twelve years old. After the namâz, he asked, “What is this?” Rasûl al-akram (sall-Allahu ‘alaihi wa sallam) said, **“This is the religion of Allahu ta’âlâ. I invite you to this religion. Allahu ta’âlâ is One. He does not have a partner. I invite you to believe in Allah Who is One and has no partner and equal...”** Hadrat Alî said, “Let me consult with my father firstly.” Rasûlullah told him, **“If you do not embrace Islâm, do not tell anyone this secret!”** The next morning, Hadrat Alî came to the presence of Rasûlullah and said, “O Rasûlullah! Teach me Islâm!” and became a Muslim.⁸⁵ Hadrat Alî is the third person who became a Muslim. The self-sacrifice he made for our Master Rasûl al-akram and preferring our Prophet over himself are above all praises.

Zayd ibn Hâritha was one of the first people who became a Muslim. He was honoured by becoming the fourth Muslim just after Hadrat Khadîja, Hadrat Abû Bakr and Hadrat Alî and the first Muslim among the emancipated slaves. His wife Umm Ayman also became a Muslim with him.⁸⁶

Hadrat Abû Bakr, when he became a Muslim, went to his beloved friends immediately. He persuaded them to embrace Islâm, too. The significant ones were such notable people among Ashâb al-kirâm as ‘Uthmân ibn Affân, Talhâ ibn Ubaydullah, Zubayr ibn Awwâm, Abdurrahmân ibn Awf, Sa’d ibn Abî Waqqâs; who were also the notables in their tribes.⁸⁷ These eight people who became Muslims after our mother Hadrat Khadîja were called **Sâbiqûn al-Islâm**, that is, **the first Muslims**.

Hadrat ‘Uthmân narrates how he became a Muslim, “I had a maternal aunt, who was a soothsayer. One day, I had visited her. She said, ‘You will be blessed with a wife. Before

“Sâbiqûn al-Islâm, that is, the first Muslims are Abû Bakr as-Siddîq, Alî ibn Abî Tâlib, Zayd ibn Hâritha, ‘Uthmân ibn Affân, Abdurrahmân ibn Awf, Sa’d ibn Abî Waqqâs, Zubayr ibn Awwâm, Talhâ ibn Ubaydullah.”
(radiy-Allahu ‘anhum ajma’in)

⁸⁴ Ibn Ishâq, as-Sira, 120-121; Ibn Hishâm, as-Sira, I, 249-250.

⁸⁵ Ibn Ishâq, as-Sira, 118; Ibn Hishâm, as-Sira, I, 245-247.

⁸⁶ Ibn Hishâm, as-Sira, I, 247-248.

⁸⁷ Ibn Hishâm, as-Sira, I, 250-251; Tabarî, Târikh, II, 307, 309-318; Ibn Kathîr, al-Bidâya, III, 24-33; Balâzûrî, Ansâb, I, 112-113.

her, you will not have any wife, and before you, she will not have any husband. She will be a beautiful, pious lady and daughter of a great prophet.’ I was astounded by my aunt’s words. Again, she said to me, ‘A prophet has come. The wahy descended from the sky to Him. I said, ‘O my aunt! A secret like that has not been heard in the city. So, clarify this word.’ Then, my aunt said, ‘The prophethood has come to Muhammad ibn Abdullah. He invites people to religion. Soon, the world will be enlightened by His religion, and the opposers will be beheaded.’

The words of my aunt affected me very much. I was concerned. There was a great friendship between Hadrat Abû Bakr and me. We were always together. Two days later, I went to Hadrat Abû Bakr to discuss this matter. When I told him my aunt’s words, he said, ‘O ‘Uthmân! You are a reasonable person. How can a few pieces of stone, which do not see, nor hear, which can’t do any favour nor harm to anybody, deserve to be worshipped?’ I said, “You are right. My aunt’s words are correct.”

After conveying Islâm to him, Hadrat Abû Bakr brought Hadrat ‘Uthmân to the presence of Rasûlussakalain, that is the prophet of human beings and jinns. Our beloved Prophet said to Hadrat ‘Uthmân, **“O ‘Uthmân! Haqq ta’âlâ invites you to be a guest in Jannah. Accept this invitation. I have been sent to all people as a guide of the right way.”** Having been entranced by Rasûlullah’s noble manners and words, which He said with a smiling face, Hadrat ‘Uthmân became a Muslim with great fervor and submission by saying, “Ash-hadu an lâ ilâha illallah wa ashhadu anna Muhammadan abduhu wa rasûluh.”

In the first three years of His prophethood, our Master Rasûlullah invited people to Islâm secretly. People would become Muslims slowly. During that time, the number of Muslims could only reach thirty. They would do their ibâdats in their homes; memorize and recite the âyats of the Qur’ân al-karîm secretly.

Inviting close relatives

Our Master Rasûlullah had begun to invite people to Islâm after the descending of Sûrah al-Muddaththir. He made this invitation secretly. After some time, the 214th âyat of Sûrah ash-Shu’arâ, in maal, **“Invite your close relatives to the right religion by frightening them with Allahu ta’âlâ’s torment.”**⁸⁸ had descended. Upon this, our Master, the Prophet, Muhammad ‘alaihi-salâm, to invite His relatives to the religion, sent Hadrat Alî to call all of them to Abû Tâlib’s house. He put in front of them one plate of food and one cup of milk, which were enough only for one person. Then He started to eat first by saying the Basmala and offered the food to His relatives who were there. The number of people who came was forty; however, the meal sufficed for all, and the amount of food had not decreased. Those who came were astounded by this miracle. After the meal, our Master, the Prophet was about to speak to invite His relatives to Islâm. His uncle Abû Lahab said with hostility, “We have not seen sorcery like this before. Your relative has bewitched you all. O my brother’s son! I have not seen anybody who brought malignity and evil like you.” And he continued his words with insults.

Then our Prophet said to Abû Lahab, **“You have done to me such evil that even the Quraysh and all the Arabian tribes can not do!”** They dispersed without any of them becoming Muslims.

⁸⁸ Sûrah ash-Shu’arâ’, 26/214.





A short while after this incident, He invited His relatives once more. Hadrat Alî called all of them again. Same as before, a meal was brought in front of them. After the meal, our Master, the Prophet stood up and said, **“Praise belongs to only Allahu ta’âlâ. I ask for help only from Him. I believe in Him and trust in Him. I know and declare without a doubt that there is no god but Allahu ta’âlâ; He is One. He has no equal or partner.”** And, He continued His words by saying, **“I am in no way lying to you; I am declaring the truth to you. I am inviting you to believe in Allahu ta’âlâ Who is One, and besides Whom there is no god. I am His prophet whom He sent to you and to all human beings. I swear by Allah that you will die just like you fall asleep; you will be resurrected just like you awake from sleep, and you will be called to account for all your deeds; you will gain rewards for your good deeds, and you will be punished for your evil deeds. And, these are eternally staying in either Jannah or in Jahannam. You are the first among people whom I frighten with the torments of âkhiret (hereafter).”**

“Invite your close relatives to the right religion by frightening them with Allahu ta’âlâ’s torment.”

Shu’arâ: 214

After listening to these words, Abû Tâlib said, “O my honourable nephew! I don’t know anything more valuable than helping you. We have accepted your advice and approved your words sincerely. The people who have gathered here now are the sons of your grandfather Abdulmuttalib. I am certainly one of them. I will run towards what you want, before anyone. I promise not to cease to protect you anytime. Go on doing what you are ordered to do. But, regarding leaving my old religion, I have not found my nafs (carnal soul) obedient to me.”

Except for Abû Lahab, His relatives and paternal uncles spoke softly. However, Abû Lahab spoke disrespectfully and hurled threats, “O the sons of Abdulmuttalib! Prevent Him; before others bind His hands and stop Him. If you accept today what He says, you will be demeaned, insulted later. If you try to protect Him, all of you will be killed.” Against Abû Lahab, our Master, the Prophet’s paternal aunt said, “O my brother! Does leaving my brother’s son and His religion alone befit your dignity? Wallahi, the scholars living today say a prophet will come from the descendants of Abdulmuttalib. Here, that prophet is Him.”

Abû Lahab, upon these words, continued his nasty speech. Abû Tâlib got angry at Abû Lahab and said, “O coward! Wallahi, we are His helpers and protectors as long as we are alive.” He turned towards Muhammad ‘alaihi-salâm and said, “O my brother’s son! Let us know the time when you want to invite people to believe in your Rabb; we will arm ourselves and be present with you.” Then, our Master, Fakhr al-kâinat started talking again and said, **“O sons of Abdulmuttalib! Wallahi, there is no one among Arabs who has brought a thing superior or more beneficial, to your life in the world and in the âakhirat, than what I have brought (that is this religion) to his people. I invite you to utter two expressions that are easy to say and have great importance. They are your bearing witness that there is no god but Allah, and I am His servant and rasûl. Allahu ta’âlâ has ordered me to invite you to this. Then, which of you will accept my invitation and help me on this path?”** No one said anything. All of them bowed their heads. Our Master, the Prophet repeated His words three times. Each time, Hadrat Alî stood up. On the third time, he said, **“O Rasûlullah! Although I am their youngest, I will help you.”** Upon this,

our Master Rasûlullah held Hadrat Ali’s hand. The others dispersed in astonishment.

The Habîb of Allahu ta’âlâ felt very sad because of this attitude of His relatives. However, without being demoralized, He continued to invite them for their rescue from Jahannam and attainment of bliss.

In the fourth year of Bi’tthat, the 94th âyat of Sûrah al-Hijr was revealed. When the divine commandment, in maal, “(O My Habîb!) **Proclaim what has been commanded to thee** (commandments and prohibitions). **Turn away from the polytheists! Pay no heed to their words!**” was revealed, our beloved Prophet started to openly invite the Meccans to Islâm. One day, having climbed the Hill of Safâ, He said, “**O Quraysh people! Gather here and listen to my words!**” After the tribes aggregated, our Prophet said, “**O my people! Have you ever heard a lie from me?**” They replied all together, “No, we have not.” Our Prophet said, “**Allahu ta’âlâ granted me prophethood and sent me as a prophet to you.**” Then He recited the 158th âyat of Sûrah al-A’râf, in maal, “(O My Habîb!) **Say to them, ‘O people! I am the Rasûl of Allahu ta’âlâ, who has been sent to all of you. He is Allahu ta’âlâ, Who is the owner and commander of the earth and skies. He is the One who takes lives and resurrects every living being. No one, but He, deserves to be worshipped.’**” Abû Lahab, who was among the listeners, shouted angrily, “My brother’s son has gone crazy! Do not listen to the words of a person who does not worship our idols and who is not in our religion!” He insisted on unbelief. The persons there dispersed, and nobody embraced Islâm. Although they knew that our Master, the Prophet was trustworthy and had noble manners, they did not accept Islâm, and they became hostile.

Again one day, by obeying Allahu ta’âlâ’s order of “**Proclaim what has been commanded to thee** (commandments and prohibitions),” our Prophet climbed the Hill of Safâ. With a loud and sonorous voice, He appealed to the people, “**O sabâhâh! Come here, come together; I have important news for you!**”⁸⁹ Upon this invitation, tribes came running. They waited in wonder and curiosity. Those who did not attend sent their servants to learn the reason for that gathering. A group in the attendants started to ask, “O Muhammad-al-Amîn (trustworthy Muhammad)! Why have you gathered us here? What will you inform us of?” Then our Prophet started His speech by saying, “**O the tribes of Quraysh!**” Everybody was listening to Him attentively. He continued His speech and said, “**My and your situation is just like the situation of a man who runs towards his family to warn them when he sees the approach of an enemy and shouts by saying O sabâhâh** (we have been besieged by the enemy! It is morning now. Get ready for the battle) **for fear of the enemy reaching his family before him and hurting them. O people of Quraysh! Will you believe me if I tell you that there is an enemy army behind that mountain, and it is ready to attack you?**” Then they replied, “Yes, we will. For, we have not heard anything from you except rightness. We have never seen you lie!”

Upon that, by enumerating the name of each tribe as, “**O the sons of Hâshim! O the sons of Abd al-Manâf! O the sons of Abdulmuttalib!**” He said, “**I am the informer of the bitter torment which will absolutely come. Allahu ta’âlâ commanded me to frighten my close relatives with the torment of**

⁸⁹ Bukhârî, Tafsir, 4; Tirmidhî, Tafsir-ul Qur’ân, 91.





the âkhirat. I am inviting you to embrace Islâm by saying **Lâ ilaha illallahu wahdahu lâ sharîka-lah** (Allah is One, there is no god other than Him). **And I am His servant and rasûl. If you believe this, you will go to Jannah. Unless you say ‘Lâ ilaha illallah’ I can neither help you in this world nor can I provide you any privilege in the âkhirat.**” Among the tribes who were listening, Abû Lahab said, “Have you gathered us for this?” and threw a stone at our beloved Prophet. The others did not oppose Him like this; talking among themselves, they dispersed.⁹⁰

Even if they give the sun to my right hand!

After these invitations, our beloved Prophet communicated Islâm wherever He saw a person or group of people. He announced that the real salvation could be possible by believing in Allahu ta’âlâ and refraining from obeying nafs (carnal soul), cruelty, injustice and all evil deeds. Those who followed the desires of their nafs, oppressed the weak and went to extremes in debauchery, rejected this completely. They saw that all these evil deeds of theirs would be terminated; therefore, they denied what Muhammad ‘alaihi-salâm announced. They became enemies to Him and those who believed Him.

Previously, the polytheists were making fun of Islâm. Then, they decided to increase their pressures and torments. They wanted to oppress the believers and extinguish Islâm. Their leaders were Abû Jahl, Utba, Shayba, Abû Lahab, Uqba ibn Abî Mu’ayt, As ibn Wâil, Aswad ibn Muttalib, Aswad ibn Abdi Yagwas, Walîd ibn Mugîra...

One day, Utba, Shayba and Abû Jahl told Abû Tâlib, “You are our elder. We always respect and esteem you. Now, your brother’s son has started a new religion. He insults our idols and accuses us of infidelity. Advise Him. Make Him abandon this job. If He does not, we know how to deal with Him...” Abû Tâlib calmed them and sent them back. He hid this event from our Prophet lest He would be upset. After a while, the polytheists gathered again and came to Abû Tâlib. They said, “Before, we had come to you and informed you of the situation. You did not listen to our words. He still continues to speak ill of our idols. We don’t have any patience anymore. We will fight both of you; to the last drop of our blood. In Mecca, either He or we will perish.” Abû Tâlib tried to calm them; however, they insisted on their obstinacy.⁹¹

Abû Tâlib wanted neither our Master Rasûlullah’s grief nor the rise of any hostility between them and their people. He came to our Prophet and said, “O Muhammad! All the people have been united on animosity towards you, and they came to me to complain. Hostility among relatives is not good. They want you not to call them unbelievers and not to speak ill of them saying they are on the wrong path.” Upon this, our Master Habîb al-akram said, **“O my uncle! Know**

“O my uncle! Know that even if they give the sun to my right hand and the moon to my left hand (that is, whatever they promise), I will never abandon this religion or communicating it to people. Either Allahu ta’âlâ spreads this religion over the world, and my duty is completed, or I will sacrifice my life on this path.”

Our beloved Prophet Muhammad ‘alaihi-salâm

⁹⁰ Ibn Ishâq, as-Sira, 188-191; Ibn Sa’d, at-Tabaqât, I, 133; Tabarî, Târikh, II, 319; Ibn Kathîr, al-Bidâya, III, 38-41.

⁹¹ Tabarî, Târikh, II, 322.

that even if they give the sun to my right hand and the moon to my left hand (that is, whatever they promise), **I will never abandon this religion or communicating it to people. Either Allahu ta’âlâ spreads this religion over the world, and my duty is completed, or I will sacrifice my life on this path.**” He stood up. His blessed eyes were filled with tears.

Abû Tâlib, who saw that our Master Rasûlullah was upset, regretted what he said and told Him, “O my brother’s son! Proceed on your way, do what you want. I will protect you, as long as I am alive”⁹²

When they understood that Abû Tâlib was protecting Hadrat Muhammad, ten people of the notables of the polytheists, taking Umâra ibn Walîd with them, went to Abû Tâlib. They made an unacceptable offer to him by saying, “O Abû Tâlib! You know that this Umâra is the most handsome, most strong, most ethical of the youth of Mecca. Also, he is a poet. Let us give him to you so that you can employ him in your business. In return, give us Muhammad and let us kill Him. A man for a man! What more do you want?” Abû Tâlib was furious. When he said, “First, give me your own sons. I will kill them then I will give my nephew to you,” they understood the seriousness of the situation and told him, “But, our children are not doing what He does...” Abû Tâlib said, “I swear that my nephew is better than all of your children. So, you will give your son to me and make me nurture him, while you take away my darling nephew and kill Him! Even a female camel does not long for or protect anyone except her baby. This is entirely unreasonable and illogical. Now, this has gone out of hand. Whoever is an enemy to my dear Muhammad (‘alaihis-salâm), I am an enemy to him. Know that so, and do whatever you can!”⁹³ The polytheists stood up and left angrily. Immediately, Abû Tâlib gathered the sons of Hâshim and the sons of Abdulmuttalib. He told them about the situation and persuaded them to help our beloved Prophet (sall-Allahu ‘alaihi wa sallam). The arms trying to kill Rasûlullah would be broken. They united against the polytheists in this matter. Only Abû Lahab did not join them. Abû Tâlib told them, “O the brave! Tomorrow, gird on your swords and follow me!” The next day, Abû Tâlib went to the house of our Master, the Prophet. All together, they walked towards Haram ash-sharîf. The youth of the sons of Hâshim followed them. They reached Kâ’ba and stood in front of the polytheists. Abû Tâlib told the polytheists, “O Quraysh community! I heard that you decided to kill my nephew. Do you know that those youngsters, with their swords, are waiting, impatiently, for a sign from me? I swear that if you kill Muhammad, I will not leave anyone of you alive!..” Then, he began to recite poems praising our beloved Prophet. The polytheist there, Abû Jahl being first among them, dispersed.

⁹² Ibn Ishâq, as-Sira, 135; Tabarî, Târikh, II, 326-327.

⁹³ Ibn Sa’d, at-Tabaqât, I, 134-135; Tabarî, Târikh, II, 326-377.





TORMENT, TORTURE AND CRUELTY

Now, the notable polytheists of Quraysh would attack our Master, the Prophet, insult Him, and they would even attempt to beat Him when they saw Him alone. They also would not hesitate to torture His Ashâb. One day, the notables of the Quraysh polytheists were sitting next to the Kâ’ba ash-sharîf. They started to talk about our Master, the Prophet and said, “We have endured nothing else as much as we have endured Him. He says that we are dissipated, He insults and blackens our gods, condemns our religion, divides our community, yet we still endure it and keep silent.” At that moment, Habîb al-akram came to visit the Kâ’ba. He kissed the Hajar al-Aswad and started performing tawâf (circumambulation) of the Kâ’ba. While our Prophet was passing near the polytheists, they started to insult Him. Our Master Rasûlullah became very sad because of these words, but He continued His tawâf without saying anything. When it was the third time that our Prophet was passing near them, He stopped and said, **“O Quraysh! Listen to me! I swear by Allahu ta’âlâ Who holds my existence in His hand, I have been informed that you will be wretched!”** The polytheists were astonished and not knowing what to do, stood motionless. They could not say even one word. Only Abû Jahl went to our Master Rasûlullah and started to beg by saying, “O Abû’l Qâsim! You are not a stranger. Pay no attention to our rude behavior; go on with your ibâdat. You are not an ignorant person to string along with us.” Upon that, Muhammad ‘alaihi-salâm left there.

The next day, the polytheists had come together at the same place. They started to speak against our Master, the Prophet. At that moment, our Master Rasûlullah arrived there. The polytheists suddenly attacked the Habîb of Allahu ta’âlâ. Uqba ibn Mu’ayt, who was one of the most unfortunate ones among them, grabbed our Prophet’s blessed neck. He strangled His blessed throat until our Prophet couldn’t breathe. Then, Hadrat Abû Bakr came there and dived into the crowd to protect Rasûlullah by shouting, “Will you kill a man who says, Allah is my Rabb? He brought âyats for you from Rabbulalemîn!” Then the polytheists left Habîbullah and attacked Abû Bakr as-Siddîq. They were punching and kicking his blessed head. An unfortunate one among them, named Utba ibn Rabîa hit Hadrat Abû Bakr’s blessed face with his shoes. Hadrat Abû Bakr was drenched in blood. He was unrecognizable. If the sons of Taym had not reached there and separated them, they would have beaten him to death. The people from Abû Bakr’s tribe took him away to his home in a sheet. He was exhausted and wretched. They immediately turned back to the Kâ’ba and said, “If Abû Bakr dies, we swear that we will finish Utba off!” then they went to Abû Bakr.⁹⁴

Hadrat Abû Bakr could not wake up for a long time. His father and the

⁹⁴ Tabarî, Târikh, II, 332-333.

“O Quraysh! Listen to me! I swear by Allahu ta’âlâ Who holds my existence in His hand, I have been informed that you will be wretched!”

**Our beloved
Prophet
Muhammad
‘alaihi-salâm**

people of Banî Taym insistently tried to wake him. He only managed to wake up towards the evening. As soon as he opened his eyes, he asked with a weak voice, "What is Rasûlullah doing? What is His condition? They insulted Him too." They said to Umm al-Khayr, his mother, "Ask him if he would like to eat or drink something?" Abû Bakr was so weak. He didn't want to eat or drink either. When the house was empty, his mother asked, "What would you eat or drink?" He opened his eyes and asked about the One he loved more than himself, **"What is Rasûlullah's condition? What is He doing?"** His mother answered, "I swear that I do not know anything about your friend!" Hadrat Abû Bakr said to her, "Go to the daughter of Khattâb, Umm Jamîl and ask her about Rasûlullah!"

Umm Jamîl was Hadrat ‘Umar’s sister. She had become a Muslim. Hadrat Abû Bakr’s mother went to Umm Jamîl and said, "My son, Abû Bakr, asks you about Muhammad (‘alaihi-salâm). What is His condition?" Umm Jamîl said, "I do not know anything about the situation of Muhammad ‘alaihi-salâm or Abû Bakr! Shall we go together?" When Umm al-Khayr said yes, they went to Hadrat Abû Bakr. When Umm Jamîl saw Hadrat Abû Bakr Siddîq in such a state and with so many wounds, she couldn't stop crying and said, "No doubt that the people who did this to you are ferocious and intemperate. I wish it from Allahu ta’âlâ that they will face the punishment for what they’ve done to you!" Hadrat Abû Bakr asked Umm Jamîl, "What is Rasûlullah doing? What is His condition?" When Umm Jamîl said, "Your mother is here, she will hear what I say," Hadrat Abû Bakr said, "No harm from her will touch you. She will not disclose your secret." Umm Jamîl said, "He is alive. His condition is good." He asked again, "Where is He now?" Umm Jamîl answered, "He is at the house of Arqâm." Hadrat Abû Bakr said, **"Wallahi, I will not eat or drink unless I see Rasûlullah."** His mother said, "Now, wait for a while. We will go when everyone is asleep!"

When everyone was asleep, and traffic of people lessened in the streets, Hadrat Abû Bakr, getting help from his mother and Umm Jamîl, slowly went to Rasûlullah. He hugged and kissed Him and his Muslim brothers. Our Master, the Prophet was saddened by the condition of Abû Bakr. Hadrat Abû Bakr said, "O Rasûlullah! May my parents be sacrificed for your sake! I do not have any sorrow other than that ferocious man turned me into an unrecognizable state. This woman next to me is the woman who brought me to the world, my mother, Salmâ. I implore you to pray for her. It is hoped that Allahu ta’âlâ will save her from the fire of Jahannam, for the sake of you." Upon this, our beloved Prophet entreated to Allahu ta’âlâ for Salma’s becoming a Muslim. Our Master Rasûlullah’s invocation had been accepted. Thus, Umm al-Khayr, too, attained hidâyat (right path) and became a Muslim. She attained the honour of becoming one of the early Muslims.

May Abû Lahab’s hands be withered

The house of our Master, the Prophet was between the houses of Abû Lahab and Uqba ibn Mu’ayt, two ferocious polytheists. They tried to torment our beloved Prophet at every opportunity. Even at night, they threw animal stomachs before the door of our Master, Rasûlullah. Abû Lahab, His uncle, was not satisfied with this and threw stones at Him from the house of his neighbour Adiy. His wife,





Umm Jamil was as bad as him; she would throw the thorny tree branches over the roads Rasûlullah used so that they would hurt His blessed feet. One day, Abû Lahab was throwing the filth he collected to the front of Rasûlullah's door. Hadrat Hamza saw him. He ran at once, caught Abû Lahab and poured the filth over his brother Abû Lahab's head.

After these torments of Abû Lahab and his wife, the Sûrah at-Tabbat which begins with, **“May the hands of Abû Lahab be withered and wither they did.”** was revealed about them.

When Abû Lahab's wife, Umm Jamîl, heard that a sûrah had descended about them, she started searching for Rasûlullah. When she learned that He was at the Kâ'ba, she took a big stone and went there. Hadrat Abû Bakr was being honoured with a conversation with our Prophet at that moment. When he saw Umm Jamîl, holding a stone, he said, “O Rasûlullah! Umm Jamîl is coming. She is a very bad woman. I am afraid she will harm you. Please leave here so that you will not be tormented” Our

Master Rasûlullah said, **“She cannot see me.”** Umm Jamîl stood in front of Hadrat Abû Bakr and said those vile words, “O Abû Bakr! Tell me now where that friend of yours is! I heard that He criticized and spoke ill of my husband and me. If He is a poet, my husband and I also are poets. Now, I too criticize Him. We defy Him, we do not accept His prophethood, and we do not like His religion. I swear that if I saw Him, I would strike this stone to His head. When Hadrat Abû Bakr said, “My Master is not a poet, and He has not criticized you,” Umm Jamîl left the place. Hadrat Abû Bakr turned towards our Master, the Prophet and asked, “O Rasûlullah! Did she not see you?” He replied, **“She did not see me. Allahu ta'âlâ turned her eyes into a state which could not see me.”**⁹⁵

Umm Gulthum, one of the blessed daughters of our Master, the Prophet was engaged to Abû Lahab's son Utayba and Hadrat Ruqayya, another daughter of our Master, the Prophet, was engaged to Utba, the other son of Abû Lahab. But they had not been married yet. After the Sûrah at-Tabbat was revealed, Abû Lahab, who deserved Jahannam, his wife and the notables of Quraysh offered Utba and 'Utayba, “By getting engaged with His daughters, you have eased His burden. Divorce His daughters so that He will be in trouble. We will take any girl that you wish from Quraysh.” They accepted this offer and said, “All right, we have divorced them.” The blackguard called Utayba went further, came to our Prophet (sall-Allahu ‘alaihi wa sallam), and insulted Him by saying, “O Muhammad! I don't recognize you and your religion. And I divorced your daughter. From now on, neither you like me, nor I'll like you! Neither you nor I visit each other!” Then he attacked our beloved Prophet and held His collar. He tore His shirt and insulted Him. After these events, our beloved Prophet supplicated, **“O my Rabb! Set one of Your beasts on him!”** When unfortunate Utayba went and related these events

“May the hands of Abû Lahab be withered (may he be destroyed) and wither they did. His wealth (which he inherited from his father) did not avail him, nor his earnings. He will be cast into a flaming fire along with his wife, the carrier of wood. With a twisted rope upon her neck.”

Tabbat: 1-5

⁹⁵ Bayhaqî, Dala'il an-Nubuwwa, II, 71; Abû Ya'la, al-Musnad, I, 26, 50; V, 413; Ibn Asâkir, Târikh Dimashq, LXVII, 173; Haythamî, Majmâ'uz-Zawâid, VII, 53.

to his father, Abû Lahab said, “I am afraid of Muhammad’s prayer on my son.”

A few days later, Abû Lahab sent his son Utayba to Damascus for commerce. The caravan had stopped at the place called Zarka for the night. A lion started walking around. When Utayba saw this, he said, “Alas! I swear that Muhammad’s (‘alaihis-salâm) prayer has been accepted! This lion will eat me! Even if He is in Mecca, He is my killer!” Soon after, the lion went out of sight. They set up a high place for Utayba to sleep. The lion came again at night. He smelled every person in the caravan and approached Utayba, jumped on him, tore his abdomen, held his head and killed him with a horrific bite. While Utayba was dying, he said, “Did I not tell you Muhammad is the most truthful of people?” Abû Lahab, who heard that his son was tore by a lion, wept saying, “Did I not tell you I was afraid of the prayer of Muhammad on my son?”⁹⁶

Our beloved Prophet (sall-Allahu ‘alaihi wa sallam) was calling people to endless bliss and endeavoring to save them from burning in Jahannam by inviting them to believe in the existence and oneness of Allahu ta’âlâ. But the polytheists were continuing idolatry by saying, “This is the religion of our fathers.” Our Master, the Prophet invited them to live in dignity, to be honourable, to escape from worthlessness and to attain high ranks. However, they insisted on their stubbornness. Abû Lahab was the head of those who insulted and tormented Him. He continuously followed Rasûlullah and tried to persuade people not to listen to Him and tried to arouse doubts in their minds. Whenever our Master Rasûlullah said in public places, bazaars, **“O People! Say Lâ ilâha illallah, so that you may obtain salvation!”** he would come after Rasûlullah and say, “O people! This person who spoke to you is my nephew! Beware of believing His words. Keep away from Him!”

One day, Muhammad ‘alaihis-salâm was performing namâz in the Kâ’ba ash-sharîf. A group of seven notables of the Quraysh polytheists came and sat near Rasûlullah. Abû Jahl, Shayba ibn Rabîa, Utba ibn Rabîa, Uqba ibn Abî Mu’ayt were among them. The remnants and rumen of a camel, which was butchered the previous day, were scattered around. Despicable Abû Jahl turned to his friends and made an ugly suggestion by saying, “Which of you will take that camel rumen and put it between the two shoulders of Muhammad when He makes sajda (prostration in namâz)?” Uqba ibn Abî Mu’ayt, who was the cruelest, the most brutal, the most ruthless, the most unfortunate of them, immediately stood up, by saying, “I will.” He put the rumens with its contents on the blessed shoulders of our Prophet while He was in sajda. The polytheists, who watched this, burst into laughter. Our Master, the Prophet prolonged His sajda and did not raise His head. At that moment, Abdullah ibn Mas’ûd from the Ashâb al-kirâm saw this scene. He narrated this event as follows:

“When I saw Rasûlullah in that state, I became furious. But I did not have any people or tribe to protect me from the polytheists. I was alone and weak. At that moment, I was not even able to talk. I was standing and watching Rasûlullah in deep sorrow. I wish I had had the power or a guard to protect me from the

⁹⁶ Ibn Asâkir, Târikh Dimashq, XXXVIII, 301.





polytheists so that I could have taken the rumens which were put on the blessed shoulders of Rasûl ‘alaihis-salâm and throw them away. As I was waiting so, Rasûlullah’s daughter Hadrat Fâtima had been informed. At the time, Fâtima was a child. She came running and threw away what was on her father’s shoulder. She said stern words and prayer against those who did this to her father.

“O Abû Jahl! Wallahi, you will either give this up or Allahu ta’âlâ will make a disaster befall you.”

Our beloved Prophet Muhammad ‘alaihis-salâm

Our Master Rasûlullah completed His namâz, as if nothing happened and then He said three times, **‘O my Allah! I leave that group of the Quraysh to you! O my Allah! I leave Abû Jahl Amr ibn Hishâm to you! O my Allah! I leave Uqba ibn Rabîa to you! O my Allah! I leave Shayba ibn Rabîa to you! O my Allah! I leave Uqba ibn Mu’ayt to you! O my Allah! I leave Umayya ibn Halaf to you! O my Allah! I leave Walîd ibn Utba to you! O my Allah! I leave Umâra ibn Walîd to you!’** The polytheists, who heard this prayer, stopped laughing. They began to fear. Because they believed that the invocations said in the Baitullah would be accepted. Our Master, the Prophet told Abû Jahl, **‘Wallahi, you will either give this up or Allahu ta’âlâ will make a disaster befall you.’** I swear by Allahu ta’âlâ that, in the Ghazâ (Battle) of Badr, I saw each of these people, whose names were mentioned by Rasûlullah, were killed and they filled the pit of Badr, as corpses stinking from heat.”

One day, Abû Jahl said to polytheists of Quraysh at Baitullah, “O people of Quraysh! As you see, Muhammad doesn’t hesitate to condemn our religion, to talk against our idols and our fathers who worshipped them, and to regard us as foolish. I swear in front of you that, tomorrow, I will bring here such a big stone that I can hardly carry it, and I will bash in His head when He makes sajda in namâz. After that, it doesn’t matter whether you protect me or not against the sons of Abdulmuttalib. His relatives can do whatever they want to me after I kill Him.” The polytheists there provoked him by saying, “As long as you kill Him, we swear that we will protect you and will not submit you to anybody!”

In the morning, Abû Jahl, holding a large stone, came to Kâ’ba. He sat down with the polytheists and started waiting. As usual, our beloved Prophet (sall-Allahu ‘alaihi wa sallam) came to Baitullah and began to perform namâz. Abû Jahl stood up and walked towards Rasûlullah to hit Him with the stone. All the polytheists were watching the incident in excitement. When he approached Rasûlullah, Abû Jahl started shaking. The large stone fell from his hands, his face was white, and he retreated with great horror. The polytheists reached him and asked in astonishment, “O Amr ibn Hishâm! Tell us, what happened?” Abû Jahl said, “When I lifted the stone to kill Him, a camel appeared before me. I swear that I have not seen or heard such a camel in my life. It was tall and had big sharp teeth. If I had approached further, he would definitely have killed me.”

Again one day, Abû Jahl gathered the polytheists and asked, “Does the orphan of Abdullah perform namâz and rub His face on the earth here?” They said, “Yes.” Already expecting this reply, Abû Jahl said, “If I see Him in that state, I will smash

His head with my foot.” One day, the Master of the Prophets was performing namâz in Kâ’ba. Abû Jahl was sitting with his friends. He stood up and walked towards Rasûlullah sall-Allahu ‘alaihi wa sallam. He came very close. However, he suddenly started running, wiping his face. The polytheists went to him and asked, “What has happened to you?” Abû Jahl said, “A pit of fire appeared between us. When I saw some persons charging towards me, I returned.”

Whenever the notables of polytheists like Walîd ibn Mugîra, Abû Jahl (Amr ibn Hishâm), Aswad ibn Muttalib, Umayya ibn Halaf, Aswad ibn Abdiyagwas, As ibn Wâil and Hârith ibn Qays saw Rasûlullah, they would mock Him by saying, “He imagines that He is a prophet and Jabrâîl came to Him.” One day, when Habîb al-akram was very much upset by these words of theirs, Jabrâîl ‘alaihis-salâm came and brought some âyat al-karîmas. In maal:

“(O My Rasûl!) **Verily the prophets sent before you were mocked, too. But those who mocked them were completely encompassed by trouble and torment.**”⁹⁷

“**Surely, We suffice against those who scoff at you. Those are such persons who set up another god before Allahu ta’âlâ. They shall soon know** (what will happen to them). **And surely We know that your chest tightens and you are sorely grieved by what they say** (their polytheism, slanders against Qur’ân al-karîm and mocking you).”⁹⁸

One day, when the Sultân of the worlds was making tawâf at the Kâ’ba ash-sharîf, Jabrâîl ‘alaihis-salâm came and said, “**I have been ordered to destroy them** (those who mocked our Prophet).” Soon after, Walîd ibn Mugîra passed by. Jabrâîl ‘alaihis-salâm asked our Prophet, “**How is that person who is passing?**” Then our Master, the Prophet said, “He is one of the vilest servants of Allahu ta’âlâ.” After that, Jabrâîl ‘alaihis-salâm pointed at Walîd’s leg and then said, “**I have destroyed him!**” After a while, As ibn Wâil had passed. As he asked about him and took the same answer, he pointed at his stomach and said, “**I have destroyed him, too!**” When Aswad ibn Muttalib was passing, he pointed at his eyes, and when he saw Abdiyagwas, he pointed at his head. And when Hârith ibn Qays was passing, he pointed at his stomach. Then he said, “**O Muhammad! Allahu ta’âlâ has saved you from their harm. Shortly, each of them will face a calamity.**”

A thorn pricked As ibn Wâil’s foot. Although they used many medicines, they could not cure it. At last, his foot swelled as big as a camel’s neck, and he died by shouting, “Muhammad’s Allah killed me.”

Aswad ibn Muttalib went blind. Jabrâîl ‘alaihis-salâm eliminated him by making him hit his head against a tree.

The face and body of Aswad ibn Abdiyag became black when he was in a place named Bâd as-samûm. When he came back to his home, his family didn’t recognize, him and they shooed him away. He died by slamming his head on the door of his house; due to his grief.

⁹⁷ Sûrah al-An’âm, 6/10.

⁹⁸ Sûrah al-Hijr, 15/95-97.





Hârith ibn Qays had eaten salty fish. He started to feel very thirsty. Although he drank a lot of water, he could not quench his thirst. At last, he burst.

And a piece of iron pricked Walîd ibn Mugîra’s calf. His wound didn’t heal. He lost much blood and then died by shouting, “Muhammad’s Allah killed me.”

Thus, each of them received what they deserved. Also, it was declared by âyat al-karîmas that the polytheists will stay in Jahannam forever.

One day, our beloved Prophet (sall-Allahu ‘alaihi wa sallam) met Hakam ibn Abu’l-As. After He left, Hakam made a mockery of Rasûlullah; moving his mouth, face and body. Rasûl al-akram (sall-Allahu ‘alaihi wa sallam), with the nûr of the prophethood, saw this and prayed for him to stay like that. Hakam’s body started shaking and stayed like that until the end of his life.

*“(O My Rasûl!)
Verily the prophets
sent before you
were mocked, too.
But those who
mocked them were
completely
encompassed by
trouble and
torment.”*

An’âm: 10

Tortures done to the Ashâb al-kirâm

The polytheists not only tormented our Master, the Prophet, but they also tortured His glorious Ashâb (radiy-Allahu ‘anhum). They especially preferred those who were poor and helpless; they oppressed them and did unimaginable tortures to them without hesitation. Those who have been tortured the most were; Bilâl al-Habashî, Lady Zinnîra, Khabbâb ibn Arat, Ammâr ibn Yâsar and his family (radiy-Allahu ‘anhum ajma’în). They scorched some with searing hot stones; they kept some hungry and thirsty and tortured them, saying, “Abandon Muhammad’s religion.” But they endured all the unbearable torments and didn’t leave Islâm.

Allah is one, Allah is one

Hadrat Bilâl, a slave of a polytheist named Umayya ibn Halaf, became a Muslim through Abû Bakr as-Siddîq. Among his twelve slaves, Umayya liked Bilâl the most, therefore, he made him the watchman of a shrine for idols. When Hadrat Bilâl became a Muslim, he arranged all the idols to the position of sajda. When Umayya heard this, he was shocked. He summoned him and asked, “They say that you have become a Muslim, that you are making sajda to Muhammad’s Rabb. Is that so?” Hadrat Bilâl replied, “Yes, I make sajda to Allahu ta’âlâ, Who is the Greatest and Almighty.” When Umayya received this reply, which he abhorred, he started to torment and torture him immediately. At noon, when the sun was at its zenith, he would undress him and put stones that were heated from the heat of the sun on his naked body. After laying him on his back, on top of a stack of hot stones, and laying some of them on his stomach, he would tell him, “Abandon Islâm! Believe in the idols Lât and Uzzâ.” However, Hadrat Bilâl would announce his faith each time by saying, “**Allahu ta’âlâ is one! Allahu ta’âlâ is one!**”

The more Umayya ibn Halaf saw his patience, the angrier he would become, and by dragging him on thorns, he would injure his body and torture him. Without regard for the blood which was profusely flowing from his body, Hadrat Bilâl would say, “O my Allah! I am content with what comes from You! O my

Allah! I am content with what comes from You!” and would persevere in his belief. Hadrat Bilâl had told this state of his as follows:

“That evil Umayya would tie me up in the heat of the day and torment me at night. It was a hot day. As always, he started to torture me. Whenever he commanded me, ‘Worship our idols! Deny Muhammad’s Allah, deny Him, deny Him!’ to force me to give up Islâm, I would say, **‘Allah is One! Allah is One!’** To soothe his anger, he put a very big rock on my chest. At that moment, I lost consciousness. When I regained consciousness, I saw that the rock on my body had been removed, and the sun had gone behind the clouds. I thanked Allahu ta’âlâ and told myself, “O Bilâl! Everything that comes from Janâb al-Haqq is beautiful and nice.”

Again one day, Umayya ibn Halaf brought out Bilâl al-Habashî to torture him. He undressed him, left him only in his undergarments and made him lie on hot sand in the heat, then piled stones on him. The polytheists gathered and heavily tortured him. They were saying, “If you do not abandon your religion, we will kill you.” Under these unbearable tortures, he said, “Allah is one! Allah is one! At that moment, our beloved Prophet sall-Allahu ‘alaihi wa sallam was passing by there. When He saw the state of Bilâl al-Habashî, He became very upset. He said, **“Saying the name of Allahu ta’âlâ will save you.”**

Shortly after He returned to His home, Hadrat Abû Bakr came. He told Abû Bakr the tortures Bilâl al-Habashî endured, and said, **“I am very sad.”** Hadrat Abû Bakr went there immediately. He said to the polytheists, “What will you gain by doing this to Bilâl? Sell this person to me.” They said, “We would not sell him even if you gave us gold as much as the world. However, we can exchange him for your slave Âmir.” Âmir, Hadrat Abû Bakr’s slave, would conduct his commercial business and earn a lot of money. Apart from his personal properties, he had ten thousand gold coins. He was the helper of Hadrat Abû Bakr and conducted his every trade. However, he was an unbeliever and insisted on his unbelief. Hadrat Abû Bakr said, “I have given you Âmir with all his properties and money for Bilâl.” Umayya ibn Halaf and other polytheists rejoiced. They said, “We have deceived Abû Bakr.”

Hadrat Abû Bakr removed the heavy stones on Bilâl al-Habashî at once and raised him. Bilâl al-Habashî was weak due to the hard torments. Holding his hand, Hadrat Abû Bakr directly brought him to our beloved Prophet and said, “O Rasûlullah! Today, I have emancipated Bilâl for the love of Allah.” Our Master Rasûlullah was delighted. He prayed a lot for Abû Bakr. Just then Jabrâîl ‘alaihis-salâm brought the 17th and 18th âyat al-karîmas of Sûrah al-Layl heralding that Abû Bakr is far from Jahannam. These âyat al-karîmas, in maal, **“The one (like Hadrat Abû Bakr) who has much devotion (who avoids shirk and sins) and gives his property for charitable purposes in order to be pure in the sight of Allahu ta’âlâ (and for attaining the blessings Allahu ta’âlâ promises), have been kept away from it (Jahannam).”**

Inconceivable torture

Hadrat Khabbâb ibn Arat was one of the persons who were tortured to force him to abandon his religion. Hadrat Khabbâb was also without relatives or friends. He was a slave of a polytheist woman named Umm Anmâr. Since





he had no relatives who would protect him, the polytheists would gather, remove his clothes and rake thorns on his body. Sometimes, they made him wear a shirt made of iron on his naked body and wait in the sun. They used to press stones which they heated under the sun or in a fire on his naked body and say, “Abandon your religion. Worship Lât and Uzzâ!” Khabbâb persisted in his faith and resisted them by saying, **“Lâ ilâha ill-Allâh, Muhammadun Rasûl-Allâh.”**

“(O Bilâl!) Saying the name of Allahu ta’âlâ will save you.”

**Hadîth
ash-sharîf**

One day, the polytheists gathered and set a fire at the village square. They tied up Hadrat Khabbâb and brought him there. They undressed him and made him lie on the fire. They were either going to make him abandon his religion or burn him in the fire. Hadrat Khabbâb, who was forced to lie on the fire, invoked, “O my Allah! You see my condition; you know my situation. Fasten my belief in my heart, grant me great patience!” One of the polytheists, with his foot, stepped on Hadrat Khabbâb’s chest. However, they did not know that Allahu ta’âlâ protected the believers.

Years after, when they asked about this incident to Khabbâb, he opened his back and showed the burn marks and said, “They set a fire for me, then threw me into it. Only my flesh put that fire out.”

While they tortured Hadrat Khabbâb in this manner, his owner Umm Anmâr used to heat an iron rod in the fire and press it against and cauterize his head. He would endure all the pains for his religion and would not perform what they offered and abandon his faith.

One day Hadrat Khabbâb went to the presence of our beloved Prophet and said, “O Rasûlullah! Wherever the polytheists see me, they burn me with fire. In the house, my owner, Umm Anmâr, burns my head with a heated iron. I beg for your prayer!” Then he showed the burns on his back and his head. Our Prophet pitied him much. He could not bear the torments Hadrat Khabbâb endured in order to not leave his religion, and He invoked, **“O my Rabb! Help Khabbâb!”** Janâb al-Haqq accepted His Rasûl’s invocation immediately and gave a severe headache to Umm Anmâr. Umm Anmâr would groan all night due to her headache. They said to her that she should burn her head with a fire-heated iron as the cure. In the end, she called Khabbâb and ordered him to heat the iron bar in the fire and burn her head... Hadrat Khabbâb would burn her head with the iron...

In the first days of Islâm, the polytheists did not care about Khabbâb ibn Arat. But, the number of Muslims increased day by day. Finally, they had to take the matter seriously. They increased the torments done to Hadrat Khabbâb. They hit, beat, wounded and tortured him greatly.

Despite all, Hadrat Khabbâb made no compromises about his îmân. But the tortures and torments had become unbearable. Explaining the events to the Master of the worlds, he asked Him, “O Rasûlullah! Please say a prayer so that we will be freed from these tortures we have been suffering?”

Upon this, our Master Rasûlullah said, **“Among the ummats that came before you, there were such people who would not apostatize, even though their**

skins and fleshs were flayed with iron combs. They were divided into two pieces from their head with a saw, but still, they would not apostatize. Allahu ta’âlâ will complete this (Islâm) for sure. He will make it superior to all religions. So that a man travelling alone from Sana’a to Hadramout on his mount will be afraid of nobody except Allahu ta’âlâ and concerned about nothing except a wolf attack for his sheep herd. But, you are being hasty.” and said a prayer and patted him on his back. These nice words of Rasûlullah, which are cure and nourishment for souls, had soothed Khabbâb’s pains.

Hadrat Khabbâb had a considerable amount due him from Âs ibn Wâil, a ferocious polytheist. He went to him to claim it. When Âs ibn Wâil said to Khabbâb, “Unless you deny Muhammad, I will not give you your due.” Hadrat Khabbâb replied, “I swear by Allah, I cannot reject and deny my prophet, either in life or when I rise up from my grave after death. I would abandon everything; however, I cannot make this denial.” Upon this, Âs ibn Wâil said, “Will we resurrect after death? If there is anything like that, then I will have my property and my sons. I will pay you my loan that day.”

Upon these words of Âs ibn Wâil, Allahu ta’âlâ said in the 77-79th âyat al-karîmas of Sûrah Maryam of the Qur’ân al-karîm, in maal, “(O My Habîb!) **Have you seen now the man (Âs ibn Wâil) who denies our âyats and says, ‘Surely, I will be given property and sons (on the day of qiyâmat)? Has he acquainted himself with the ghayb (unknown) or has he got a promise in the presence of Rahmân (Most Compassionate)? No, it is not so! We will write down what he has said.** (Based on this, we will call him to account on the day of qiyâmat) **and We will increase his torment more and more.”**

Torture until falling unconscious

Regarding torture, the polytheists did not differentiate between women and men. One of the first Muslims, Lady Zinnîra had no protectors, and she was a slave too. The polytheists, who learned that she became a Muslim, did not hesitate to torture her. They would force her to worship Lât and Uzzâ idols, torture and strangle her until she could not breathe and fainted. Despite all that, she would never abandon her faith and did not obey them. Especially, Abû Jahl tormented her greatly. As a result of that, Zinnîra became blind. Once, Abû Jahl said, “You see! Lât and Uzzâ blinded you.” Lady Zinnîra, as a sign of her belief, said, “O Abû Jahl! Wallahi (I swear by Allah), your words are not true. The idols you call Lât and Uzzâ are good for nothing. They do not even know who worships them or not. Certainly, my Rabb is able to give back the nûr of my eyes to me and to return me to my previous state.”

Abû Jahl was amazed at Hadrat Zinnîra’s unshakeable belief. Allahu ta’âlâ had accepted Zinnîra’s invocation, and her eyes started to see better than before. Although Abû Jahl and the Quraysh polytheists witnessed that, they were obstinate and did not believe in Islâm. Furthermore, they said, “This is the magic of their prophet, too! Do you not wonder at the fools who follow Muhammad’s path? If their path were beneficial and real, we would obey Him before everyone. A slave found the truth before us; is that so?”





Upon this Allahu ta’âlâ sent the 11th âyat al-karîma of Sûrah al-Ahqâf, in maal, **“Those unbelievers said for believers, ‘If there was any goodness in it (Islâm), they (the poor and helpless) could not have got ahead of us and run to it before us.’ However, they will say (in order to deny the Qur’ân al-karîm), ‘This Qur’ân al-karîm is an old lie (which was brought out by Muhammad)’ since they could not find the true path with it (like believers).”**

Dâr-ul-Arqâm

Our beloved Prophet (sall-Allahu ‘alaihi wa sallam) was very sad because of the persecutions and tortures done to His Ashâb by the polytheists. It was necessary to find a safer place for spreading and learning Islâm. Our Master chose the house of Hadrat Arqâm for this muqaddas (holy) duty.⁹⁹ This house was located in the east of Safâ Hill, in an alley and on high ground. Kâ’ba al-mu’azzama was easily seen from this house. The entrance and exit doors were very suitable to check the passer-byes. Besides, Hadrat Arqâm was one of the notables in Mecca and a person of high standing. Our Master Habîb al-akram was explaining Islâm to His Ashâb in this house. The people, who were going to become Muslims, would come to this house and be honoured by accepting Islâm and would be blessed with listening to our Prophet’s blessed words that cure the hearts. They would listen to our Master, the Prophet as if birds had landed on their heads, and if they said a word, the bird would fly away. They would memorize as if swallowing, His blessed words without missing any word. Our Prophet (sall-Allahu ‘alaihi wa sallam) would allocate His daytime for the house of Arqâm and would be busy with teaching His Ashâb from morning till night. This house was the first headquarters of Muslims. It was “Dâr-ul-Islâm.” The early Muslims would gather there, thus they would be protected from all evil deeds of the polytheists.

*“O Abû Jahl!
Wallahi, your
words are not true.
The idols you call
Lât and Uzzâ are
good for nothing.
They do not even
know who
worships them
or not. Certainly,
my Rabb is able
to give back the
nûr of my eyes to
me and to return
me to my previous
state.”*

**Lady Zinnîra
(radiy-Allahu
‘anhâ)**

Deadly torture

Ammâr ibn Yâsar reports, “I wanted to go to Dâr-ul-Arqâm, see Rasûlullah and become a Muslim. I came across Hadrat Suhayb at the gate. When I asked him, “What are you doing here?” he asked me the same question. I said, “I want to go to the presence of Hadrat Muhammad, listen to His words and become a Muslim.” He said, “That is why I came here too.” Together, we went to His exalted and honourable presence. He informed us of Islâm. We became Muslims.”¹⁰⁰

Ammâr was one of the mujâhîds who did not hesitate to announce his faith. He would endure the heaviest torments, in order to not leave his religion. When they found him alone, the polytheists would bring him to the rocks of Mecca, at the Ramda location; they would undress him and put an iron shirt

⁹⁹ Ibn Hajar, al-Isâba, I, 28-29.

¹⁰⁰ Ibn Sa’d, at-Tabaqât, III, 227; Hâkim, al-Mustadrak, III, 449; Ibn Asâkir, Târikh Dimashq, XXIV, 219.

on him. They made him wait in the burning sun in this manner and tortured him. Sometimes, his back would be burned with fire; he would endure endless torments. Each time, they would command, “Deny! Deny! Worship Lât and Uzzâ so that you will be free!” Hadrat Ammâr replied to these unbearable torments by saying, **“My Rabb is Allah, my prophet is Muhammad ‘alaihis-salâm.”** The polytheists would become greatly angered and put heated rocks on his chest. Sometimes, they threw him into a well and tried to drown him. One day, Ammâr ibn Yâsar was honoured by being present before our beloved Prophet. He said, “O Rasûlullah! The torments done to us by the polytheists have reached extreme levels.” Our Prophet (sall-Allahu ‘alaihi wa sallam) felt sorry over the condition of Hadrat Ammâr and said, **“Be patient O the father of Yahzân!”** then He prayed, **“Yâ Rabbî! Do not make any member of the Ammâr family taste the torments of Jahannam!”**

First martyr, first blood

The father of Hadrat Ammâr, Yâsar, his mother Sumayya, his brother Abdullah had become Muslims. The polytheists would torture them more than they tortured Hadrat Ammâr. During tortures, they would want them to say words of blasphemy, but they would reply, “Even if you peel our skin, even if you cut our flesh into pieces, we will not listen to you,” and say, “Lâ ilâha illallah, Muhammadun Rasûlullah.” Again, one day, at a place called Bathâ, while the Yâsar family was being tormented, our Master, the Prophet (sall-Allahu ‘alaihi wa sallam) was passing by. He was very sad when He saw the unbearable torments His Ashâb endured. When Hadrat Yâsar asked, “O Rasûlullah! Will our lives be full of those torments?” our Master replied, **“Be patient, O Yâsar family! Rejoice, O Ammâr family! Verily, your place of reward is Jannah.”**

Again, one day, the Meccan polytheists were tormenting and torturing Ammâr with fire. Our Master, Rasûlullah graced there. He said, **“O Fire! Be cool and safe to Ammâr as you were to Ibrâhîm (‘alaihis-salâm)! ”** Later, when Ammâr opened his back, the sign of the fire was seen. That sign had appeared before Rasûlullah’s invocation.

Again, one day while they were tormenting the Yâsar family, they martyred Hadrat Yâsar and his son Hadrat Abdullah by shooting arrows at them. Abû Jahl had Hadrat Sumayya’s blessed feet fastened with ropes. Then he had two camels tied at the ends of the ropes, and he made the camels head towards opposite directions until she was divided into two parts. Thus, he martyred Hadrat Sumayya. Our Master, the Prophet and His Ashâb (‘alaihimurridvân) became extremely sad when they received the news that merciless, pitiless, cruel Abû Jahl and the other polytheists martyred the Yâsar family with their torments. This event caused the Ashâb to unite even more.¹⁰¹

When Ashâb al-kirâm performed namâz, they would go to an isolated place and do their ibâdat in secrecy. Again one day, Sa’d ibn Abî Waqqâs, Sa’îd ibn Zayd, Abdullah ibn Mas’ûd, Ammâr ibn Yâsar, Khabbâb ibn Arat were performing

¹⁰¹ Ibn Abî Shayba, al-Musannaf, VIII, 42; Ibn Sa’d, at-Tabaqât, VIII, 264; Suhaylî, Rawzu’l-unf, II, 86.





namâz at a valley of Mecca called Abû Dub. Meanwhile, Ahnas ibn Sharîk and some polytheists who followed them came and started making jokes and speaking ill of their ibâdat. Hadrat Sa’d ibn Abî Waqqâs and his friends could not bear this and they attacked the polytheists. Hadrat Sa’d found a camel bone, and with it, he bloodied one of the polytheist’s head. The polytheists were frightened, and they ran away. Thus, Muslims shed the blood of infidels for the first time.

*“Be patient, O
Yâsar family!
Rejoice, O Ammâr
family! Verily, your
place of reward is
Jannah.”*

**Hadîth
ash-sharîf**

Abû Zarr Ghifârî’s conversion to Islâm

One by one, people were attaining hidâyat, and the nûr of Islâm was spreading outside of Mecca and starting to illuminate the world. Against the news of Islâm’s rising and spreading, the polytheists tried various methods to impede it. Eventually, this news reached the Banî Ghifâr tribe too. When Abû Zarr Ghifâr heard this news, he sent his brother Unays to Mecca and wanted him to inquire into the situation. Unays went to Mecca and attended the presence of our Master, the Prophet. He admired Him, and when he returned to his brother Hadrat Abû Zarr asked, “What news have you brought?” He answered, “O our Master! I swear by Allahu ta’âlâ that I saw a very great person who orders the good and forbids the evil.” When Abû Zarr Ghifârî asked, “What do people say about Him?” Unays, who was one of the well-known poets in his time, replied, “They say He is a poet, a soothsayer, a magician. However, His words are not like those of soothsayers or magicians. Also, I compared His words to every kind of poem of the poets. They do not resemble them either. These unique words can not be compared to anyone’s words. Wallahi, that person is saying the truth, communicating the truth. Those who do not believe Him are liars and deviants.”

Upon this news, Abû Zarr Ghifârî decided to go to Mecca, see our Master, the Prophet and become a Muslim. Taking a walking stick and some food, he set off for Mecca enthusiastically. When he reached Mecca, he did not tell anyone about his intentions; because the polytheists severely treated our Master, the Prophet and new Muslims as enemies, and they increased their torments day by day. They would particularly torture Muslims who were poor and without helpers. Abû Zarr did not know anyone in Mecca. He was a stranger. Therefore, he did not ask anyone anything. Near the Kâ’ba, he waited for an opportunity to see Rasûlullah and looked for a sign to learn His whereabouts.

In the afternoon, he retreated to a street corner. Hadrat Alî saw Abû Zarr. He understood that he was a stranger. So, he brought him to his house. Since he did not inquire anything from him, Abû Zarr did not disclose his secret. In the morning, he went to the Kâ’ba again. Although he walked around until the evening, he could not attain his wish. He went and sat where he previously sat the day before. Hadrat Alî was passing there that night too. He said, “So, this poor man could not learn where his house is yet” and brought him to his home again. In the morning, he again went to Baitullah again and sat down. Hadrat Alî invited him to his house again. This time, he asked him why he had come and from where. Hadrat Abû Zarr said, “If you give me an absolute promise, to tell the

truth, I will tell you” When Hadrat Alî replied, “Tell me, I will not disclose your secret to anyone.” Abû Zarr Ghifârî said, “I heard that a prophet appeared here. I have come to talk with Him and attain His presence.” Hadrat Alî said, “You have found the truth and done a wise thing. Now, I am going to that person. Follow me; enter the house which I will enter. If I understand that there is a person on the road who will harm you, I will pretend as if I am arranging my shoes. Then, you will not wait for me and go on walking, passing me by.”

Abû Zarr Ghifârî followed Hadrat Alî. Finally, he was honoured by seeing the blessed face of our Prophet. And he greeted Him by saying, “Assalâmu ‘alaikum.” In Islâm, this greeting was **the first salâm**, and Abû Zarr Ghifârî was the first person who said salâm. Our Master, the Prophet replied to his salâm and said, **“May mercy of Allahu ta’âlâ be upon you.”** When our Master, the Prophet asked him, **“Who are you?”** He answered, “I am from the Ghifâr tribe.” Our Prophet asked, **“How long have you been here?”** He replied, “I have been here for three days and three nights.” **“Who gave food to you?”** “I could not find any food or drink except zamzam. As long as I drank zamzam, I felt no thirst or hunger.” Our Master, the Prophet said, **“Zamzam is blessed. It satiates who he is hungry.”** Then Abû Zarr Ghifârî told our Master, the Prophet, “Communicate Islâm to me.” Our Master, the Prophet recited the Kalima ash-shahâda to him. He repeated and was honoured with Islâm and became one of the early Muslims.¹⁰²

Hadrat Abû Zarr Ghifârî, after he became a Muslim, told our Prophet, “O Rasûlullah! I swear by Janâb al-Haqq, Who has sent you as a true prophet, I will announce this openly among the polytheists.” He went to Kâ’ba, and with a loud voice, he said, “O the Quraysh community! Ash-hadu an lâ ilâha illallah wa ashhadu anna Muhammadan abduhu wa rasûluh (I know and believe as if I saw with my eyes that there is no god, nobody besides Allahu ta’âlâ, whose existence is necessary and who is worth worshipping and obeying. I know and believe as if I saw with my eyes that Muhammad ‘alaihis-salâm is both a born servant and rasûl of Allahu ta’âlâ.)” Hearing this, the polytheists attacked him immediately. They beat him with stones, sticks and bone pieces and bloodied him. Hadrat Abbâs, seeing this event, said, “Leave this man alone, you will kill him! He is of a tribe that is located on the path where your trade caravan passes. How will you pass there again?” He saved Hadrat Abû Zarr from the polytheists. Abû Zarr was very happy with the bliss of being honoured by becoming a Muslim. The next day, next to Kâ’ba, he recited the Kalima ash-shahâda again with a loud voice. The polytheists beat him up. He fell down. Again Hadrat Abbâs came and saved him from the polytheists.

Our Master, the Prophet (sall-Allahu ‘alaihi wa sallam) commanded Hadrat Abû Zarr Ghifârî to return to his homeland and spread Islâm there. Upon this order, he returned to his tribe and communicated the oneness of Allahu ta’âlâ and that Muhammad ‘alaihis-salâm was His rasûl. He said to them that what He communicated was real and correct; the idols which they worshipped were false, vain and meaningless. Some of the crowd who listened to him started protesting

¹⁰² Bukhârî, “Manâqib”, 11; “Fadâil-us-Sahâba”, 62; Bayhaqî, Dala’il an-Nubuwwa, II, 83.





his words. Meanwhile, Haffâf, the chief of the tribe, silenced the shouters and said, “Stop, let us listen and see what he will tell.” Upon this, Hadrat Abû Zarr Ghifârî went on:

“Before I became a Muslim, one day, I had gone to the idol Nuham and put some milk before it. I saw that a dog approached, drank the milk and dirtied the idol. I understood completely that the idol had no power to stop this. How can you like worshipping an idol which is insulted even by a dog? Is it not madness? This is what you worship.”

Everyone bowed their heads. One of them said, “Then, what does the prophet you mentioned says? How did you understand that He is telling the truth?” Hadrat Abû Zarr, with a loud voice, said:

“He says that Allahu ta’âlâ is one, and there is no god but Allah. He says that Allah is the one who creates everything and owns everything. He invites people to believe in Him. He invites them to good ethics and helping each other. He denounces the evilness of burying daughters alive and the ugliness of each bad action, injustice and cruelty you commit. He says to refrain from these.” He explained Islâm in detail. He enumerated the wrong ways of his tribe. Then, he stated the harms and ugliness of these wrongdoings. Many people among the audience, including chieftain Haffâf and his own brother Unays, became Muslims.¹⁰³

“Wallahi, that person is saying the truth, communicating the truth. Those who do not believe Him are liars and deviants.”

Hadrat Unays Gifârî (radiy-Allahu ‘anh)

Openly reading Qur’ân al-karîm at the Kâ’ba

One day, the Ashâb al-kirâm gathered at a deserted place and talked. They said, “Wallahi, no one except Rasûlullah can make the Quraysh polytheists listen to the Qur’ân al-karîm openly. Is there anyone who will recite and make them listen to the Qur’ân al-karîm openly?” Hadrat Abdullah ibn Mas’ûd was there too. He said, “I will make them listen!” Some of the Ashâb said, “O Abdullah! We are afraid that the polytheists will harm you. We want a person who has a tribe and people that will protect him against the polytheists when necessary.” He insisted by saying, “Give me permission so that I can go. Janâb al-Haqq will protect me.”

The next day before noon, he came to the Maqâm al-Ibrâhîm. The polytheists had gathered there. Ibn Mas’ûd, standing, said the Basmala sharîf and started reciting the Sûrah ar-Rahmân. The polytheists asked each other, “What is the son of Umm Abd saying? Presumably, he is reciting the words Muhammad brought.” They attacked him. By punching, slapping and kicking him, they bruised his face and eyes, made him unrecognizable. However, he continued reciting during the attack. He came back to the Ashâb al-kirâm with wounds on his face. The Ashâb al-kirâm were very sad. They said, “We had feared that you would end up like this. In the end, it happened as we feared.”

However, Abdullah ibn Mas’ûd was not at all sad. He said, “I had never seen the enemies of Allahu ta’âlâ as weak as they were today. If you wish, I can make them listen again tomorrow morning.” The Ashâb al-kirâm said, “No, this is enough for you. You made those ferocious unbelievers listen to what they did not like.”¹⁰⁴

¹⁰³ Bukhârî, “Manâqib”, 10; “Fadâil-us-Sahâba”, 62; Ibn Ishâq, as-Sira, 122-123.

¹⁰⁴ Ibn Ishâq, as-Sira, 166; Ibn Hishâm, as-Sira, I, 314-315; Tabarî, Târikh, II, 234-235.

Tufayl ibn Amr’s conversion to Islâm

During the years our Prophet (sall-Allahu ‘alaihi wa sallam) started to openly spread Islâm in Mecca, He would advise people, day and night, inviting them to the Islâmîc religion. The Meccan polytheists strove to hinder our Prophet’s efforts. They would make every kind of slander and torment against those who listened to and believed Him. Whenever they would see a person speaking with our Master, the Prophet, they would immediately take them aside and try every kind of trick and lie to keep them from listening and believing Him. They would do whatever they could to keep people that came from outside of Mecca from listening to Him.

During the time, Muslims were in difficulty and were being tormented by the infidels, Tufayl ibn Amr Dawsî came to Mecca. Seeing this, the leaders of the polytheists went to him and said, “O Tufayl! You have come to our homeland. The orphan of Abdullah, who arose from us, has many astonishing states. The words He utters are like magic. They are separating son from his father, brother from his brother, husband from his wife! With the ideas He puts forward, He causes trouble in the public. A son who hears His words does not listen to his father anymore; he becomes obedient to Him. Now, no one listens to each other; people are becoming Muslims. We are afraid that this separation calamity which we are affected with, will affect your people too. Let it be our advice to you; never speak to Him! Neither say any word to Him nor listen to His words. Do not pay any attention to what He tells! Be very cautious. Do not stay here very long, either. Leave here immediately.” Tufayl ibn Amr tells of the rest as follows:

“I swear, they had said these so much so that I decided not to speak to Him and not to listen to His words. I had even stuffed cotton into my ears so that I would not hear His words when I entered the Kâ’ba. The next day, during the morning, I went to the Kâ’ba. I saw that Rasûl ‘alaihis-salâm was performing namâz. I stayed at a place near Him. With the hikmat (hidden divine cause) of Janâb al-Haqq, I heard some of His reciting. How beautiful the words that I had heard were! I said to myself, ‘I am not such a man who cannot tell the difference between good and evil. Furthermore, I am a poet. Why should I not listen to what this person says? If I find His words beautiful, I will accept them; if I do not find them beautiful, I will abandon them.’ I hid somewhere and stayed there until Rasûlullah performed His namâz and returned to His home.

Then, I followed Him. When He entered His house, I also went in and said, ‘O Muhammad (‘alaihis-salâm)! When I came to this land, your people told me, so-and-so. They wanted me to keep away from you. Out of fear, I plugged my ears with cotton, not to hear your words. However, Allahu ta’âlâ made me hear some of your reciting. I have found them so beautiful. Now, tell me what you have to tell! I am ready to accept it.’

Our Master, Rasûlullah communicated Islâm to me and recited some parts of the Qur’ân al-karîm. I swear, I had not heard more beautiful words than these in my life. At once, I said the kalima ash-shahâda and became a Muslim.

At that moment, I said, ‘O Rasûlullah! I am an influential, important person among my people. None of them object to me. Let me go and invite them to the religion of Islâm. Do pray so that Allahu ta’âlâ grants me a sign! Thus, that





sign may provide ease and help for me while I invite my people to Islâm.’ Upon this request of mine, our Master, Rasûlullah invoked, **‘O my Allah! Create an âyat, a sign for him!’**

After this, I turned back to my town. During a dark night, when I arrived at the hill, which is located against the headwater, where my tribe resided, a nûr like a candle appeared on my forehead and started to give out light. Then I prayed, ‘O my Allah! Convey this nûr to another part of my body, lest the ignorant ones of the Daws tribe assume it as a divine penalty given by Allah due to apostatizing when they see it on my forehead.’ Then that nûr immediately came to the end of my whip and was suspended there like a candle. When I was near the town of my tribe and started downhill, people there were showing each other the nûr suspending like a candle at the end of my whip. In this condition, I walked downhill and reached home. My father came and saw me first. He embraced me out of his love. My father was very old.

I said to him, ‘O my father! If you remain in your current state, neither am I from you nor you are from me!’ When my father heard this from me, he was astonished and asked, ‘What is the reason, o my son?’ In response, I said, ‘I became a Muslim by embracing the religion of Muhammad ‘alaihis-salâm.’

Upon this, my father said, ‘O my son, I embraced the religion which you embraced, too. Let your religion be my religion, too!’ and became a Muslim by saying the Kalima ash-shahâda. After this, I taught him what I knew about Islâm. Then he bathed and put on clean clothes. Later on, my wife came to me. I said to her the same things. She accepted and became a Muslim, too.

In the morning, I went into the Daws tribe. I informed all the Daws people of Islâm and invited them too. Yet, they were hesitant to accept it. They opposed it for a long time. They did not give up their sinful and evil deeds. They went further and made fun of me by mimicries. Because of their addiction to charging interest and gambling, they did not listen to me. They refrained from obeying Islâm. They became disobedient to Allah and His Prophet.

After a while, I came to Mecca and complained about my people to Rasûlullah; I said, ‘O Rasûlullah! Daws tribe has become disobedient to Allahu ta’âlâ. They did not accept my invitation to embrace Islâm. Please pray for them!’ Our beloved Prophet, whose tenderness and compassion for everyone was great, opened His hands, turning towards the Kâ’ba, and invoked, **‘O my Rabb! Show the true path to the Daws people and bring them to the religion of Islâm!’** He said to me, **‘Return to your people! Continue to invite them to Islâm with a smiling face and sweet words! Behave gently towards them!’** I went to my homeland immediately. I never ceased, at any time, to invite the Daws people to the religion of Islâm.”¹⁰⁵

“Our Prophet invoked, ‘O my Rabb! Show the true path to the Daws people and bring them to the religion of Islâm!’

He said to me, ‘Return to your people! Continue to invite them to Islâm with a smiling face and sweet words! Behave gently towards them!’”

Tufayl ibn Amr (radiy-Allahu ‘anh)

¹⁰⁵ Ibn Hishâm, as-Sira, I, 382,385; Suhaylî, Rawzu’l-unf, II, 168; Shamsaddîn Shâmî, Subulu’l-Hudâ, II, 417.

Invitation at festivals

Every year on certain days, to visit the Kâ’ba al-mu’azzama, people came to Mecca from various cities. Our Master Rasûl al-akram (sall-Allahu ‘alaihi wa sallam) would greet those who arrived and tell each group about Islâm. He would inform them that Allahu ta’âlâ was one (there is no god but Allah) and He was a true prophet, and that salvation was on this path.

One day, Walîd ibn Mugîra gathered the polytheists and said, “O Quraysh people! The season of visiting the Kâ’ba has come again. Muhammad’s voice has spread over the world. Arab tribes come to Him, their hearts warm to His sweet words, and they embrace His religion. We should find a preventive measure. Let us agree on one thing so that we will not be contradicting each other by saying different things about Him.”

The Qurayshîs said, “O the father of Abd as-Shams! You are the most farsighted among us. We will tell them whatever you see appropriate.”

When Walîd replied, “No, you tell me, I will listen to you,” they said, “Let us call Him a soothsayer.” Walîd refused immediately, “No, I swear that He is not a soothsayer. We have seen many soothsayers. They say the truth and the lie without hesitation. The recitations of Muhammad are not like the ones which were made up by the soothsayers. Furthermore, we have not heard a lie from Muhammad so far. If we say this, no one will believe us.”

This time they said, “Let us call Him insane.” Walîd opposed again, saying, “No! I swear that He is not insane or crazy. We know and well understand the signs of insanity. He does not have the feeling of drowning, trembling, or baseless fears. If we say this, they will refute us.”

The Qurayshîs said, “Let us call Him a poet.” Walîd rejected again, “He is not a poet either! We know every kind of poem very well. What He recites is nothing like any kind of poem.”

This time, they said, “Let us call Him a magician.” Walîd said, “He is not a magician either. We have seen magicians and their magic; we know them too. There is no sign of magic in His words. Muhammad’s words are victorious over the entire world. He is not an unknown person. We cannot stop people from talking to Him. He is superior to others in eloquence and fluency, in beautiful and meaningful speaking. In short, whatever we say about Him, the people will understand that it is a lie.”

When the Qurayshîs could not find another thing, they said, “You are the oldest and most experienced of us, we will agree to what you say.”

Upon this, Walîd ibn Mugîra thought for a while. Then he incited the people around him by saying, “The best is to call Him a magician, a sorcerer, this is the most reasonable choice. Because, with His words, He is separating people from their tribes and relatives, and He is putting distance between brothers and friends.”

The Qurayshîs dispersed immediately, and they said to the people in Mecca, “Muhammad is a magician!...” They spread this word among the people. When tribes started to come to visit the Kâ’ba, there was no one left that had not to be





warned against speaking with our Master, the Prophet.

Due to these acts of the polytheists, people from all the Arabian states started to be curious about Islâm, and great doubts and questions formed in their minds regarding idols.

Allahu ta’âlâ sent âyat al-karîmas informing that He will bitterly torment the unbeliever named Walîd ibn Mugîra. Indeed, He declares, in the 11-29th âyat al-karîmas of Sûrah al-Muddaththir, in maal, “(O My Rasûl!) **Leave to Me to deal with** (punish) **the person** (an unbeliever like Walîd ibn Mugîra who was born without wealth) **whom I alone created!** (I am enough to avenge upon him. I created that unbeliever) **whom I have endowed with abundant riches** (afterwards I made this ungrateful person, who did not have anything, attain many blessings. I granted him many orchards, vineyards and goods.) **and sons** (that are strong and ready to protect him) **to be by his side. For whom I have made everything easy and smoothed the way** (to power and riches. He attained a high position in Mecca. He was nicknamed Rayhânât al-Arab. He was introducing himself to his tribe as a distinguished [select, chosen] man. **Then he** (this greedy, ungrateful person) **still desires that We should bestow upon him more** (property and sons). (He does not appreciate or try to be grateful for the blessings he was given) **By no means! He will never be given his wishes!** (The wish of this unbeliever and greedy person will not be accepted. His property and sons will not be increased.) **For to Our verses** (Qur’ân al-karîm), **he is stubbornly opposed. I will expose that unbeliever to saûd torment!** (Regarding saûd mentioned in this âyat, it was declared in a hadîth ash-sharîf that, “**Saûd is a mountain in Jahannam. An unbeliever can climb it in seventy years. Then he falls down. And it continues so.**”) (One day, our Master, the Prophet was reciting the Qur’ân al-karîm out loud, and the âyat al-karîmas impacted Walîd ibn Mugîra deeply. He went to the Qurayshies and said, ‘I heard the words Muhammad was reciting. Those can’t be human or jinn’s words. Those are not poems nor words of a soothsayer. This person is not lying, either. I have heard many concise words. Those are unlike anything I have heard. Have you ever heard Him lie?’ The Qurayshîs become immensely worried, and they said, ‘Alas! We have lost this smart, this rich and influential man, too! Muhammad’s (sall-Allahu ‘alaihi wa sallam) words affected him, too.’ They sent Abû Jahl to him. Abû Jahil came and said, ‘What is it that makes you look so sorrowful and sad? Did Muhammad’s magic touch you too; did His riches and properties affect you? We made a decision. If you covet riches and properties, we will give you as much riches and properties as you want. Don’t go down this wrong path.’ Then Walîd ibn Mugîra said, ‘I am the richest man in Quraysh. How can you offer me something like this!’ To this, Abû Jahil said, ‘Well! Then why did you say those words of praise about the Qur’ân He read?’ **Then that unbeliever thought** (how he could talk against the Qur’ân al-karîm that he heard from Rasûlullah.) **and plotted** (in his mind and prepared some words.) **Ruin seize him! How he contemplated and**

“No, I will go and recite again. I had never seen the polytheists as weak as they were today. This weakness of theirs pleases me. I don’t feel pain from the torments they do to me.”

*Abdullah
ibn Mas’ûd
(radiy-Allahu
‘anh)*

plotted (something inconsistent, disjointed, denying what he said before. This man felt the need to change his word. He thought, how can I explain my words to them.)! **Again ruin seize him! How he plotted! Then he looked** (concentrated on the matter, thought about it deeply). **Then he frowned and scowled. Then he turned his face away from the truth and was haughty. And he said, ‘This (Qur’ân) is merely sorcery of yore. This is nothing but the word of a mere mortal!’** (However, he had previously confessed when he was among his people that Qur’ân al-karîm was a wonderful word and bore no resemblance to the words of humans and jinns. Then this denier changed his words in order to please his people and slandered Qur’ân al-karîm, which it never deserved. Thus, he made himself deserve the divine torment. Allahu ta’âlâ said:) **“I will cast him into Seqar, Jahannam. And do you know what Seqar is? It spares nothing; it leaves nothing intact** (it will not let go nor stop torturing them). **It scorches the skin and reveals the bones.”**

Polytheists’ listening to the Qur’ân al-karîm

The notables of the polytheists were preventing people from embracing Islâm by various tricks and cruelties. They would prohibit the Meccan people from listening to the âyat al-karîmas recited by Muhammad ‘alaihis-salâm. However, they themselves would secretly come near the house of Our Beloved Prophet Muhammad ‘alaihis-salâm, hide in a corner and listen to the âyats. As the morning came and the sky lit up, the notables of the polytheists would notice that each of them had secretly come to listen to the Qur’ân al-karîm at night, and they would reproach one another and say, “Let’s not do this again.” Yet, the next night they would go again without informing each other and listen to Qur’ân al-karîm by hiding in a corner. When they saw each other in the morning, they would be astonished. They would separate, swearing not to do the same thing again, but they could not keep their words. However, by yielding to their nafs’ (carnal soul), acting superior, fearing that other polytheists will condemn them and by many other vain thoughts, they did not become believers. They prevented others too. Moreover, they shouted in the streets, “Muhammad is a sorcerer.”

One afternoon, the polytheists gathered around Kâ’ba and said, “Let us invite Muhammad and discuss this matter! So that people will not decry and blame us in the end.” They sent a message to our Master Rasûlullah (sall-Allahu ‘alaihi wa sallam). Upon this invitation, our Master, the Prophet came to Kâ’ba and sat across from the polytheists.

The polytheists said, “O Muhammad! We invited you here to come to an agreement with you. We swear that there was no one among Arabs who caused troubles for his people as you did! You have condemned our religion! You have denounced our gods! You did not appreciate our way of thinking! You have divided our unity and put us against each other! There is no catastrophe left that you have not caused for us. If you wish to be rich with these behaviors and words of yours, let us collect more goods than you want. If you would like to get fame and honour, let us accept you as our master. If you would like to be a ruler, let us proclaim you the ruler and gather around you. If there is anything which you





are affected by, let us save you from it. If it is a sickness caused by jinns, we will spend all our wealth looking for its cure!"

After listening to them patiently, the Master of the worlds gave this great reply, **"O the Quraysh community! None of the things you mentioned exists in me. With the things I brought to you, I did not come to want your properties, nor to gain glory among you or to be your ruler. But Allahu ta'âlâ sent me as a prophet to you and descended the Book to me. He ordered me to be a herald (with Jannah) for you (the believers among you) and to be warner (with Jahannam, the ones who don't believe). And I have announced this order of my Rabb to you and gave you advice. If you accept what I brought to you, they will be your share and provision in both this world and âkhirat. If you don't accept and if you refuse it, what falls to me, until Allahu ta'âlâ adjudicates between me and you, is to stand and endure all the difficulties in order to fulfill Janâb al-Haqq's order to me."**

"Ferocious, hard-hearted ignorants don't believe you. They are mostly munâfiqs."
Tawba: 98

Abû Jahl, Umayya ibn Khalaf and other polytheists said, "O Muhammad! You know that there are no other people in more difficult conditions regarding sustenance than us. Since you are a prophet, pray to your Rabb so that He will remove those mountains that trouble us and make our living difficult! He will expand our lands and make rivers like the ones in Damascus and Iraq run on it! In addition, He will revive some of our ancestors, firstly Kusayy ibn Kilâb. Kusayy ibn Kilâb was a truthful, great person. Let us ask him whether your words are true or false! If he affirms you and if you fulfill our requests, we will affirm you. With this, we would also learn your status before your Rabb. If you do not do these for us, get something for yourself from your Rabb. Ask Him to send you an angel who will affirm your words and who will send us away from you! Also, your Rabb should give you gardens, mansions, treasures so that you will get rid of economic hardships! Because you are walking in the markets and working for your livelihood as we are!"

Our Master Fakhr al-âlam, said, **"I was not sent to you with these. I have brought to you from Janâb al-Haqq, only with what I have been sent by Allahu ta'âlâ. I have announced it to you. I am not a person who asks (for riches) from his Rabb. Allahu ta'âlâ sent me as a herald (with Jannah for those of you who accept what I brought) and a warner (with Jahannam the ones who don't accept)."**

This time, the polytheists said, "Since your Rabb can do anything He wishes, ask Him to tear and drop that sky on us!... Unless you do this, we will not believe you!" Our Master, the Prophet said, **"This doing belong to Allahu ta'âlâ. If He wants to do this to you, He will certainly do!"** Upon this, the polytheists went further and said, "O Muhammad! Did your Rabb not know that we would sit down with you, what we would ask you, and what we would ask of you, that He did not inform and teach you before? Why did He not announce what He would do to us if we didn't accept what you notified us of? Unless you bring the angels as witnesses to

your words, we will not believe you. We do not have any obligation to you anymore. We swear that we will not leave you alone. Either we will destroy you, or you will destroy us!” Our beloved Prophet, who saw that they were withdrawing from Him completely, instead of approaching, left the place.¹⁰⁶

Upon Meccan polytheists’ refusal of the Sultân of the universe, Allahu ta’âlâ descended a wahy (revelation) with Jabrâîl ‘alaihis-salâm and replied to them with âyat al-karîmas. He declared the severe torments they would suffer. In the âyat al-karîmas from the 4th to the 11th of the Sûrah al-An’âm, in maal:

“There is not an âyat, among the âyats of their Rabb, (an âyat among the âyats or a proof among the proofs or a miracle among the miracles of the Qur’ân al-karîm) from which they have not turned their faces away. They are the ones who denied it when the Truth (Qur’ân al-karîm) came to them. But the message (punishment), for that which they have ridiculed and mocked, shall reach them soon. Haven’t they (people of Mecca) seen that We annihilated how many a people before them? Haven’t they intimately known of that? We had given them all the opportunities that We have not given to you. We had bountifully sent rains over them. We had granted them rivers flowing (under their orchards, gardens and palaces). Then We had annihilated them for their sins (and for not being grateful for those blessings). We had created other generations in their place. If we had descended upon you a written book in paper form and if they had held it with their hands, again those unbelievers, out of their obstinacy, would have said, ‘This is nothing but obvious magic.’ Furthermore, they said, ‘If at the least an angel (which we could also see) had been sent to Him (and would have said that Muhammad ‘alaihi-salâm was a Prophet).’ If we had sent an angel (and if they had not become believers), the matter would have been completed for sure (a verdict would have been given to destroy all of them). Then they would not have been granted respite, for the blink of an eye, nor would they have been given a second glance. If We had made Him (the Prophet) an angel, again we would have shown Him in a man (figure) for sure, and again we would have thrown them into the same suspicion. Indeed, they had also ridiculed and mocked the prophets before you, and then they had been completely encompassed with the disaster and torment as punishment for their deeds. Say, ‘Journey the earth and see. How was the end of those who had denied the prophets?’”

It has been stated in the 7th and 10th âyat al-karîmas of Sûrah al-Furqân, in maal, **“The unbelievers said, ‘How is this a prophet? He eats and drinks and walks on the streets like us. If He were a prophet, an angel would come to Him. He would have helpers, and they would also bring us messages and frighten us with Jahannam. Or His Rabb would send Him treasures or He would have fruit gardens, farms and He would eat whatever He wanted.’ Those cruel people said to each other, ‘If you follow Him, then you are following a bewitched man.’ (O My Habîb!) Take into consideration**

¹⁰⁶ Ibn Hishâm, as-Sira, I, 315.





that they have made many bad slanders about you; they have deviated from the right way and have fallen into heresy. From now on, they are not able to come out of heresy and find the right way. Allahu ta’âlâ’s glory is so high that, if He wishes, He can give to you better than that; orchards, gardens under which rivers flow and make palaces for you (in the world)!”

Also, it has been stated in the 21st âyat al-karîma, in maal, **“Those who don’t expect to reach us said, ‘If only angels had descended for us (so that they would have informed us that Muhammad was telling the truth) or if only we had seen our Rabb.’ Indeed, they have formed a very high opinion of themselves and gone beyond the limit with great depravity...”**

It has also been stated in the 9th âyat al-karîma of Sûrah as-Saba’, in maal, **“If We had wished, We would have pushed them into the ground (like Croesus, due to their denials, although they see Our evident âyats) or drop pieces from the sky over them (like We did to the Ayka people).”**

It has been stated in the 97th âyat al-karîma of Sûrah al-Isrâ, **“...We will resurrect them while their faces are down and as blind, dumb and deaf on the day of qiyâmat! The place that they will reach is Jahannam, the flame of which We increase whenever it subsides!”**

“We will resurrect them while their faces are down and as blind, dumb and deaf on the day of qiyâmat! The place that they will reach is Jahannam, the flame of which We increase whenever it subsides!”

Isrâ: 97

The polytheists greatly increased their hostility after the âyat al-karîmas about them had been revealed. Especially Ubayy ibn Halaf and his brother Umayya would make Rasûlullah’s heart bleed. Unfortunate Ubayy came in the exalted presence of our Prophet, holding a carious bone in his hand. Then he said, “O Muhammad! Allegedly, your Allah will resurrect this bone after it has decayed, is that right? So you think that your Rabb will resurrect this bone after it has decayed!” and crumbled the bone. Then he blew the dust of the bone towards our beloved Prophet. And continued, “O Muhammad! Who will be able to resurrect this after it has decayed so?” Our Master, the Prophet (sall-Allahu ‘alaihi wa sallam) said, **“Yes. Allahu ta’âlâ will kill you and it, too... Then He will resurrect you and put you into Jahannam.”** Upon this event, Janâb al-Haqq revealed these âyat al-karîmas, in maal, **“Did that person (unbeliever) not see and closely know that we have created him out of a drop of sperm? And yet, he became flagrantly contentious. Forgetting his creation, he gave an example to Us by saying, ‘Who will resurrect this bone when it has decayed and crumbled?’ (O My Rasûl!) Say, ‘He Who first brought them into being (out of nothing) will resurrect, and He (Allahu ta’âlâ) is the One Who rightly knows every being created. He (Allahu ta’âlâ) is the One Who brought out fire from a green tree. Now you light a fire from it. Is the One Who created the skies and earth not strong enough to create such as these? He is strong enough for sure. He is the Creator of everything and knows everything...”**¹⁰⁷

¹⁰⁷ 71 Sûrah al-Yâsîn, 36/77-81.

Belief of Khâlid ibn Sa’îd

In the early days of the invitation to Islâm, Khâlid ibn Sa’îd had seen a dream. In his dream, he was standing near Jahannam, and his father wanted to push him and make him fall. He saw that, at that moment, our Prophet grabbed his waist and rescued him from falling down to Jahannam. He woke up crying and said, “I swear that this dream is true.” When he went out, he came across Hadrat Abû Bakr and told him his dream. Hadrat Abû Bakr said to him, “Your dream is true. This person is Allahu ta’âlâ’s prophet. Now, go and submit to Him! You will obey Him, accept His religion, and stay with Him. He will protect you from falling down to Jahannam, as you saw in your dream. But your father will stay in Jahannam!”

Hadrat Khâlid ibn Sa’îd was under the influence of the dream. He didn’t lose any time and immediately went to the place called Ajyâd, to the presence of Muhammad ‘alaihis-salâm. He asked, “O Muhammad! To what do you invite people?”

Our Master, the Prophet said, **“I invite people to believe in one Allah, Who has no partner, or match and the fact that Muhammad (‘alaihis-salâm) is His born slave and prophet, to abandon worshipping some pieces of stone which neither hear nor see nor do any good or harm and do not know who worship them or not.”**

Upon this, Khâlid ibn Sa’îd immediately became a Muslim by saying, “I, too, bear witness that there is no god but Allah, and again I bear witness that you are His prophet.” His becoming a Muslim made our Prophet very happy. After him, his wife Umayya was honoured by becoming a Muslim too.

Hadrat Khâlid ibn Sa’îd wanted his brothers to become Muslims and made many efforts for that. Of them, ‘Umar ibn Sa’îd had become a Muslim too. When his father, Abû Uhayha, who was a vehement foe of Islâm, learned that Khâlid and ‘Umar became Muslims and that they performed namâz at an isolated place in Mecca, he sent his non-Muslim sons to bring them to him. Then, he told them to abandon their new religion. He started scolding them and beating them.

Then, he told Khâlid ibn Sa’îd, “Have you become subject to Muhammad? Although, you see that He acts against His own people, insults our idols and ancestors with what He brought.”

When Hadrat Khâlid ibn Sa’îd said, “I swear to Allah that Muhammad ‘alaihis-salâm tells the truth. I have become subject to Him. I will die, but I will not leave my religion,” his father became even angrier.

He beat him with a stick until it broke and said, “O my bad son! Go wherever you want. I swear that I will not give you any bread!”

Hadrat Khâlid said, “If you cut my allowance, surely, Allahu ta’âlâ will grant me my food.”

His father threatened his other sons by saying, “If any one of you speaks with him, I will do to you what I did not do to him.” He had Hadrat Khâlid imprisoned in the cellar of the house. He left him without food and water for three days in the heat of Mecca.

Hadrat Khâlid ibn Sa’îd found an opportunity and escaped from his father. His father contracted a serious disease. Out of his enmity towards Islâm, lying sick





in bed, Abû Uhayha was saying, "If I recover from this illness and get on my feet, everyone in Mecca will worship our idols. No one will be able to worship anyone other than them." Hadrat Khâlid, to end his father's enmity towards Islâm and to prevent him from harming his Muslim brothers, invoked, "O my Allah Who created the worlds! Do not cure my father of this illness." Janâb al-Haqq accepted his invocation; Abû Uhayha couldn't recover, and he died.

*"O my Allah!
Forgive their sins!
For, they don't
know what they
are doing."*

**Hadîth
ash-sharîf**

Mus'ab ibn Umayr's conversion to Islâm

Mus'ab ibn Umayr (radiy-Allahu 'anh) belonged to one of the noble and rich families of the Quraysh. When he heard the blessed words of our Prophet, a great love arose in his heart. He longed to see Him. In the end, he went to Dâr-ul-Arqâm and became a Muslim. Hearing that, his mother and father began to torment him, too. To make him abandon his religion, they imprisoned him in the cellar of their house. They left him hungry and thirsty for days. In the burning sun of Arabia, they did severe and unbearable tortures on him. However, Hadrat Mus'ab ibn Umayr endured these heavy and merciless torments and didn't abandon Islâm.

Prior to becoming a Muslim, Hadrat Mus'ab was brought up in wealth and abundance; due to his family's richness. He was envied by everyone. When he became a Muslim, his family deprived him of everything and tortured him. One day, Mus'ab ibn Umayr, who endured every difficulty for the sake of his religion, went to the presence of our Master Rasûlullah. Hadrat Alî related his coming as follows, "We were sitting with Rasûlullah. At that moment, Mus'ab ibn Umayr came. He had patched clothes on. He was in a pitiable state. When Rasûlullah (sall-Allahu 'alaihi wa sallam) saw his state, His blessed eyes filled with tears. In spite of the poverty and torments Mus'ab endured, he did not abandon his religion. Upon this, Rasûlullah said, **"Look at this person whose heart is filled with nûr by Allahu ta'âlâ. I had seen his parents nourish him with the best of food and drink. The love of Allahu ta'âlâ and His Rasûl turned him into the state you see."**

*Mention Haqq with fervor!
You will attain much favour,
All the doors will open for you,
Jamâlullah will appear for you.*

*Shams Tabrizî know this,
The world won't last, it will perish,
All creation will vanish,
Only Allah will live forever.*

*Salâtullah salâmullah,
Alaika yâ Rasûlallah.*



Migration to Abyssinia





MIGRATION TO ABYSSINIA

First migration to Abyssinia

In the fifth year of the prophethood (bi'that) of our Master Rasûlullah, despite the tortures of the polytheists, the number of Muslims continued to increase. However, the polytheists increased their tortures too, and they were doing everything they could to torment Muslims. Our Master, the Prophet was greatly saddened by the fact that His Ashâb were under unbearable tortures and that they were being torn apart by being tied to camels and drawn to opposite directions. These tortures intensified day by day, and His heart, full of compassion, could not bear it.

One day, He gathered the Ashâb al-kirâm and said, **“O my Ashâb! Disperse over the Earth now. Soon Allahu ta’âlâ will bring you together again!”**

They asked, “O Rasûlullah! Where shall we go?” Our Master, the Prophet, with His blessed hand, pointed to the land of Abyssinia and said, **“There! Go to the land of Abyssinians!¹⁰⁸ For, there is a ruler near whom no one is tyrannized. It is a country of justice. Until Allahu ta’âlâ opens a way out from your difficulties to salvation, stay there.”**

Thus, our Master, Sarwar al-âlam Muhammad Mustafâ sall-Allahu ‘alaihi wa sallam decided that His Ashâb would be safe from the tortures and He alone would continue the struggle against the Meccan polytheists. Our beloved Prophet, who said, **“My Ummat (my people)! My Ummat!”** when He came into the world, was sacrificing Himself for His Ashâb’s safety. Upon this permission of His, some of the Ashâb al-kirâm left their homeland and immigrated!... But, their sorrow was great since they were separated from our beloved Prophet.

To this first migration; Hadrat ‘Uthmân and his wife Ruqayya bint Rasûlullah, Abû Huzayfa and his wife Sahla bint Suhayl, Zubayr ibn Awwâm, Mus’ab ibn Umayr, Abdurrahmân ibn ‘Awf, Abû Salama ibn Abdulasad and his wife Umm Salama, Khâtib ibn Amr, Âmir ibn Rabîa and his wife Laylâ bint Abî Hasma, ‘Uthmân ibn Maz’ûn, Abû Sabra ibn Abî Ruhm and his wife Umm Gulthum bint Suhayl, Suhayl ibn Baydâ and Abdullah ibn Mas’ûd had joined.¹⁰⁹ Our Master, the Prophet said about Hadrat ‘Uthmân, **“Indeed, after the prophet Lût, ‘Uthmân is the first person who immigrated with his wife.”**

Ashâb al-kirâm left Mecca secretly, some on mounts, some on foot. When the caravan reached Shuayba, with Allah’s grace, two trade ships had arrived. Ashâb boarded the ship by paying half a gold for each person to the merchants. Meanwhile, the polytheists had heard this, and they started tracking them down. When they reached the sea coast, they couldn’t catch any of the Muhâjirs (Ashâb al-kirâm who migrated, immigrants) since they have already sailed with the ship. Their efforts were in vain, and they went back dejected. Ashâb reached

*“O my Ashâb!
Disperse over the
Earth now. Soon
Allahu ta’âlâ will
bring you together
again!”*

**Hadîth
ash-sharîf**

¹⁰⁸ Ibn Ishâq, as-Sira, 194; Ibn Hishâm, as-Sira, I, 321; Ibn Sa’d, at-Tabaqât, I, 203-204; Tabarî, Târikh, II, 411; Ibn Kathîr, al-Bidâya, III, 94.

¹⁰⁹ Ibn Ishâq, as-Sira, 205-210; Ibn Sa’d, at-Tabaqât, I, 204

Abyssinia safely through the Red Sea.¹¹⁰ Negus, the ruler of Abyssinia, settled the Muslims in his country and treated them well.

After Ashâb went to Abyssinia, Sûrah an-Najm descended. While Rasûlullah was reciting this sûrah to Qurayshîs in Masjid al-Harâm when He came to 20. and 21. âyat al-karîmas, damned shaytan slid in things like; idols are supreme, they are the intercessors. The polytheists thought it was Rasûlullah who said those words. They said; since He had abided by our religion, we too make peace with Him. When Walîd ibn Mugîra came to Rasûlullah and said we will not touch you anymore, our Master, the Prophet was astonished. In late Ramadân ash-sharîf, the news of polytheists' peace (!) reached Ashâb in Abyssinia.

The Muslims in Abyssinia received the news, "The Muslims and the polytheists had made an agreement in Mecca!" Upon this, they thought, "Our immigration and leaving our lands was due to the animosity of the polytheists. Now, their enmity has turned into friendship. So, let us go and be honoured with serving our Master Rasûl al-akram sall-Allahu ‘alaihi wa sallam."

At that moment, Jabrâil ‘alaihis-salâm reported the shaytan's trick to Rasûlullah. He was so saddened. Janâb al-Haqq revealed Sûrah al-Hajj's 52. âyat al-karîma, in maal, **"The Rasûls we sent before you who brought a new religion or Nabîs who adhere to them when they desired to recite âyat al-karîmas or say something of themselves, the shaytan would insert something to what they recite or say. Allahu ta'âlâ separates what the shaytan inserted from the truth. Then He strengthens His âyats. Allahu ta'âlâ knows people's states and executes His judgement."** When the polytheists heard this âyat, they started their torments and tortures again.

Muhâjirs obtained permission from the ruler of Abyssinia and returned to Mecca al-muqarrama in the month of Shawwâl. Whereupon, they learned that the news was incorrect. When they learned what happened, they were shocked. Then, they went before the presence of our Master, the Prophet. The Ashâb al-kirâm said of Abyssinia, "We saw good neighbourliness and protection there. Our religion was untouched; we weren't hurt. Neither did we hear any unpleasant words. We worshipped Allahu ta'âlâ in peace." They told Him in detail that Abyssinia's water, weather and fruits gave strength, there were four houses of worship; everyday camels and sheep were slaughtered there, the poor and the foreigners were invited and well treated. That their ruler came to visit them himself and gave them asylum, and their difficulties were dispelled. They talked about it in length and expressed their pleasure. They had stayed more than two months in Abyssinia.

Hadrat Hamza's conversion to Islâm

The sixth year of Bi'that... Day by day, the voice of Islâm spread around and reached hearts and the lands beyond. This situation made the Quraysh polytheists furious. Despite all their efforts, they could not stop Islâm from spreading.

It has been reported in the books named **"Dalâil-un Nubuwwa"** and **"Ma'ârij-un Nubuwwa"**:

¹¹⁰ Ibn Sa'd, at-Tabaqât, I, 204; Tabarî, II, 221; Ibn Sayyidinnâs, I, 116; Mevâhib Serhî, I, 271.





Walîd, one of the polytheists, had an idol. They would gather on the hill called Safâ and worship this idol. One day, our Master, the Prophet went to them and invited the polytheists to Islâm. An unbeliever jinn entered that idol and said inappropriate things about our beloved Prophet. Our Master, Fakhr al-âlam (sall-Allahu ‘alaihi wa sallam) became sad. Another day, an invisible person greeted our Master, the Prophet and said, “O Rasûlullah! I heard that an infidel jinn spoke of you improperly. I have found and killed him. If you wish, would you honour the Hill of Safâ tomorrow? You invite them to Islâm again, and I will enter that idol and say words of praise for you.” Our Master, the Prophet accepted the offer of this jinn whose name was Abdullah.

“O Qurayshîs! You are hitting me. But, I am your Prophet.”

Our beloved Prophet Muhammad ‘alaihis-salâm

The next day, our beloved Prophet went there and invited the polytheists to faith again. Abû Jahl was there, too. The Muslim jinn entered the idol in the hands of the polytheists and said praising words and poems about our beloved Prophet and Islâm. When they heard these words, the polytheists broke the idol and attacked Rasûlullah. His blessed hair was disheveled. His blessed face was bloodied. He showed patience to these torments of the polytheists and said, **“O Qurayshîs! You are hitting me. But, I am your Prophet.”** Then He left there and came to His house. A servant girl had seen the entire incident.

At that moment, Hadrat Hamza was hunting on a mountain. He was about to shoot an arrow at a gazelle. Suddenly, the gazelle spoke out, “O Hamzâ! Instead of shooting the arrow at me, it would be better to shoot it at those who want to kill your brother’s son.” Hadrat Hamzâ was astonished by these words. He went to his house quickly. As a custom of his, after returning from hunting, he would visit Haram ash-sharîf to make tawâf then go to his house. That day, during the tawâf, the servant girl came and told him what Abû Jahl had done to Muhammad ‘alaihis-sâlâm.

When Hadrat Hamza heard that our Master, the Prophet had been insulted, he felt the zeal of kinship. He took his weapons and went to where the polytheists were. He said, “Are you the person who said bad words to and hurt the heart of my brother’s son? His religion is my religion too. If you are strong enough, do to me whatever you did to Him!” and bashed Abû Jahl’s head with his bow. The infidels there wanted to attack Hadrat Hamza. But Abû Jahl said, “Do not touch him! Hamza is right. I said bad words to his nephew.” After Hadrat Hamza left, Abû Jahl told the people there, “Let him be! I am afraid that he will get angry at us and become a Muslim. With that, Muhammad will gain strength.” He allowed his head to be bloodied lest Hadrat Hamza became a Muslim and pointed out how worthy of respect Hadrat Hamza was and how much strength and value he possessed.

Hadrat Hamza came to our Master, the Prophet and said, “O Muhammad! I have taken your revenge from Abû Jahl. I bloodied him. Don’t be sad, rejoice!” Our beloved Prophet replied, **“I do not rejoice at things like that!”** When Hadrat Hamza said, “To make you rejoice and save you from sadness, I will do whatever you want,” our Master, the Prophet replied, **“I will rejoice only at your believing and saving your precious body from the fire of Jahannam.”**

Hadrat Hamza became a Muslim at once. An âyat al-karîma was revealed about him. According to the report of Hadrat Abdullah ibn Abbâs, “In the Qur’ân al-karîm, in the 122nd âyat al-karîma of the Sûrah al-An’âm, **‘He who was resurrected and made to attain the light’** is Hadrat Hamza, and in the same âyat al-karîma, **‘He who floundered in darkness’** is Abû Jahl.”

Hadrat Hamza went to the polytheists and told them he became a Muslim and would protect Muhammad ‘alaihis-salâm, the Habîb of Allahu ta’âlâ, even if it would cost him his life. He recited an encomium. He said in this encomium;

“Praise be to Allahu ta’âlâ for He made my heart inclined to Islâm and the truth. This religion has been sent by Allahu ta’âlâ, Who knows everything His slaves commit, Who treats everyone with grace, and Whose power is triumphant over everything. He is the Rabb of the universes. When the Qur’ân al-karîm is recited, tears come down from the eyes of those who have heart and mind. The Qur’ân al-karîm has been descended to Muhammad ‘alaihis-salâm as explained âyats in a fluent language. He, Muhammad Mustafâ, is an esteemed, respected, blessed person among us. O polytheists! Come to your senses and do not say harsh, rude words about Him! No one can touch Him unless stepping over us Muslims’ corpses.”

Our beloved Prophet (sall-Allahu ‘alaihi wa sallam) rejoiced greatly at Hadrat Hamza’s conversion to Islâm. The Muslims became much stronger with his joining.

With Hadrat Hamza embracing Islâm, the situation changed. Because Meccans knew that he was brave and dependable, and they knew what a great warrior and chivalrous hero he was. Thus, the Quraysh polytheists could not maltreat Muslims with wanton anymore. they were especially beware of the fierceness of Hadrat Hamza’s sword.¹¹¹

*I started this road because of your love,
Intercede, O Rasûlullah.*

*I am guilty, I am shameful,
Intercede, O Rasûlullah.*

Hadrat ‘Umar’s conversion to Islâm

Islâm was spreading more every day, and the nûr of Qur’ân al-karîm was illuminating the souls. The lucky ones were converting to Islâm as a gift from Allahu ta’âlâ and embracing the right way. Having the honourof joining the Ashâb al-kirâm (radiy-Allahu ‘anhum), these blessed people were coming together and serving our Master Rasûlullah with great enthusiasm. Even if it was a small request from Him, they saw it as a command and raced each other to help Him. For this, they were not even hesitant to give their lives.

The polytheists’ panic and anxiety were at their peak. Also, one of their most prominent heroes, Hadrat Hamza, had become a Muslim, and he was standing at Rasûlullah’s side. This unexpected situation drove the polytheists crazy. For that reason ‘Umar, the son of Khattâb (at that time he had not yet become a Muslim),

¹¹¹ Ibn Ishâq, as-Sira, 151-153; Ibn Hishâm, as-Sira, I, 291-292.





went out of his house to kill our Master Rasûlullah wherever he saw Him. He saw our beloved Prophet while He was performing namâz in Masjid al-Harâm. While waiting for Him to finish His namâz, he heard what He was reciting and listened curiously.

Our Master, the Prophet was reciting the Surâh Al-Hâqqa. In maal, **“The indubitable qiyâmat (Doomsday)!... What is that indubitable qiyâmat (do you know)? Who has told you about that indubitable qiyâmat? (The people of) Samûd and Âd denied and disclaimed the qiyâmat, which will shake the hearts with its terrors. The people of Samûd were**

destroyed (by the shout of Jabrâîl ‘alaihi-salâm) because of their depravity. As for the people of Âd, they perished by a ravaging, thundering, wild and violent wind (hurricane). Allahu ta’âlâ let loose that hurricane on them continuously for seven nights and eight days. (If you had been present there) you would have seen how they perished and fell like hollow date palm trunks that collapse after they have broken from their roots! Can you see anything (any human, any living) remaining from them now?

Pharaoh and those before him and the community that had been overturned (the people of Lût) all committed the same mistake (polytheism and disobedience). In this way, they defied the prophet (Lût ‘alaihi-salâm and other prophets) of their Rabb. Thereupon, a torment stronger than the one previous ummats suffered seized them... Verily, we carried you (your ancestors who caused your existence) in the ark when it had flooded everywhere (during the flood of Nûh) in order for it to be a lesson for you and to be memorized by those who had heard it. When the Sûr (horn) is blown once, the earth’s surface and the mountains will be elevated and crashed to bits by being smashed together. On that day, qiyâmat will come. On that day, the sky, by losing its strength and firmness, will be torn and dispersed.

And the angels will be around the firmament (ready for the commands of their Rabb). That day, eight angels (among the angels around the firmament) will undertake to carry the Arsh of your Rabb. That day, you will be brought forth (to Allahu ta’âlâ for giving account). So that none of your secrets (you supposed that you hid while you were in the world) will be secret (for Allahu ta’âlâ). At that time, the person whose book has been given to his right hand says (in happiness), ‘Take my book and read it! Verily I was sure that I would reach my reckoning.’ He is in a life which has been approved. He is in a high Jannah... He is so close (to the fruits) that he can quickly collect. (They will be told that,) ‘Eat and drink with good cheer, because of the good deeds you committed in the past days (in the world).’

As for the person whose book has been given to his left hand, he says, ‘Oh! I wish my book had not been given to me... I wish I had not even known what was in my account. Oh! I wish it (my death) would have been a permanent end (for my life) (and I was not resurrected)! My

“(O Uncle!) I will rejoice only at your believing and saving your precious body from the fire of Jahannam.”

Hadîth ash-sharîf

properties have not availed me. (All) my grandeur (power, evidence, all that I had) **has left me and became destroyed!**’ (Allahu ta’âlâ orders the angels on duty in Jahannam,) **‘Hold him and tie** (his hands to his neck)! **And throw him to the Jahim** (a place of Jahannam with the most severe torments)! **Then put him** (again) **in there with a chain the length of seventy yards! Because he would not believe in Allahu ta’âlâ, the Greatest.** (He was far from feeding the poor, moreover) **he would not encourage anybody to feed the poor. That’s why today, he has no akin** (and friend) **who will pity him. There is no food for him except gislîn** (pus and blood of the people in Hell). **Nobody except those** (unbelievers) **who** (knowingly) **erred eat it...**”¹¹²

Hadrat ‘Umar was listening with admiration to what our Master, the Prophet recited. He had not heard such beautiful words in his life before. Later he himself said, “I admired the eloquence, smoothness and neatness of these words I listened to. I told myself, I swear that this person must be a poet as the Qurayshîs say!” Meanwhile, our Prophet continued to recite the âyat al-karîmas:

“I swear by what you see and by what you can not see; definitely it (Qur’ân al-karîm) **is a word which has been brought** (from His Rabb) **by a Rasûl who is very honourable before Allahu ta’âlâ. It is not the words of a poet. How little you people believe!..**”¹¹³

Hadrat ‘Umar reported, “Again I said to myself, He must be a soothsayer. Because He has understood what I thought!” Rasûlullah continued to recite the sûrah:

“Nor is it a soothsayer’s word. How little you people reflect!... It (the Qur’ân al-karîm) **has been revealed by the Rabb of the worlds** (to Muhammad ‘alaihis-salâm through Jabrâîl ‘alaihis-salâm). **If He** (the Prophet) **fabricated some words** (which We did not say) **on Us, surely, We would have seized Him and taken out His right hand** (that is His power) **and then certainly severed His life** (jugular) **vein and perished Him! And not one of you would be able to prevent it! Certainly, it** (the Qur’ân al-karîm) **is a definite advice for the people who have taqwa (piety). We surely know that there are some who deny it among you** (as there are some who affirm it). **Verily, it** (the Qur’ân al-karîm) **is an** (inevitable) **longing for the infidels** (who see the blessings given to those who affirm it in the âkhirât). **Verily, it** (the Qur’ân al-karîm) **is the haqq-ul-yaqîn** (it is the truth of absolute certainty, it consist only of accurate information). **Therefore, praise the name of your almighty Rabb.**”¹¹⁴

Hadrat ‘Umar said, “After Rasûlullah recited all of the sûrah, an inclination towards Islâm appeared in my heart.”

Three days after Hadrat Hamza’s becoming a Muslim, Abû Jahl gathered the polytheists and said, “O Quraysh! Muhammad has defamed our idols. He has said our ancestors, who came before us, are tormented in Jahannam, and we will go

¹¹² Sûrah al-Hâqqâ, 69/1-37.

¹¹³ Sûrah al-Hâqqâ, 69/38-41.

¹¹⁴ Sûrah al-Hâqqâ, 69/42-52.





there too! There is no way other than killing Him! I will give one hundred red camels and countless gold to the one who will kill Him!" Suddenly, the inclination towards Islâm disappeared in the heart of 'Umar, son of Khattâb. He jumped and said, "There is no one to do that except the son of Khattâb." They applauded him by saying, "Go ahead, the son of Khattâb! Let us see you."

He girded his sword and set off. While he was going, he came across Nu'aym ibn Abdullah. He asked, "O 'Umar! Where are you going with this vehemence and anger?" He answered, "I am going to kill Muhammad, who has caused disunion among people and enmity between brothers." Nu'aym said, "O 'Umar! This is a difficult job. His Ashâb shows great attention and devotion to Him. They are extremely careful so that nothing harms Him. It is very difficult to approach them. Even if you kill Him, you will not be able to escape from the sons of Abdulmuttalib."

Hadrat 'Umar became very angry at these words. He grabbed his sword and said, "Are you one of them too? I will kill you first." Nu'aym said, "O 'Umar! Leave me! Go to your sister Fâtima and her husband, Sa'îd ibn Zayd. They have become Muslims too." Hadrat 'Umar did not believe these words. Nu'aym said, "If you don't believe it, go and ask them! You'll see."

If Hadrat 'Umar succeeded, the religious separation would end, but the blood feud, which was a custom of Arabs, would start, the Quraysh would be divided into two, and endless clashes would begin. Thus, not only 'Umar ibn Khattâb, all the sons of Khattâb would be killed. However, 'Umar ibn Khattâb couldn't think of all these because he was very strong, brave and furious. He wondered about his sister and went to their home immediately.

At that time, Sûrah Tâhâ had recently descended, and Sa'îd and Fâtima radiy-Allahu 'anhumâ had it written. They had brought one of the Ashâb, Hadrat Khabbâb ibn Arat to their house, and they were reading out Sûrah Tâhâ. Hadrat 'Umar heard their voices through the door. He knocked on the door very harshly. When they saw him with his sword and that he was angry, they hid the writing and Hadrat Khabbâb. Then they opened the door. When he entered the house, he asked, "What were you reading?" They said, "Nothing" He became even angrier and said, "So it is true what I heard, you, too, are fooled by His magic." He held Hadrat Sa'îd's neck and threw him to the ground. While his sister was trying to save her husband, he slapped her face too. When he saw that her face started bleeding, he pitied her. Fâtima was in pain; she was bloody. But, the power of her îmân (belief) made her say, "O 'Umar! Why do you not feel shame before Allah, and why do you not believe in His Prophet whom He sent with âyats and miracles? Here, my husband and I have been honoured by becoming Muslims. Even if you cut our heads off, we will not abandon this religion." then she recited the Kalima ash-shahâda.

Hadrat 'Umar, upon his sister's belief, calmed down suddenly and sat down. With a soft voice, he said, "Bring out that book you read." Fâtima said, "I will not give it to you unless you clean yourself." Hadrat 'Umar performed ghusl abdash

"Nor is it a sooth-sayer's word. How little you people reflect!... It (the Qur'ân al-karîm) has been revealed by the Rabb of the worlds (to Muhammad 'alaihis-salâm through Jabrâil 'alaihis-salâm)."
Hâqqqa: 42-43

(ritual bathing). Then Fâtima brought the page of the Qur’ân al-karîm. Hadrat ‘Umar was a good reader. He started to read Sûrah Tâhâ. The eloquence, fluency, meanings and superiorities of the Qur’ân al-karîm increasingly softened his heart.

When he read the âyat al-karîma, which is, in maal, **“All that is in the skies and on the Earth and those between them and the things under the ground (with seven layers) belong to Him”**¹¹⁵, he started thinking deeply. He said, “O Fâtima! Do all these innumerable existences belong to Allah Whom you worship?” His sister answered, “Yes, they do! Do you doubt it?” His amazement increased, he said, “O Fâtima! We have about one thousand five hundred ornamented sculptures made of gold, silver, bronze, stone. None of them owns anything on the Earth.” He read more;

“There is no true god except Allahu ta’âlâ Who deserves to be worshipped. The most beautiful names are His.”¹¹⁶ He thought over this âyat al-karîma. “Certainly, what a true word,” he said. When Habbâb heard this, he leaped out of his hiding place and said takbîr. Then, he said, “Glad tidings to you, O ‘Umar! Rasûlullah prayed to Allahu ta’âlâ saying, ‘O my Rabb! Strengthen this religion either with Abû Jahl or with ‘Umar.’ Now, this blessing is bestowed upon you.”

This âyat al-karîma and that prayer completely erased the animosity in Hadrat ‘Umar’s heart. He asked right away, “Where is Rasûlullah?” His heart has been drawn to Rasûlullah. That day Rasûl al-akram (sall-Allahu ‘alaihi wa sallam) was giving advice to His Ashâb in the house of Hadrat Arqâm. Ashâb al-kirâm, having gathered, were polishing their hearts by seeing His luminous face and listening to His sweet and powerful words and refreshing their souls by entering into different states in infinite joy, pleasure and cheer.

Hadrat ‘Umar’s coming was seen from the house of Arqâm. He had his sword too. Since Hadrat ‘Umar was a redoubtable and powerful person, Ashâb al-kirâm surrounded Rasûlullah. Hadrat Hamza said, “Why are you afraid of ‘Umar? If he came with good intentions, he is welcome. If not, I will behead him before he draws his sword!” Rasûlullah said, **“Let him come in!”**

Previously, Jabrâîl ‘alaihis-salâm had informed our Master, the Prophet that Hadrat ‘Umar was on his way, and he was coming to embrace Islâm. Our Master Rasûlullah welcomed Hadrat ‘Umar with a smile. He said, **“Leave him alone.”** Hadrat ‘Umar kneeled before Rasûlullah. Rasûlullah held Hadrat ‘Umar’s arm and said, **“O ‘Umar, believe!”** Hadrat ‘Umar recited the Kalima ash-shahâda with a pure heart. Ashâb al-kirâm, out of their joy, said takbîrs loudly.

Hadrat ‘Umar explained his situation after he embraced Islâm as follows, “When I converted to Islâm, Ashâb al-kirâm were hiding from polytheists and doing their ibâdats (worships) secretly. I was very saddened by this and asked, ‘O Rasûlullah! Aren’t we on the right path?’ Our Master, the Prophet answered by saying, **‘Yes. I swear by Allahu ta’âlâ, Who holds my existence in His hand (power), that whether you are dead or alive, you are certainly on**

¹¹⁵ Sûrah Tâhâ, 20/6.

¹¹⁶ SûrahTâhâ, 20/8.





the right path. Upon that, I said, ‘Since we are on the right path and the polytheists are on the wrong path then, why are we hiding our religion from them? Wallahi, we deserve and have more rights than the polytheists to declare the religion of Islâm against infidelity. The religion of Allahu ta’âlâ is going to prevail in Mecca for sure. It would be great if our tribe is fair; if they rage, we will combat them.’ Upon that, our Master Rasûlullah said, **‘We are very few in number!’**

*“O my Rabb!
Strengthen this
religion either with
Abû Jahl or with
‘Umar.”*

**Hadîth
ash-sharîf**

I said, ‘O Rasûlullah! I swear by Allahu ta’âlâ Who has sent you as a true prophet, without any hesitation and fear, there will be no polytheist community left, to which I hadn’t tell about Islâm. Let us arise.’ When it was accepted, we went out in two rows and walked to the Haram ash-sharîf. Hamza was at the head of one of the rows, and I was at the other. Graceful and imposing, with harsh steps as if we were turning the soil into flour, we entered Masjid al-Harâm. The Quraysh polytheists were looking back and forth between Hamza and me. They were so grieved that perhaps they had never fallen into such agony before in their lives.”

Upon this coming of Hadrat ‘Umar, Abû Jahl went forward and asked, “O ‘Umar! What is the meaning of this?” Hadrat ‘Umar, without paying any attention to him, said, **“Ash-hadu an lâ ilâha illallah wa ashhadu anna Muhammadan abduhu wa rasûluh.”** Abû Jahl did not know what to say. He was dumbfounded. Hadrat ‘Umar turned towards this group of polytheists and said, “O the Quraysh! Some of you know me! Those who do not should know that I am ‘Umar, son of Khattâb. Whoever wants to make his wife a widow and his children orphans may move! I will cut down anyone who moves with my sword!...” The Quraysh polytheists dispersed and went away immediately. Rasûlullah and His exalted Ashâb formed a row and said takbîrs loudly. The sky of Mecca was full of interjections of **“Allahu Akbar!... Allahu Akbar!”** For the first time, namâz was performed publicly in the Haram ash-sharîf.¹¹⁷

When Hadrat ‘Umar became a Muslim, the 64th âyat al-karîma of Sûrah al-Anfâl descended. In maal, **“O my Prophet! As helpers, Allahu ta’âlâ and those believers who follow you will suffice for you.”** Some people who were hesitant chose Islâm when they saw that Hadrat ‘Umar became a Muslim. They were honoured by becoming Ashâb.

Now, the number of Muslims started to increase greatly day by day.

¹¹⁷ Ibn Ishâq, as-Sira, 160-165, 221-229; Ibn Hishâm, as-Sira, I, 342-350; Suhaylî, Rawzu’l-unf, II, 119.

MY BELOVED PROPHET (sall-Allahu ‘alaihi wa sallam)

*He would recite the name of Rahman in each business,
The Prophet who is praised, that fount of generosity.*

*He was the source of grace and knowledge and kindness,
His soul was full of good ethics, that fount of generosity.*

*He was gentle and humble towards all of Haqq’s creatures,
He would grant benevolence and kindness, that fount of generosity.*



**The former state of the Kâ'ba al-mu'azzama
Mecca al-muqarrama**





Second migration to Abyssinia

When Ashâb al-kirâm (‘alaihimurridwân) returned to Mecca, polytheists began to torture and torment them again. They kept increasing their oppression. They were doing every kind of torment without hesitation. One day Hadrat ‘Uthmân said, “O Rasûlullah! I saw Abyssinia as a good trading place. A month of trade brings a great deal of profit. Until Allahu ta’âlâ commands a destination for migration, there is no better place than it for Muslims. At least the Mu’mins (believers) will rid themselves of the cruelty of the Quraysh. Negus offered many gifts and did many favours for us.” Upon that, our Master, the Prophet commanded, **“Go back to Abyssinia, so that you will be protected by the name of Allahu ta’âlâ.”**

“Go back to Abyssinia, so that you will be protected by the name of Allahu ta’âlâ.”

**Hadîth
ash-sharîf**

When Hadrat ‘Uthmân said, “O Rasûlullah! If you honour there, by visiting, perhaps they will convert to Islâm. Since they are a people of the book, they will easily accept Islâm, and they will not withhold their help.” Our Master, the Prophet replied, **“I have not been ordered to have ease and comfort. I am waiting for the command of Allahu ta’âlâ regarding the hegira. I act according to what I am commanded.”**

In the sixth year of Bi’t hat, according to a report, a caravan of one hundred and one, 83 men and 18 women of the Ashâb al-kirâm (radiy-Allahu ‘anhum) set off for Abyssinia for the second time. Hadrat Ja’far ibn Abî Tâlib had been appointed as the commander of this caravan. They reached the country of Negus safe and sound. The events they had lived through in Abyssinia were recounted by Hadrat Umm Salama (radiy-Allahu ‘anhâ) as follows:

“When we reached Abyssinia, we met with a very good neighbour. This neighbour was (the ruler of Abyssinia) Negus. He fulfilled our every wish. We could perform the orders of our religion as we wanted. We could worship Allahu ta’âlâ freely, and we were not hurt. We did not hear any bad words.”

When the Meccan polytheists learned of the situation, they decided to send two envoys to the ruler of Abyssinians. They prepared very valuable presents for Negus. They prepared leather products of Mecca, which he very much liked. They also allotted presents for clerics and governmental officials. Abdullah ibn Abî Rabîa and Amr ibn Âs were appointed as envoys. They were taught what they would say before Negus. They were told, “Before speaking to the ruler, give presents to each of his patriarchs and commanders. Then, present Negus’ gifts to him. After that, request the delivery of the Muslims to you. Do not give an opportunity for Negus’ to speak with the Muslims.”¹¹⁸

The envoys came to Abyssinia. After meeting with the governmental officials and giving their presents, they told each of them, “Some people have appeared among us. These people have made up a new religion that neither you nor we know of. We would like to take those people who came here to their own homelands. When you meet with your ruler, try to ensure the delivery of those people to us without their talking to your ruler. Those who can deal with them the best are their own parents

¹¹⁸ Ibn Ishâq, as-Sira, 195; Ibn Hishâm, as-Sira, I, 334.

and neighbours. They know these people very well.”¹¹⁹ The patriarchs accepted this suggestion. Then, the Meccan envoys submitted the presents to Negus. Negus accepted the presents; invited them and spoke with them for a while.

The envoys said to Negus, “O Ruler! Some of our people have taken refuge in your country. Those who came had abandoned the religion of their nation, and they didn’t embrace your religion either. They have a made-up religion, in accordance with their own minds. Neither you nor we know of this religion. We have been sent by the notables of their people. These notables are the fathers and relatives of those who took refuge in your country. Their wish is for you to return them. For they know their states more closely. They know better what they do not approve of in their own religion...”

Both Amr ibn Âs and Abdullah ibn Abî Rabîa wanted very much for Negus to listen to their words and act in accordance with their desire. After the envoys’ speech, the patriarchs of Negus took permission to speak and said, “These people told the truth. Their people can deal with them better. They can better appreciate what they like or not. Because of this reason, do deliver these people, so that they can take them to their own people and land.”

Upon these words, Negus became very angry, “No, I swear by Allah! I will not deliver these men. I cannot betray people who came to me, who immigrated to my country. These people have preferred me over others, and they came to my country. Therefore, I will invite the immigrants to my palace, I will ask them what they will say against the words of these men, and I will listen to their answers. If the immigrants are like what these men have said, I will give them and return them to their own people. If they are not, I will protect them and be good to them as long as they stay in my country.”

Previously, Negus had studied the holy books. He knew that the time for Muhammad ‘alaihi-salâm’s coming was near and that His people would deny Him saying that He was a liar, and they would expel Him from Mecca.

Negus asked the Meccan envoys, “In whom do they believe?” They answered, “Muhammad.” When he heard this name, Negus understood that He was a prophet; however, he didn’t reveal this. He asked them again, “What is His religion and His sect, to which He invites people?” Amr replied, “He has no sect.” The Negus said, “How can I deliver a community, whose religion or sect I do not know, and who took refuge to me? Let us assemble the council. Bring them too, and have them face you. So that everyone’s situation will be clear and I will know their religion.” They invited the Muslims to the palace.

The Muslims firstly consulted among themselves, and they asked, “What shall we say that the ruler of Abyssinia will like and be appropriate for his character?” Hadrat Ja’far said, “Wallahi, all we know about this issue is only what our Prophet told us. We consent to the result, whatever it will be.” They all accepted and decided unanimously that only Hadrat Ja’far would speak. They came to the palace of Negus. Negus gathered his scholars. A large council was assembled. Then, they brought the immigrants. When the Muslims came, they

¹¹⁹ Ibn Ishâq, as-Sira, 195; Ibn Hishâm, as-Sira, I, 332.





greeted him. However, they did not make sajda (the prostration in namâz). Negus asked them, “Why have you not made sajda?” They said, “We do not make sajda for anyone except Allahu ta’âlâ. Our Master, the Prophet has forbidden us from making sajda, except for Allahu ta’âlâ and said, **‘Sajda is made only for Allahu ta’âlâ.’**”

“Sajda is made only for Allahu ta’âlâ.”

Hadîth ash-sharîf

Negus asked the immigrants, “O people who came to my presence! Tell me! Why have you come to my country? You are not traders; you do not have a request either. What is the situation of your Prophet who has appeared? Why do you not greet me in the same manner as the ones who came from your lands?” Ja’far radiy-Allahu ‘anh said:

“O the Ruler! Firstly, I will tell you three things. If I speak correctly, approve it; if not, deny it. First of all, command that only one of these men speaks and the other be silent!” Amr ibn Âs said, “I will speak.” Negus said, “O Ja’far, you speak first.” Hadrat Ja’far said, “I have three remarks. Ask that man, are we slaves who should be caught and returned to their masters?” Negus asked, “O Amr! Are they slaves?” Amr answered, “No, they are not slaves! They are freemen!” Hadrat Ja’far asked, “Have we killed anyone unjustly so that we will be returned to the harmed people?” Negus asked Amr, “Have these people killed anyone unjustly?” Amr replied, “No, they did not shed even a drop of blood!” Hadrat Ja’far asked Negus, “Have there been any goods which we took from others unjustly and that we are obliged to pay?” Negus said, “O Amr! If these people have debts, even if they are many gold coins, I will pay them, tell me.” Amr replied, “No, they do not have debts, not even one qirat (a unit of currency)!” When Negus asked, “So, what do you want from them?” Amr answered, “Previously, we were of the same religion and on the same path with them. They abandoned these. They have become obedient to Muhammad and His religion.” Negus asked Ja’far, “Why did you leave your religion and follow another one? You have abandoned your people’s religion; you are not of my religion either. So, what is the religion that you believe? Will you inform me about it?”

Hadrat Ja’far said, “O Ruler! We were an ignorant people. We used to worship idols. We used to eat carrion and commit all kinds of evil deeds. We used to cut ties with our relatives and treat our neighbours badly. Those who were strong among us would oppress the weak, and they did not know what compassion was. Until Allahu ta’âlâ sent us a prophet from our nation, whose trustworthiness, chastity and nobility we knew, we were in that state. That prophet invited us to believe in the existence and oneness of Allahu ta’âlâ, to worship Him, and to abandon the stones and idols which our ancestors worshipped. He ordered us to speak the truth, not to usurp entrusted goods, to observe the rights of relatives, to maintain good relations with neighbours, to refrain from sins and shedding blood. He has forbidden us from every kind of immorality, saying lies, usurping the property of orphans, slandering chaste women. He commanded us to worship Allahu ta’âlâ without making anything a partner to Him. We have accepted these and believed what He brought from Allahu ta’âlâ. We fulfilled what He ordered. We worshipped Allahu ta’âlâ. We regarded harâm (prohibited) what He prohibited, and we regarded

halâl (permitted) what He permitted for us and acted so. For this reason, our people became an enemy to us and persecuted us. They tormented us to force us to abandon worshipping Allah. They tortured us. They oppressed us. They came between us and our religion. They tried to separate us from our religion. So we left our country, our home and took refuge in your country. We preferred you over others. We wished for your protection and neighbourliness. We hope that on your side, we will not face injustice.” Hadrat Ja’far went on with his speech;

“As for the greeting, we have saluted you with the greetings of Rasûlullah. We greet one another in the same manner. Our Master, the Prophet communicated that the greetings in Jannah are also the same. For this reason, we have saluted your Excellency in that manner. Since our Master, the Prophet said performing prostration (sajda) before human beings is not permissible, we seek refuge in Allahu ta’âlâ from prostration before anyone other than He.”

Negus asked, “Do you know from some of what Allah communicated?” When Hadrat Ja’far said, “Yes,” Negus said, “Recite some to me.” Hadrat Ja’far started to recite the first âyats of Sûrah Maryam (It has also been reported that it was Sûrah al-’Ankabût or Sûrah Rûm). Negus wept. The tears from his eyes wetted his beard. The priests wept, too. Negus and the priests said, “O Ja’far! Recite more from these sweet and beautiful words.” Hadrat Ja’far recited the beginning parts of the Sûrah Kahf, in maal;

“May praise be to Allahu ta’âlâ Who revealed the right book (Qur’ân al-karîm), which has no disorder in wording or contradiction in meaning (far from excess and understatement), to His born servant (Muhammad ‘alaihi-salâm), in order to frighten the unbelievers with a bitter torment (Jahannam) from Him, the Almighty, to herald the believers who do good deeds, with a grand reward (Jannah) in which they will stay forever, and to frighten those who say, ‘Allahu ta’âlâ has taken to Himself a son.’ Neither they (who say that Allahu ta’âlâ has taken to Himself a son) nor their ancestors have any knowledge about it (that word). That word they said was (dreadful and) extremely dangerous. They only tell lies. (O my Rasûl!) If they do not believe in this Qur’ân al-karîm, are you going to torment yourself to death with grief and wrath after them? We have made the things on the earth (forests, rivers, minerals, animals and plants...) as ornaments, to test people as to whose good deeds are sincere...”¹²⁰

Negus could not stop himself from saying, “Wallahi, this is a light which shines from the same candle. Mûsâ and Îsâ (‘alaihim-us-salâm) came with it too.” Then he turned to the envoys of Quraysh and said, “Go, I swear by Allah that I will neither deliver them to you nor wish harm on them.”

Abdullah ibn Abî Rabîa and Amr ibn Âs went out from the presence of Negus.¹²¹ Amr told Abdullah, “I swear that I will make one of their faults known before Negus. You will see that I will wipe them out.” His friend told Amr, “Although they they oppose us, at the least, we do have a kinship with them. Do not

¹²⁰ Sûrah Qaf, 18/1-7.

¹²¹ Ibn Ishâq, as-Sira, 195; Ibn Hishâm, as-Sira, I, 332-333.





do that.” Amr replied, “I will notify Negus of the fact that they regard Îsâ ‘alaihis-salâm a born slave of Allahu ta’âlâ.”

On the following day, he went to Negus and said, “O Ruler! They are speaking ill of Îsâ (‘alaihis-salâm), son of Maryam. Send a man to them and ask what they say about Îsâ ‘alaihis-salâm. Negus sent a man to the Muslims to take their views about Hadrat Îsâ.

They came again and asked each other, “What will we say if he asks about Îsâ ‘alaihis-salâm?” Hadrat Ja’far said, “Wallahi, we will tell about him what Allahu ta’âlâ said, what our Master, the Prophet brought to us.”

When they went to the presence of Negus, he asked them, “What do you say about Îsâ, son of Maryam (‘alaihis-salâm)?” When Hadrat Ja’far replied, “We say about Îsâ ‘alaihis-salâm what our Master, the Prophet brought from Allahu ta’âlâ and

communicated. We accept that He (Îsâ ‘alaihis-salâm) is Allahu ta’âlâ’s slave and rasûl and His word that Allahu ta’âlâ granted Hadrat Maryam, who was chaste and had devoted herself to Haqq ta’âlâ by giving up the world and men. That is the situation and glory of Îsâ, the son of Maryam. We say that as Allahu ta’âlâ created Hadrat Âdam (‘alaihis-salâm) from the soil, He created Îsâ ‘alaihis-salâm without a father.” Negus reached his hand to the ground and grabbed a piece of straw and said, “I swear that Îsâ (‘alaihis-salâm), the son of Maryam is not more than what you said. There is not any difference between Him and what you are saying even as much as this straw.”

When Negus said this, the governmental officials and commanders began whispering and murmuring.

As he noticed this, he said, “No matter what you say, I swear I think good things about these people.” Then he turned to the Muslim emigrants and said, **“I congratulate you and the person whose side you came from! I believe in the fact that He is the Rasûl of Allah. We have already seen of Him in the Injil (Bible). Îsâ (‘alaihis-salâm), the son of Maryam informed of that Rasûl, too. I swear if He were here, I would carry His shoes, wash His feet! Please go and live in safety and peace, far from any kind of assault on the untouched part of my country. I will destroy anybody who harms you. Even if they give me gold as much as a mountain, I will not sadden even one of you!”**

After that, Negus said, regarding the gifts brought by the Quraysh envoys, “I don’t need them! Allahu ta’âlâ did not take bribe from me when He returned me my possession, which had been usurped by others, and when He made my people obey me,” and returned their gifts. The Quraysh envoys returned empty-handed. And the fortunate Negus embraced Islâm and made the Ashâb al-kirâm very happy.¹²²

*“I congratulate
you and the
person whose side
you came from!
I believe in the
fact that He is the
Rasûl of Allah.
We have already
seen of Him in the
Injil. Îsâ, the son of
Maryam, informed
of that Rasûl, too.”*
Negus Ashama

¹²² Ibn Ishâq, Sîrat ar-Rasûl, 195; Ibn Hishâm, as-Sira, I, 334.

HAQQ CREATED THE UNIVERSE

*Haqq created the universe for the love of Muhammad.
He created the moon and sun for the joy of Muhammad.*

*He said, be, and became the universe, written the lawh and pen.
The last book was recited for the glory of Muhammad.*

*Came the awliyâ, all around, bowed heads at the door,
Said the tawhid dhikr for the nûr of Muhammad.*

*Waisal Qarânî attained, but he still coveted.
Eight Jannah was adorned for the love of Muhammad.*

*Birds in the sky, turning green all around,
The trees bear fruit for the love of Muhammad.*

*Unbelievers came and obtained îmân from Him.
They prayed five times a day for the love of Muhammad.*

*The angels came and stood in rows,
Prayed five times a day for the love of Muhammad.*

*Yûnus lauds Him, Qur’ân’s âyat praises Him,
Remember and say salawât for the love of Muhammad.*





THE SIEGE

The beginning of the siege

The seventh year of Bi'that... The polytheists were constantly trying to impede Islâm from spreading and sinking into the hearts. Despite this, Muslims were increasing in number every day. Tortures and cruelties were not turning Muslims away from their path; on the contrary, they caused to strengthen their unity and solidarity. None of them gave up their religion; they did not hesitate to sacrifice their lives for the sake of our Master Rasûlullah. As the tribes outside of Mecca heard of this, their interest in Islâm increased. The nûrs of Islâm were reaching further places. The polytheists were furious with anger when they learned that their men who were sent to Abyssinia didn't attain their wishes; moreover, Negus Ashama himself became a Muslim; he protected Muslims and treated Muslims well. To take revenge and wipe out Islâm, they assembled and made this horrible decision:

"Wherever He is, wherever He is seen, Muhammad ('alaihi-salâm) will be definitely killed!"

The unbelievers took oath after oath for this.

Abû Tâlib was very upset when he learned of the polytheists' decision. He was anxious about his blessed nephew's life. He gathered his tribe and ordered them to protect the Master of the worlds against the Quraysh polytheists. With the zeal of kinship, the sons of Hashim united to execute this order. For this, they invited our Master, the Prophet, and all His Ashâb, to Shi'b al-Abû Tâlib, that is the neighbourhood of Abû Tâlib. Which is on a hill 3 km. away from Baitullah, to the north of Mecca. Our Master Rasûlullah (sall-Allahu 'alaihi wa sallam) gathered His Ashâb and stayed at Shi'b. Among the sons of Hashim, only Abû Lahab opposed the decision of protecting our Master, the Prophet. He did not go to Shi'b. Including him, the polytheists united and started looking for an opportunity to kill our Prophet.¹²³

When they saw that our Master, the Prophet and His Ashâb gathered in the Abû Tâlib neighbourhood, the polytheists met again. Then they decided:

"Until Muhammad ('alaihi-salâm) is delivered to the Quraysh to be killed; no girl will be taken as a bride from the sons of Hashim!... No girl will be given to them!... Nothing will be sold to them!... Nothing will be bought from them!... No one will meet or speak to them!... No one will enter their homes and neighbourhoods!... A request for making peace from them will never be accepted!... They will never be pitied!..."

They sealed these decisions that were written on a paper by a polytheist named Mansûr ibn Ikrima. They hung the paper on Kâ'ba al-mu'azzama's wall so that everyone could see and abide by it.

¹²³ Ibn Sa'd, at-Tabaqât, I, 130-140; Tabarî, Târikh, II, 335-336; Ibn Kathîr, al-Bidâya, III, 84-87; Balâzûrî, Ansâb, I, 230.

*"O my Prophet!
As helpers, Allahu
ta'âlâ and those
believers who
follow you will
suffice for you."*

Anfâl: 64

When this news reached our beloved Prophet, He was very sad, and He invoked. His invocation was accepted immediately. The unfortunate Mansûr's hands suddenly became useless. The polytheists were astonished. They said, "Look! Against our cruelty toward the sons of Hâshim, Mansûr's hands became useless; he is struck by a calamity." Instead of coming to their senses, they became inflamed even more. They put watchmen on the roads to Shi'b. They prevented the entry of food and clothes. They told the sellers who came to Mecca not to go to Shi'b, not to bring their goods there. They said they would buy the goods at a high price if necessary. They supposed that they would kill the people in Shi'b out of hunger, or the sons of Hâshim would be repentant and deliver our Prophet to them. This situation would go on every year until the visiting season of the Kâ'ba.

According to tradition, no blood would be shed during this period. Therefore, the sons of Hâshim would go to Mecca freely and make trades to try to fulfill their annual requirements. When one of them would go to a trader to buy goods, the prominent of the polytheists like Abû Lahab and Abû Jahl would reach them immediately and say, "O Traders! Greatly increase your prices against the Ashâb of Muhammad. So that no one can buy anything due to its expensiveness. If your goods are not sold, for this reason, we are ready to buy them all." The traders would set high prices for their goods, and Muslims would go back without buying anything...

For this reason, our beloved Prophet, our mother Hadrat Khadîja, Hadrat Abû Bakr as-Siddîq spent all their properties, they tried to ease the children's cries of hunger that reached the sky. They fed them tree barks, grassroots and even pieces of dried animal skin. Parents were all skin and bones. Our Master, the Prophet and the Ashâb al-kirâm tied stones on their blessed abdomens. If a polytheist felt compassion and brought something secretly, other polytheists would beat him and insult him. In short, there was no coming or going, and Muslims were in a very difficult situation.

The polytheists, in vain, expected that with their severe cruelty, the sons of Hâshim would come to their senses, and Abû Tâlib would deliver our Master, the Prophet to them. However, contrary to these thoughts of the polytheists, the Muslims in the Abû Tâlib neighbourhood protected our Master, the Prophet, and they took every measure lest He could be harmed. To prevent a possible assassination, Abû Tâlib set guards at the place where our Master Rasûlullah slept, ensuring that He slept peacefully at His house. Our Master, the Prophet, not wasting even a second of His time, was striving to spread Islâm, inviting people to the religion, to help them escape from Jahannam. With patience, He continued to advise them on this path. One day, our Master Rasûlullah, so that the Quraysh polytheists who denied Him, would understand what the hunger was like, invoked, **"O my Allah! Help me by befalling the torment of famine on those people for seven years as in the time of Yûsuf (Joseph 'alaihi-salâm)."**

During the days that followed, not even one drop of rain had fallen from the sky. The soil became parched. It was impossible to see a green plant on the ground. The Quraysh polytheists were completely perplexed. They tried to escape death by





eating animal carrions and smelly dog skins. Their children, too, started to cry out because of hunger. Many of them starved to death. Because of hunger, when they looked at the sky, they saw as if everywhere was covered with smoke. They began to come to their senses and understood the severity of the cruelty they had done. They sent Abû Sufyân to the presence of our Master, the Prophet. Abû Sufyân came and made an oath. He said, "O Muhammad! You are saying that you have been sent as a mercy for the worlds. You are commanding us to believe in Allah and to observe the rights of relatives. However, your people are dying of famine and hunger. Pray to your Rabb for removal of this catastrophe from us; Allah will accept your invocation. If you pray like this, we all will believe!.."

"O my Allah! Help me by befalling the torment of famine on those people for seven years as in the time of Yûsuf ('alaihi-salâm)."

**Hadîth
ash-sharîf**

Thus, they had put away their cruelties and tortures; they had fallen into difficulty and started to entreat our Master Rasûlullah. Our Master, the Prophet did not remind them of what they had done, upon their promise, "We will believe," He outstretched His blessed hands and prayed to Janâb al-Haqq. Allahu ta'âlâ accepted His Habîb's invocation and sent a great deal of rain over Mecca, the earth was saturated with water, and plants started to turn green. Although the polytheists had rid themselves of drought and scarcity, they forgot their promise and insisted on unbelief.

Allahu ta'âlâ declared in the âyat al-karîmas He descended as a response to these, in maal, **"On the contrary,** (they don't believe in Allahu ta'âlâ and Muhammad 'alaihi-salâm; and about the Qur'ân al-karîm, âkhirât, and the resurrection) **they frolic about in doubt. Therefore** (O My habîb!) **wait for the day when the sky will bring a pall of smoke. That smoke will envelop all people. That will be a grievous scrouge.** (People will say): **'O our Rabb! Remove this scrouge from us so that we will believe'. How will they think and draw a lesson? Even though a prophet explaining the truth has come to them. Then they turned away from Him and said, 'He is a well taught, madman.' When we remove this torment a little, you will revert to your old ways. On the day which we will seize them with a mighty seizing** (the Badr day), **surely we will take revenge on them.**

For the sake of My glory, verily, We had tested the nation of the Pharaoh before these (the Quraysh people). **A noble prophet came to them from Us** (He was Mûsâ 'alaihi-salâm). **He said to them, 'Deliver Allah's servants** (the sons of Isrâel) **to me.** (Send them with me. Do not harass them. Do not torment them.) **Certainly, I am a trustworthy prophet who has been sent by Allahu ta'âlâ with revelation. Do not exalt yourselves against Allahu ta'âlâ. Because I have come to you with clear miracles and proof that shows my cause is true. I seek refuge in Allahu ta'âlâ Who is Rabb of me and you, lest you stone and kill me, He will protect me. If you do not affirm and believe me, leave me alone.** (I am not interested in good from you. It is enough that your evil does not harm me).' **(They did not believe, and they denied Him. Furthermore, when they started torments and tortures), Mûsâ**

(‘alaihis-salâm) invoked to Allahu ta’âlâ, ‘Yâ Rabbî! These are a nation who are intent on unbelief.’ Allahu ta’âlâ revealed to Him and said, ‘In the night, go out (from Egypt) with My servants (the sons of Isrâel)! The Pharaoh and his cohorts will come after you when they learn that you left; they will certainly follow you. After you pass the sea with your people, leave it as it is (do not hit the ground with your staff again. Do not close the opened roads. Leave them open). For, the Pharaoh and his soldiers will enter those roads, and they will be drowned.’”¹²⁴

The lifting of the siege

The polytheists did not keep their word, “We will believe,” and started oppression again. One day, Allahu ta’âlâ informed our Prophet by wahy that, “He had unleashed a woodworm (clothes moth) on the document that was hanging at the Kâ’ba and the worm ate all the writings except the name of Allahu ta’âlâ.” Our Master, the Prophet told Abû Tâlib, “O uncle! Allahu ta’âlâ, Who is my Rabb, unleashed a woodworm on the document of the Quraysh. Except for the name of Allahu ta’âlâ, He did not leave anything mentioned such as cruelty, cutting relations with the relatives, slander. He destroyed all of them.”

When Abû Tâlib asked Him, “Has your Rabb informed you of this?” Our Master, the Prophet answered, “Yes.” Then, Abû Tâlib said, “I bear witness that you speak only the truth.” Immediately he went to the Kâ’ba. The notables of the polytheists were sitting there. When they saw Abû Tâlib was coming, they said, “Likely he is coming to deliver Muhammad to us!..” When Abû Tâlib reached them, he said, “O community of Quraysh! My brother’s son, whose alias is Al-Amîn and who never lied, told me that all the writings on the document you wrote, except the name of Allahu ta’âlâ, was destroyed by a woodworm. Bring the document you wrote against us so that we will see! If this word is true, I swear that we will continue to protect Him until we die! Now, you should give up your cruelty and bad behavior...”

Excitedly, the polytheists took down the document from the wall of the Kâ’ba and brought it. When Abû Tâlib said, “Read it out!” one of them opened the page and saw that all the text was wiped out except, “Bismika Allahumma.”¹²⁵ The polytheists didn’t know what to say, what to do. Some of them dissuaded the others from the siege; thus, they lifted this intense siege of three years, which left deep wounds in the hearts. However, they did not abandon their enmity; they used more violence. They tried every way to prevent Islâm from spreading. Despite all their efforts, Islâm spread rapidly, our beloved Prophet, Muhammad ‘alaihis-salâm worked to save the people from the zulmat (darkness) of the age of nescience, and He made them attain true bliss. Those who attained this happiness thanked Allahu ta’âlâ for the great blessing they gained, and they did not lose heart against the insults and torments of the polytheists. Many hearts, seeing the miracles of

¹²⁴ Sûrah ad-Dukhan, 44/9-24.

¹²⁵ Ibn Ishâq, as-Sira, 210, Ibn Hishâm, as-Sira, I, 376; Ibn Sa’d, at-Tabaqât, I, 209; Tabarî, Târikh, II, 79; Suhaylî, Rawzu’l-unf, II, 159; Ibn Kathîr, as-Sira, II, 69.





Muhammad ‘alaihis-salâm and the persistence of the Muslims on their religion, were illuminated by the nûr of Islâm.

Dividing of the moon into two

One of the greatest miracles of our Master, the Prophet is the partition of the moon into two. A group of polytheists, including Abû Jahl and Walîd ibn Mugîra, told our Master, Rasûl al-akram (sall-Allahu ‘alaihi wa sallam), “If you are really a prophet, divide the moon into two, half of it shall be seen over Mount Quaiqian and half of it over Mount Abû Qubais!” Our Master, Rasûlullah asked, **“If I do that, will you believe?”** They answered, “Yes, we will.” Our Master, Rasûlullah invoked Allahu ta’âlâ for the moon’s partition. Jabrâîl ‘alaihis-salâm came to our beloved Prophet immediately and said, **“O Muhammad! Inform the Meccans so that they will watch the miracle this night.”** Our Master, the Prophet said that during that night when there was the full moon when it appears as a complete circle and brightest, it would be divided into two, and those who wanted to draw a lesson should watch it. That night, when our beloved Prophet pointed with His blessed finger, the moon was divided into two. One part was seen over Mount Abû Qubais, and the other over Mount Quaiqian. Then, they united in the sky again.

“O uncle! Allahu ta’âlâ, Who is my Rabb, unleashed a woodworm on the document of the Quraysh. Except for the name of Allahu ta’âlâ, He did not leave anything mentioned such as cruelty, cutting relations with the relatives, slander. He destroyed all of them.”

**Hadîth
ash-sharîf**

Rasûlullah said, **“O Abû Salama ibn Abdulasad, Arqâm ibn Abî’l Arqâm! Witness it!”** then He told His other Ashâb near Him too, **“Witness it!”** The polytheists saw another miracle with their own eyes. However, they didn’t keep their word; they did not believe. Furthermore, to prevent others from believing, they said, “This can only be the magic of Muhammad! But, He cannot enchant all the people!... Let us ask the people coming from other places. Let us see if they have witnessed the same event? If they have, Muhammad’s claim of prophethood is true. Otherwise, it is magic.” They asked the people that had come; they even sent men to other places and made inquiries. They heard the same thing, “Yes, that night, we saw the moon parted into two!” They denied it again. The deniers were headed by Abû Jahl. So that people would not attain the blessing of belief, he was corrupting the hearts by saying, “The magic of the orphan of Abû Tâlib has affected even the sky!...”¹²⁶ Upon his denial, Allahu ta’âlâ descended âyat al-karîmas. In maal:

“The hour (of the qiyâmat) **neared, and the moon was split** (it was divided into two). **Whenever they** (the Quraysh infidels) **see a miracle** (which is proof that Muhammad ‘alaihis-salâm is Prophet), **they turn away** (from contemplating and having faith in it) **and say, ‘It is a constant** (ceaseless, exhaustive and strong) **magic.’ And they denied** (the Prophet or the miracle), **they became subject to their own wishes** (to the demands and desires of their carnal souls). **However, everything will reach its end, find its place** (which it is heading for).

¹²⁶ Hâkim, al-Mustadrak, II, 512; Bayhaqî, Dala-il an-Nubuwwa, II, 141; Ibn Kathîr, as-Sira, II, 116; Qâdî Iyâd, Shifâ ash-sharîf, 278-279; Qastalânî, Mawâhib al-Ladunniyya, 352.

And many important news (orders and prohibitions) **came to them** (to the polytheists of Mecca), **which will make them give up** (their bad ways). (Those orders and prohibitions are) **a consummate wisdom. Rasûls, warnings, and frightenings never avail** (them). **So,** (O My Habîb! If they insist on denying), **you too turn away from them. The Day when that inviter** (Isrâfîl ‘alaihis-salâm) **invites** (the unbelievers) **to an unprecedented and unknown thing** (mahshar place, the reckoning), **they will come out of their graves with downcast eyes** (not knowing where to go because of terror) **like dispersed locusts as servile and despicable. While they are running to that inviter, the unbelievers** (bowing their heads) **will say, ‘Today, what a difficult and woeful day it is for us.’”**¹²⁷

May Allah give hidâyat to you, too

After the siege of three years, which the polytheists applied to Muslims, a group of people from Najrân came to our Master Rasûlullah. They were about twenty in number. They had heard of Islâm from the Ashâb al-kirâm who migrated to Abyssinia. They had come to Mecca to learn about Islâm and to attain the bliss of seeing our Master, the Prophet. They met with our Master, the Prophet near Kâ’ba al-mu’azzama. They asked many questions and received replies more perfect and more beautiful than what they had wished for. The polytheists of the Quraysh were watching them. Our beloved Prophet, who has been sent as a mercy for the universes, recited some âyat al-karîmas of Qur’ân al-karîm. They were deeply touched and couldn’t help but cry. Then, upon the invitation of our Master, they were very pleased and became Muslims by saying the Kalima ash-shahâda. When they requested to return to their homeland, Abû Jahl approached and insulted them, saying, “We have, till now, never seen such idiotic people as you!.. Upon sitting next to Him once, you abandoned your religion and affirmed whatever He said!” These people, who were newly honoured by being Âshab, replied, “We wish that Allahu ta’âlâ gives hidâyat (guidance to the right path) to you too. We will not retaliate with insults and such foolish acts as you have committed against us. However, know well that, by the words of a few ignorant people, we do not want to lose this great blessing which we attained. We will never give up this religion.”¹²⁸

Allahu ta’âlâ declared in the âyat al-karîmas regarding this incident (in maal), **“There are many people whom we gave Books, before this** (the Qur’ân al-karîm), **who believe in this** (the Qur’ân al-karîm). **When it** (the Qur’ân al-karîm) **was recited to them, they said, ‘We have believed in this. No doubt that this is a truth** (that came) **from our Rabb. Verily, we were people who accepted Islâm previously.’ These will be given rewards twice due to their patience** (and perseverance). **They repel the evil with the good. They spend on the good from the things we grant them. When these hear a bad word, they turn away and say, ‘Our deeds belong to us, and your deeds belong to you. Salâm (Peace) be upon you. We do not look for the ignorant** (and we do not want their friendship).’”¹²⁹

¹²⁷ Sûrah al-Qamar, 54/1-8.

¹²⁸ Ibn Ishâq, as-Sira, 199-200; Ibn Hishâm, as-Sira, I, 391-392.

¹²⁹ Sûrah al-Qasas, 28/52-55.





SU QASÎDAH¹³⁰

O my eyes! Don't pour, on the fire in my heart, water,
For, a fire this great can't be extinguished with water.

I do not know if the rotating skies are the colour of water,
Or if the rotating skies are covered in my eyes' water.

No wonder the pleasure of your sword created slits in my heart,
Because slits appear on the ground where passes the water.

My wounded heart speaks of your arrowhead¹³¹ with fear,
Like a wounded person cautiously drinks the water.

The gardener should flood the rose garden, shouldn't bother,
No rose will be as lovely as your face, no matter to how
many he pours water.

No penman can imitate that artlike face of yours,
Even if focusing like a sharp pen, he is blinded by black water.

Let my lashes dampen by reminiscing your cheek,
With the hope of rose, it is not a waste if the thorn is given water.

On the day of sorrow, don't withhold your sword-like glance from
my wounded heart,
Cause it is a benefaction to visit the ill on dark nights and give water.

O heart! Ask for His arrowhead and soothe the fever of separation,
I am without water; for me, this once in this desert search for water.

I yearn for your lips as the sufi wants kawsar,
Indeed the drunken wants wine as the sober enjoys water.

It always flows to your heaven-like neighbourhood,
Must be in love with the cypress-like one with lovely gait, the water.

I must become soil and block the way of the water to that neighbourhood,
I can't let it reach there because it is my rival, the water.

O friends! If I die with the longing to kiss His hand,
Make a pitcher from my soil and with it serve the beloved water.

"There are many people whom we gave Books, before this (the Qur'ân al-karîm), who believe in this. When it was recited to them, they said, 'We have believed in this. No doubt that this is a truth (that came) from our Rabb. Verily, we were people who accepted Islâm previously.'"

Qasas: 52-53

¹³⁰ Water poem was written by the great poet of Turkish literature Fuzûlî about our Master, the Prophet.

¹³¹ Arrowhead in Ottoman Divan poetry symbolizes the beloved's eyelashes.



Jannat al-Mualla

The cemetery that had the tombs of many Ashâb al-kirâm, including our mother, Hadrat Khadija (radiy-Allahu ‘anhâ).

Today, these tombs can't be seen. Unfortunately, the Wahhâbî government demolished all these beautiful historical artifacts.





THE YEAR OF SORROW

Loss of a child

Qâsim, who was the eldest son of our Master, the Prophet (sall-Allahu 'alaihi wa sallam) had passed away when he was seventeen months old. Years after this sorrowful event, Abdullah, His other son, passed away too. Our Master Rasûlullah, weeping, turned towards a mountain and said, **“O Mountain! If what happened to me had happened to you, you could not have borne it, you would have collapsed!”** and expressed His grief. He answered our Mother Hadrat Khadîja's question, “O Rasûlullah! Where are they now?”, **“They are in Jannah.”**

The polytheists greatly rejoiced, knowing that the Master of the worlds, our beloved Prophet lost both of His sons. Unbelievers, such as Abû Jahl, regarded this as an opportunity and blustered, “Now, Muhammad is abtar, His posterity has been cut off. He has no son left to continue His lineage. When He dies, His name will be forgotten.”

Upon this, Allahu ta'âlâ descended Sûrah al-Kawthar and soothed His Rasûl. The sûrah in maal, “(O My Habîb!) **Truly, We have given you the Kawthar** (We have bestowed upon you the Kawthar pool, many blessings). **Therefore, perform namâz and sacrifice animals for your Rabb. Verily, the person who insults you by saying** (without posterity) **is bad and without posterity...** (He, who calls you abtar is without lineage, dishonoured and unknown. As for you, O My Habîb, your pure lineage, your name will continue until the Day of Reckoning. Many great honours are also allotted to you in the âkhirat.)”¹³²

Death of Abû Tâlib

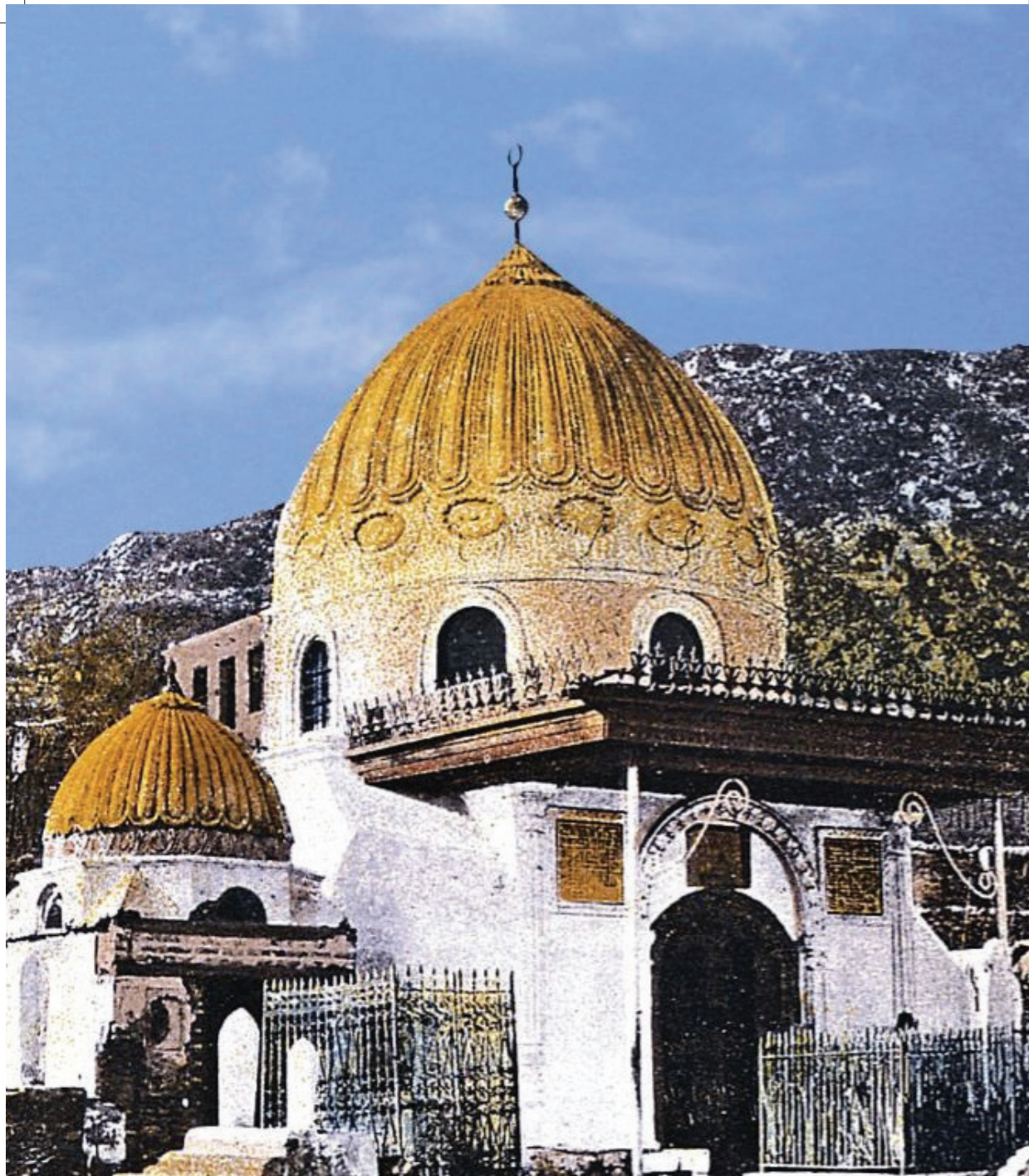
During the days that followed our Master Rasûlullah's (sall-Allahu 'alaihi wa sallam) sons passing, Abû Tâlib became ill, and his disease intensified day by day. The Quraysh polytheists, who heard of this, came to Abû Tâlib. Their thinking was, “While Abû Tâlib was alive, he had strived to protect Muhammad. Now, his death is imminent. Let us pay a visit to him, even if these are his last times. Because Hamza, who is a matchless Arab hero, and 'Umar, whose bravery and fearlessness is apparent as the sun, have become Muslims. Each day, groups of people from Arabian tribes are coming and submitting to Him. Thus, Muslims are increasing in number every day, and their voice is spreading to the world. In this situation, it will be necessary for us to either obey them or to be ready for war and combat. Let us go to Abû Tâlib so that he will reconcile us. Let us not attack Muhammad's religion, so that He will not attack ours.”

Well known people, like Uqba, Shayba, Abû Jahl, Umayya ibn Halaf, sat down on the cushions next to Abû Tâlib's bed. They said, “We believe in your greatness, we accept your superiority. Therefore, we had never opposed you. We are afraid that, after you die, Muhammad will confront us, the hostility between us will continue.

“O Mountain! If what happened to me had happened to you, you could not have borne it, you would have collapsed!”

**Hadith
ash-sharîf**

¹³² Sûrah al-Kawthar, 108/1-3.



The Tomb of Our Mother, Hadrat Khadîja / Jannat al-Mualla

The tomb of our beloved Prophet's (sall-Allahu ta'âlâ 'alaihi was sallam) first wife, our mother, Hadrat Khadîja (radiy-Allahu 'anhâ) had unfortunately met the Wahhâbî government's cruelty.

As they have done to many notables of Islâm, they knocked down her beautiful tomb too.





Reconcile us so that we will not attack each other's religion."

Abû Tâlib sent for our Master, the Prophet and said, "All the notables of the Quraysh request from you not to interfere with their religion. If you accept this, they will be at your service and help you." The Master of the worlds said, **"O Uncle! I want to invite them to only one word that, with it, all Arabs will be subject to them, and non-Arabs will pay them jizya (a kind of tax)." He also told the notables of the Quraysh, "Yes! If you tell me one word, with it, you will rule over all Arabs, and non-Arabs will be subjects to you."** Abû

Jahl asked, "All right. We will say it ten times. What is that word?" When our Master, the Prophet replied, **"If you say 'Lâ ilâha illallah' and if you throw away the idols that you worship apart from Allahu ta'âlâ."** The polytheist reacted immediately, "Ask for another thing from us!..." Our Master, the Prophet told them, **"Even if you brought the sun and placed it in my hands, I would not ask another thing from you."**

The polytheists said, "O Aba'l Qâsim! You are offering us an unimaginable thing. We do want to please you. However, you do not please us!" Then, they got up and left. When they went, Abû Tâlib told our Master, the Prophet, "What you wanted from the Quraysh was very appropriate. You told the truth." These words of His uncle made our Master, the Prophet hopeful. He understood that Abû Tâlib would believe. He said, **"O Uncle! Say, 'Lâ ilâha illallah' one time!... So that I may intercede for you in the Judgment Day."** Abû Tâlib replied, "I am afraid that people will reproach me saying, 'He feared death and became a Muslim.' Otherwise, I would make you happy." He expressed that embracing Islâm was a heavy thing to his nafs, carnal soul. His illness became more severe, and he died.¹³³

The demise of our mother, Hadrat Khadîja

On the tenth year of Bi'that, three days after Abû Tâlib's decease, three years before the Hegira, at the beginning of Ramadân, at the age of 65, the sharer of the sorrows of our Master, the Prophet, His wife of twenty-five years, our Mother Hadrat Khadîja passed away after the siege of three years which was full of troubles and agonies.¹³⁴ Our Master Fakhr al-kâinât (sall-Allahu 'alaihi wa sallam) Himself buried our Mother Hadrat Khadîja. He was very sad over her demise.

In the same year, Our Master, the Prophet was filled with grief due to the back-to-back deaths of our Mother Hadrat Khadîja and His paternal uncle Abû Tâlib. For this reason, that year was called **"Sanat-ul-huzn"** that is, **the year of sorrow.**

The demise of our Mother Hadrat Khadîja had shaken and saddened our beloved Prophet greatly. Because she was the first person who believed and affirmed our Master Rasûlullah. In addition, she was His biggest supporter and comforter. When everyone was an enemy, she had opened her heart and loved Him greatly. She had spent all her properties for the sake of Islâm, and she had

*"O Uncle! Say,
'Lâ ilâha illallah'
one time!... So that
I may intercede
for you in the
Judgment Day."*

**Hadîth
ash-sharîf**

¹³³ Bayhaqî, Dala'il an-Nubuwwa, II, 214; Ibn Kathîr, as-Sira, II, 127.

¹³⁴ Abû Ya'la, al-Musnad, IV, 299, VIII, 74.

worked day and night to serve our beloved Prophet. She had never saddened Rasûlullah; she never hurt Him. Our Master, the Prophet told about this from time to time and reminisced about His blessed wife's virtues.

One day, while our Prophet was out of the house, Hadrat Khadîja went out to look for Him. Jabrâîl ‘alaihis-salâm, in a human form, appeared to her. Our mother, Hadrat Khadîja wanted to ask him about our Master, the Prophet. However, she thought that he might be one of His foes, so she went back. When she saw our beloved Prophet in the house, she told Him about this incident. Our Master Fakhr al-kâinât said, **“Do you know who the person that you saw and wanted to ask about me is? He was Jabrâîl (‘alaihis-salâm). He wanted me to convey to you his greetings. He also told me to inform you that a building, made of pearls, has been prepared for you in Jannah. Of course, there will be nothing sorrowful, troubling, difficult or burdensome.”**

One of them couldn't move his hand, the other went blind

Our beloved Prophet (sall-Allahu ‘alaihi wa sallam) would talk to His Ashâb, who were among the most fortunate of mankind, and illuminate their hearts. He would explain the descended âyat al-karîmas, and He would not leave anything untold or unclear. He also would go to the places where the polytheists assembled and, without tiring, He would invite them to belief. Abû Jahl and Walîd ibn Mugîra were furious about this situation, and they would say, “If this continues, Muhammad will convert everybody to His religion; there will be no one left to worship our idols.” One day they decided that to finish this business, there was only one way, and that was to have our beloved Prophet killed. Abû Jahl took Walîd ibn Mugîra and several young men from the sons of Mahzûm and came to Baitullah. At that moment, our beloved Prophet was performing namâz. Holding a stone, Abû Jahl sprang forward. When he lifted his hand to hit our Master Habîb al-akram with the stone, his hands became motionless in the air. He could not do anything. He was astonished. He went back like that. When he reached the polytheists, his hand returned to its previous state, and the stone fell to the ground.

One of the sons of Mahzûm grabbed the same stone and walked up to our Master, the Prophet. He was saying, “You'll see! I will kill Him!..” When he got near, his eyes went blind. He could not see anything. Upon this, the sons of Mahzûm charged towards our beloved Prophet together. When they came closer to our Master, the Prophet, they were suddenly unable to see Him. However, they were hearing His blessed voice. When they walked towards where the voice came, the voice came again from behind; when they turned behind, the voice came from the previous place. They witnessed the same occurrence several times. In the end, they were so bewildered that they left there without being able to hurt our Master, the Prophet.

Engagements of Hadrat Âisha and Hadrat Sawda

When Hadrat Khadîja (radiy-Allahu ‘anhâ) passed away, there was none to manage Rasûlullah's house. Lady Hawla bint Hakîm noticed this and came to the presence of Sarwar al-âlam. She said, “O Rasûlullah! You need a lady worthy of you





and suitable for your service. If you wish, I can find you a wife.” Rasûlullah said, **“O Hawla, where is a lady suitable for this service?”** Hawla answered, “If you wish for a virgin, there is your friend Abû Bakr’s daughter, Âisha. If you wish for a widow, Sawda bint Zam’a would be suitable.” Upon this, Rasûl ‘alaihi-salâm said, **“Ask for both of them for me.”** Rasûlullah got engaged with Hadrat Âisha first, then with Sawda. He took Hadrat Sawda to His house in Mecca. His wedding with Hadrat Âisha happened in the second year of Hegira at the month of Shawwâl in Medîna.

“Who will shelter and help me until I fulfill the duty of Allahu ta’âlâ’s prophethood? (Hence) he will be given Jannah.”

**Hadîth
ash-sharîf**

Aqaba meeting

Our beloved Prophet would invite the tribes that came to visit the Kâ’ba to the religion every year. He would try to save them from the fire of Jahannam and to get them to attain endless bliss. Without caring about the insults, He continued His duty of prophethood. He would stand at where the tribes camped and ask, **“Who will shelter and help me until I fulfill the duty of Allahu ta’âlâ’s prophethood? (Hence) he will be given Jannah.”** However, no one was found to shelter or help Him.

It was the month of Dhu’l-hijja, on the tenth year of Bi’tthat. Our beloved Prophet met a group of people from Medîna in the bazaar, who came to visit the Kâ’ba. When He asked them, **“Who are you?”** they said they were from Medîna and of the Hazraj tribe. Lady Salmâ, mother of Abdulmuttalib, Our Prophet’s grandfather, had belonged to the sons of Najrân, a branch of the Hazraj tribe. Our Prophet sat with these six people of Hazraj a while and recited the 35-52nd âyat al-karîmas of the Sûrah Ibrâhîm and told them about Islâm. He invited them to embrace this religion.

In Medîna, Aws and Hazraj tribes were foes to Jews, and they would attack each other at every opportunity. Whenever they fought, the Jews would say, “A Prophet is going to come soon. There is not long to wait; He may appear any day now. We will submit to Him and gain power. Then we will defeat you.” Aws and Hazraj believed too that if they became Muslims before the Jews, they would overcome and expel them from Medîna.

These fortunate individuals, who had heard from their tribal elders and from the Jews who lived in Medîna that a Prophet would come soon, saw the signs of prophethood on Rasûl al-akram (sall-Allahu 'alaihi wa sallam). When He invited them to Islâm, they looked at each other. Then, among themselves, they said, “The prophet that the Jews told about is this person!”

For this reason, they became Muslims right away in Rasûlullah’s presence by saying the kalima ash-shahâda. They said, “O Rasûlullah! We had left our people at war against the Jews. Hopefully, Allahu ta’âlâ will honour them by making them Muslims for the sake of you. As soon as we return to our homeland, we will invite them and our people to accept your prophethood. We will tell them what we have accepted in this religion. If Allahu ta’âlâ gathers and unites them in this religion, there will be no one dearer and more honoured than you.”

These six people were true believers and believed in and affirmed what Allahu

Mecca-Tâif Journey



ta'âlâ revealed to our Prophet. They took permission from our Prophet to return to their homelands and decided to come back next year in the month of Dhu'l-hijja. Those six persons were Uqba ibn Âmir, As'ad ibn Zurâra, Awf ibn Hârith, Râfi' ibn Mâlik, Qutba ibn Âmir, Jâbir ibn Abdullah (radiy-Allahu 'anhum).¹³⁵

When the six persons who became Muslims returned to their people in Medîna, they started talking about Islâm and our Prophet (sall-Allahu 'alaihi wa sallam), and they invited people to embrace Islâm. They went so far that there was no house left in which our Prophet and Islâm were not mentioned. Thus, Islâm spread among the Hazraj tribe, and some of the people in Aws tribe too became Muslims.

His call of the people of Tâif to belief

Although the polytheists had seen many miracles of our beloved Prophet, they did not believe out of stubbornness. Furthermore, they did not refrain from tormenting their children, siblings, relatives and friends who had become Muslims. Our beloved Prophet was greatly saddened because of their intensifying cruelties and tortures. He thought of going to Tâif, which was near to Mecca, and inviting its people to Islâm. For this reason, He took Zayd ibn Hâritha with Him and reached Tâif.

He spoke with the sons of Amr; Abd al-Yâlîl, Habîb and Mas'ûd, who were the notables of Tâif. He told them about Islâm and asked them to believe in Allahu ta'âlâ. They did not believe, and they insulted Him. Moreover, they said, "Could Allahu ta'âlâ not find anybody to send as a prophet except you? Is Allahu ta'âlâ incapable of sending someone other than you as a prophet? Go to wherever you wish, just go away from our land! Your people didn't accept your words, so you have

¹³⁵ Ibn Hishâm, as-Sira, I, 429-431; Ibn Sa'd, at-Tabaqât, I, 219-220; Tabarî, Târikh, II, 88; Ibn Asâkir, Târikh Dimashq, IX, 82.





come here, haven't you? We swear that we, too, will keep away from you! We will not accept any request of yours."

Our Master Rasûlullah (sall-Allahu 'alaihi wa sallam) left there in sorrow. He invited the Thaqîf tribe to Islâm for ten days or one month. However, none of them believed. Furthermore, they jeered, mocked and tormented Him. They had youngsters and children lined up along the roadsides and had them throw stones and attack our Master. Using his body as a shield, Hadrat Zayd was trying to protect our Prophet from being harmed by the stones.

He did not care about the stones hitting himself. Wasn't he waiting to sacrifice his life for these days? Here, they were stoning the Master of the worlds; they were trying to expel Him from their lands with torments and tortures.

While Hadrat Zayd was running about, trying to protect our Master Rasûlullah, the stones, one after another, were hitting his head, body, feet. Due to this, Hadrat Zayd's whole body was covered in blood. To protect his beloved Prophet, he was shouting at the cruel people who threw stones, **"Stop!.. Don't hit! He is the Master of the worlds. He is the Messenger of Allah! Cut my body to pieces but do not harm our Prophet!"** The stones, which passed Zayd ibn Hâritha, reached our Master Rasûlullah and made His blessed feet bleed.

Sad, tired and wounded, our beloved Prophet came near to the garden of the brothers Utba and Shayba. Our Master, the Prophet, for whose sake all the believers want to sacrifice their lives, wiped off the blood from His blessed feet. He performed abdash and a namâz of two rak'ats under a tree. Then, He raised His hands and invoked Allahu ta'âlâ.

The owners of the garden were watching this. They had seen what happened to our Master Rasûlullah; they had witnessed His loneliness. Their compassion overwhelmed them, and they sent grapes to Him with their slave, named Addâs. Our beloved Prophet said the Basmala (Bismillâhirrahmânirrahîm) before He ate the grapes. The slave who brought the grapes was a Christian. When he heard the Basmala, he was surprised. He asked, "I have been here for years; I did not hear such a saying from anybody. What is this word?"

Rasûlullah asked, **"Where are you from?"** Addâs answered, "I am from Ninawa." Rasûlullah said, **"So, you are from the homeland of Yûnus ('alaihi-salâm)."** Addâs asked, "How do you know Yûnus? No one here knows Him." Rasûlullah replied, **"He is my brother. He, too, was a prophet like me."**

Addâs said, "The owner of this beautiful face and these sweet words cannot be a liar. I now believe that you are Allah's Rasûl." He became a Muslim. Then, he said, "O Rasûlullah! I have been serving these cruel and lying people for many years. They usurp people's rights. They cheat everyone. They don't have even a single good attribute. They can commit any baseness to get what is worldly and to fulfill their sensuous desires. I hate them. I want to go with you, become honoured with your service, to be the target of the irreverence which the ignorant

*"Stop!.. Don't hit!
He is the Master
of the worlds.He
is the Messenger
of Allah! Cut my
body to pieces but
do not harm our
Prophet!"*

*Zayd ibn
Hâritha
(radiy-Allahu
'anh)*

and the fools will commit against you, and to sacrifice myself to protect your blessed body.”¹³⁶

Our Master Rasûlullah smiled and said, **“Stay with your masters for the time being! After a short while, you will hear my name far and wide. Come to me then.”** Having rested for a while, they walked towards Mecca. When there was two day’s journey left to Mecca, He saw that a cloud shaded Him. When He looked at it attentively, He understood that it was Jabrâîl ‘alaihis-salâm. Our beloved Prophet told our Mother Hadrat Âisha as-Siddîqa about this later on.

It has been declared in the book **“Sahih al-Bukhârî”** and also in **“Musnad”** by Ahmad ibn Hanbal that one day our mother Hadrat Âisha had asked, **“O Rasûlullah! Have you ever had a more anguished day than Uhud?”** our Master Rasûlullah had answered, **“Wallahi, I did not suffer as much from the infidels in the Battle of Uhud as I had suffered from your people. When I introduced myself to Ibn al-Abd al-Yâlil ibn Abd al-Kulâl (that is when I announced my prophethood and invited him to the religion), he did not accept. When I had left them, I was in such anguish that I couldn’t recover until I came to the place called Qarn as-Saâlib. There, I raised my head. I saw that a cloud was shading me. Jabrâîl (‘alaihis-salâm) was standing in the cloud. He addressed me and said, ‘O Muhammad! Haqq ta’âlâ heard what your people said about you. He knows that they do not want to protect you. He sent you this angel who is in charge of the mountains so that you may command him as you wish.’ That angel too addressed and greeted me, and then he said, ‘O Muhammad! As Jabrâîl told you, Haqq ta’âlâ sent me, the angel in charge of mountains, so that you may give me command of whatever you wish. I am at your service. If you want these two big mountains (Quaiqian Mountain and Abû Qubais Mountain) to reach each other, closing on the Meccans (and to squash the polytheists), command me, and I will do so.’ I did not consent to it and said, ‘(No! I have been sent as a mercy for the universes) I pray to Allahu ta’âlâ that He creates a generation who will worship Allahu ta’âlâ only and who will not attribute any partner to Him from the descendants of these polytheists.”**

Our Master, the Prophet (sall-Allahu 'alaihi wa sallam), during His return to Mecca from Tâif, rested a while at Nakhla. At one point, He was performing namâz. A group of jinns of Nusaybin was passing from there. They heard the Qur’ân al-karîm that our beloved Prophet was reciting. They stopped and listened to it. Then, they spoke with our Master, the Prophet and became Muslims. Our Master, the Prophet said to them, **“When you reach your folks, tell them about my invitation to belief. Invite them to believe as well.”** When those jinns went to their folk and announced this, all the jinns who heard became Muslims.¹³⁷ This event is declared in Sûrah al-Jinn in the Qur’ân al-karîm and in the well known hadîth ash-sharîf books of **“Bukhârî”** and **“Muslim”**.

¹³⁶ Ibn Sa’d, at-Tabaqât, I, 42; Tabarî, Târikh, I, 344-346; Ibn Kathîr, al-Bidâya, III, 135-137; Balâzûrî, Ansâb, I, 227.

¹³⁷ Ibn Sa’d, at-Tabaqât, I, 212.





When He was near Mecca, Mu'mins sent a message to our Master Rasûlullah, "The Qurasyhîs have heard of the maltreatment the atrocious people at Tâif have done to you. If you grace here with your presence now, they might increase their torments."

Once our Master, the Prophet reached Hirâ, He sent someone to Suhayl ibn Amr to request protection. When that unfortunate man refused, He sent word to Mut'im ibn Adî. He accepted this request. Our Master Habîb al-akram, Nabi al-muhtaram (the honourable Prophet) came to Mecca under the protection of Mut'im ibn Adî. Mut'im informed the Qurayshîs about this situation. Rasûlullah made tawâf around the Bayt ash-sharîf (Kâ'ba) and kissed Hajâr al-Aswad.

A few days later, He said to Mut'im, "I do not wish to stay under the protection of a polytheist any longer." Mut'im accepted this too. Janâb al-Haqq took His Habîb under His protection.

"He (Yûnus 'alaihis-salâm) is my brother. He, too, was a prophet like me."

**Hadîth
ash-sharîf**

Be saved by saying "Lâ ilâha illallâh"

Rasûl 'alaihis-salâm continued to invite people to the right path. Against this, the polytheists became fanatical again and began to torture and torment more than ever. Upon this, Janâb al-Haqq ordered our Master, the Prophet to talk with Arab tribes that came to visit the Kâ'ba during the visiting season and invite them to Islâm. Our beloved Prophet, upon this order, started to go to Dhu'l-Majâz, Ukâz and Majanna bazaars, which were located around Mecca.

He would often go to those places and invite the tribes to believe in the oneness of Allahu ta'âlâ and to worship Him. He would tell them to accept His prophethood and announce that, if they accept, Janâb al-Haqq would give them Jannah. Unfortunately, none of them would listen to these invitations, which our Master, the Prophet made imploringly. Some of them would treat Him rudely, insult Him, some of them would frown and speak ill of Him. Furthermore, the Quraysh polytheists would follow Him and corrupt the tribes He went to.

According to the reports of Imâm Ahmad, Bayhaqî, Tabarânî and Ibn Ishâq; Rabîa ibn Abbad narrated that, "I was young. We had gone to Minâ with my father. Rasûl 'alaihis-salâm would go to places where Arab tribes camped and say, **'O sons of so-and-so! I am the Messenger of Allahu ta'âlâ Who orders you to throw away the idols which you worship, to worship Allahu ta'âlâ without attributing a partner to Him, to believe and affirm me, to protect me until I explain and fulfill the duty with which I have been sent!...'**

A cross-eyed man, with braided hair, was following Him and saying, 'O sons of so-and-so! This person is forbidding you to worship our idols Lât and 'Uzzâ, and He is inviting you to a religion which He made up! Beware... Do not listen to Him and do not obey Him!...' I asked my father, "Who is the one following this person?" He answered, "His paternal uncle Abû Lahab."

Tabarânî narrated from Târiq ibn Abdullah, "I had seen Rasûl 'alaihis-salâm in the Dhu'l-Majâz bazaar. He was announcing loudly so that people could hear Him, **'O people! Say Lâ ilâha illallah** (There is no god but Allahu ta'âlâ)

and be saved.' A person, following Him, was throwing stones at His feet and saying, 'O people! Do not believe Him!... Beware of Him! Because He is a liar!...' The stones made His blessed feet bleed; however, He was going on with His invitation tirelessly. They asked, 'Who is this young man?' A person answered, 'He is a young man from the sons of Abdulmuttalib.' When they asked, 'Who is the person that is throwing stones?' he replied, 'His paternal uncle Abû Lahab.'

Imâm al-Bukhârî in his book named **"Târikh-ul-Kabîr"** and Tabarânî in his book named **"Mu'jam-ul-Kabîr"** mentioned, "Mudrik ibn Munib narrated from his father and his father narrated from his grandfather that: 'One day, we had come to Minâ and stopped there temporarily. We met a group of people. A person was telling them, **"O people! Say Lâ ilâha illallah and be saved."** Some people around Him were spitting at His beautiful face, some others were throwing earth on His head, and some others were cursing Him and saying various insults. That continued until noon. Meanwhile, a little girl came with a water pot. When she saw Him in this state, she started crying. After that person drank the water, He turned towards the girl and said, **"O my daughter! Regarding your father, do not be afraid that He will be trapped and killed, or that He will face abasement!"** Then, we asked the people there, "Who is this person, and who is this girl?" They answered, "This is Muhammad, from the sons of Abdulmuttalib and the girl is His daughter, Zaynab."

Sa'îd ibn Yahyâ ibn Sa'îd Amawî narrated from his father in his book **"Maghâzî"** and his father narrated from Abû Naîm, Abdurrahmân Âmirî and Abdurrahmân Âmirî from many other people. They said: One day, our beloved Prophet (sall-Allahu 'alaihi wa sallam) went to Ukâz bazaar. He found Banî Âmir tribe and asked them, **"O Banî Âmir! How do you protect refugees?"** They replied, "No one can mess with us, no one can get warm from our fire without taking our permission!..." Our Master, the Prophet said, **"I am the Rasûl of Allahu ta'âlâ. Will you protect me until I deliver to people the duty of my prophethood which was given by my Rabb?"** They asked, "To whom do you belong from the Quraysh?" Our Master answered, **"I am from the sons of Abdulmuttalib."** They asked, "If you are from the sons of Abdulmuttalib, why do they not protect you?" Our Master Rasûlullah replied, **"They have been the first among those who deny me."** The Banî Âmir group said, "O Muhammad! We will neither reject you nor believe in what you have brought. But, we will protect you until you deliver your prophethood's duty to people."

Upon this, our Master, the Prophet sat next to them. Bayhara ibn Fâris, who was among the leaders of Banî Âmir tribe, finished his trade in the bazaar and returned. He asked them, by pointing out our Master, the Prophet, "Who is this person?" they said, "Muhammad ibn Abdullah." Bayhara asked, "What business do you have with Him that you made Him sit next to you?" They replied, "He asked for refuge, He says He is the Rasûl of Allah and asks for our protection until He communicates His mission of prophethood to people." Bayhara said to our Prophet, "Our trying to protect you will make our chests the target for arrows of all the Arabs." And he told his people that, "There is no other tribe





which returns to its homeland with a worse thing than you. So, you will fight against all Arabs, you will make your bodies the target of their arrows! If His tribe saw anything good in Him, they would protect Him before you. You are trying to protect a person that His own people denounced and sent away! You think wrongly!”

“O people! Say *Lâ ilâha illallah and be saved.*”

**Hadîth
ash-sharîf**

Then, he turned towards our beloved Prophet and uttered these unfortunate words, “At once, leave us and return to your people!... I swear that if you were not among my people, I would behead you now!...” Upon this, the Master of the worlds got onto His camel with great sorrow. That insolent Bayhara knocked our Master Rasûlullah off His camel. A lady from the Ashâb al-kirâm, named Dabâa bint Âmir, screamed and called for her relatives, saying, “How can you see it suitable what has been done to the Habîb of Allahu ta’âlâ? For my sake, is there no one who will rescue Rasûlullah from these people?” Of the sons of her paternal uncle, three persons stood against the unfortunate Bayhara. Although two persons from Bayhara’s people wanted to help him, the others beat Bayhara and his supporters. Our beloved Prophet, who watched this situation, prayed for the three persons who fought for Him, **“O my Rabb! Bestow Your blessings upon these people,”** and for Bayhara and his supporters, He said, **“O my Rabb! Make them away from Your mercy.”**

The persons for whom He made good prayers converted to Islâm, and the others died as unbelievers. When they returned to their homeland, the members of the Banî Âmîr tribe told an elderly person in their tribe, who had read the holy books, about what had happened in Mecca. When that person heard our Master, the Prophet’s name, he reproached them by saying, “O Banî Âmîr! What did you do? So far, none of the sons of Ismâ’îl claimed false prophethood. Certainly, He was saying the truth. Now, it is very difficult to recover from this missed opportunity.”

*While He was talking with Jabrâîl,
Rafraf came before Him and greeted.*

*Then it took that shah of the world,
Went and carried Him to the Sidra.*



Isrâ and Mi'râj





MI'RÂJ (ASCENSION)

Our beloved Prophet (sall-Allahu ‘alaihi wa sallam) explained Islâm to everyone and every tribe He saw who came for hajj or to shop in Mecca or bazaars. He requested them to protect and help Him in informing people about Islâm. However, they neither became Muslims nor accepted to protect Him. Furthermore, they insulted, tormented, tortured, mocked and accused Him of being a liar. The Master of the worlds was very tired, hungry, thirsty, sad and deeply sorrowful. Days were passing in this manner, and it continued until late in the evenings. Meccan polytheists were perpetually following Him, and as they were preventing those who came to visit the Kâ'ba from becoming Muslims, they also would not hesitate to torment Habîb al-akram. There was no longer a place to go for our Master Rasûlullah. The enemy was everywhere. Those few months in Mecca were very difficult.

On the 27th night of the Rajab ash-sharîf, He went to the house of Umm Hânî, Abû Tâlib's daughter in the neighbourhood of Abû Tâlib.

At the time, Umm Hânî had not become a Muslim yet. When she said, "Who is there?" our Master, Rasûlullah said, **"It is Muhammad, your uncle's son. If you would accept me, I have come here as a guest."**

Umm Hânî said, "I will gladly sacrifice my life for such a true, trustworthy, honourable and noble guest as you are. But if you had said in advance that you would honourus, I would have prepared something. I have no food to give you now." Our Master Rasûlullah said, **"I do not want food or drink. I care for none. A place where I can worship, entreat my Rabb will suffice."**

Umm Hânî brought Rasûlullah in, gave Him a mat, a basin and ewer. It was considered as the most honourable duty among the Arabs to do kindness to a visitor and to protect him against an enemy. Any harm coming to a guest in a home would be a grave shame for the host. Umm Hânî thought, "He has a lot of foes in Mecca. There are even people who want to kill Him. I will guard Him till morning to protect my honour." Taking her father's sword, she began to walk around the house.

Rasûlullah was greatly hurt that day. Performing abdash, He began to entreat His Rabb, ask for forgiveness, and pray so that people would have faith and attain bliss. He was very tired, hungry and sad. He lied down on the mat and soon fell asleep.

At that moment, Allahu ta'âlâ commanded to Jabrâîl 'alaihis-salâm, **"I have saddened My beloved Prophet greatly. I have hurt His blessed body, His tender heart greatly. But He still entreats Me. He does not think of anything except Me. Go; bring Me My Habîb! Show Him My Jannah and Jahannam. Let Him see the blessings I have prepared for Him and for those who love Him. Let Him see the torments I have prepared for those who don't believe Him, who hurt Him with their words, writings and actions. I will console Him. I will cure the wounds of His tender heart."**

When Jabrâîl 'alaihis-salâm came to Rasûlullah's side, he found Him sound

"I do not want food or drink. I care for none. A place where I can worship, entreat my Rabb will suffice."

**Hadîth
ash-sharîf**

MY BELOVED PROPHET (sall-Allahu ‘alaihi wa sallam)

asleep. He didn't have the heart to wake Him up. He was in human form. He kissed the bottom of His blessed foot. Because he does not have a heart or blood, his cold lips woke Rasûlullah. At once, He recognized Jabrâîl ‘alaihis-salâm and fearing that Allahu ta'âlâ might have gotten upset with Him, He asked;

“O my Brother, Jabrâîl! Why are you here at such an unusual time? Have I done something wrong, have I offended my Rabb? Have you brought bad news for me?”

Jabrâîl ‘alaihis-salâm answered, **“O the most superior of all created! O beloved of the Creator, the Master of Prophets, O the honourable and great Prophet, who is the source of goodness and superiorities! Your Rabb sends His salâm to you, and He invites you to Himself. Please get up. Let us go.”**

Our beloved Prophet performed an abdast. Jabrâîl ‘alaihis-salâm put a turban made of nûr on Rasûlullah's blessed head, clothed Him with a garment of nûr, fixed a belt made of ruby on His blessed waist and gave in His blessed hand a rod made of emerald and embellished with four hundred pearls. Each pearl was shining like Venus. Jabrâîl ‘alaihis-salâm also put shoes made of green emerald on His blessed feet.

Then, holding each other's hand, they went to the Kâ'ba. There, Jabrâîl ‘alaihis-salâm cleaved our beloved Prophet's chest. He took out His heart. He washed it with the water of Zamzam. Then he brought a bowl full of hikmat (wisdom) and



Our First Qibla, Masjid al-Aqsâ / Quds





îmân (belief) and poured them inside, and then closed His chest.

Then, Jabrâîl 'alaihis-salâm by showing the white animal named Buraq brought from Jannah, said, **"O Rasûlullah! Mount this! All the angels are awaiting your arrival."** Meanwhile, our Prophet felt sad and started to contemplate. At that moment, Allahu ta'âlâ commanded Jabrâîl 'alaihis-salâm, **"O Jabrâîl! Ask! Why is My Habîb so doleful?"** When he asked, our Prophet (sall-Allahu 'alaihi wa sallam) answered, **"I have been respected and honoured so much. It came to my mind, what the state of my weak ummat (community) would be on the day of qiyâmat (Judgment)? How would they endure so many of their sins in the place called Arasât for fifty thousand years, standing, and how would they pass the Sirât Bridge, which is a way of thirty thousand years?"**

Then Allahu ta'âlâ decreed, **"O My Habîb! Rest assured. I will make the period of fifty thousand years feel like a moment for your ummat. Do not worry!"**

Our Master, the Prophet mounted Buraq. Buraq was going so fast that with its one step it could reach beyond the place that the eye can see. During the journey, at some places, Jabrâîl 'alaihis-salâm said to our beloved Prophet to dismount and perform namâz. Thus, the Master of the worlds dismounted and performed namâz at three places. Then Jabrâîl 'alaihis-salâm asked Him if He knew the places that He performed namâz. By giving the answer to his own question, Jabrâîl 'alaihis-salâm said that the first stop was Medîna and informed our Prophet that He would migrate to this city. And respectively informed of the other places as the Tûr Sînâ, where Hadrat Mûsâ had spoken with Allahu ta'âlâ without direction and in an unknown manner and at last Bayt al-Lahm, where Hadrat Îsâ was born. Then they arrived at the Masjid al-Aqsâ in Quds (Jerusalem).

In Masjid al-Aqsâ, Jabrâîl 'alaihis-salâm made a hole in the rock with his finger and tied Buraq to it. The souls of some past prophets, in their own figures, were present there. Prophets Âdam, Nûh and Ibrâhîm ('alaihimus-salâm), respectively, were offered to become the imâm so that they would perform the namâz in jamâ'at. Asking to be excused, they all refused it. Hadrat Jabrâîl suggested Habîbullah by saying, "When you are present, no one can be the imâm."

Our Master, the Prophet, being the imâm to the other prophets, conducted two rek'ats of namâz. He informed of the next events as follows;

"Jabrâîl ('alaihis-salâm) brought me one cup of sherbet from Jannah and one cup of milk. I chose the milk. Then Jabrâîl ('alaihis-salâm) told me that, by doing so, I had chosen the disposition (the bliss of two worlds). Then I was offered two more cups. One of them was water, and the other was honey. I drank from both of them. Jabrâîl said, 'Honey indicates that your ummat will last till the end of the world, and water indicates that your ummat will be cleansed from their sins.' Then we ascended together. Jabrâîl ('alaihis-salâm) knocked on the gate. It was queried, 'Who is this?' 'I am Jabrâîl.', 'And the one next to you?', 'He is Muhammad ('alaihis-salâm),"

"O the most superior of all created! O beloved of the Creator, the Master of Prophets, O the honorable and great Prophet, who is the source of goodness and superiorities! Your Rabb sends His salâm to you, and He invites you to Himself. Please get up. Let us go."

**Jabrâîl
'alaihis-salâm**

‘Was it (the wahy to ascend the sky and Mi’râj invitation) sent to Him?, ‘Yes, it was.’ Then they said, ‘Merhabâ (welcome) to the person that came! What a beautiful traveller He is!’ and the gate was immediately opened. I found myself in front of Âdam (‘alaihis-salâm). He said ‘Merhabâ’ and prayed for me... There were some people’s souls as silhouettes to Âdam’s (‘alaihis-salâm) right and left. Whenever Âdam (‘alaihis-salâm) looked to His right, He smiled, and whenever He looked to His left, He cried. Jabrâîl (‘alaihis-salâm) said, ‘O Rasûlullah, these silhouette’s are the souls of children from Âdam’s (‘alaihis-salâm) lineage. These on the right are the ones for Jannah, these on the left are the ones for Jahannam! When He looks to the right, He smiles; when He looks to left, He cries!’

I saw a lot of angels there. All of them were at qiyâm (standing position) with khushû (deep, humble, submissive reverence) and hudû and busy with the invocation of ‘Subbûhun quddûsun Rabbul-melâiketi war-rûh.’ I asked Jabrâîl, ‘Is this the prayer of these angels?’ He replied, ‘Yes. From the time they have been created until the end of the world, they will be in qiyâm position. Entreat Allahu ta’âlâ that He grants this to your ummat.’ I entreated Haqq ta’âlâ. He accepted my prayer. That is the qiyâm in namâz.

I stopped by a jamâ’at (there). Angels were crushing those people’s heads then, their heads would return to their previous state. They would hit once more, their heads would take their former shapes again. ‘Who are they?’ I asked. He replied, ‘Those are the ones who abandon the Jum’a (Friday Namâz) and jamâ’at and do not properly perform the rukû’s (bowing during namâz) and sajdâs (prostrating).’

I saw a jamâ’at (a group of people). They were hungry and naked. Zabânîs (angels of Jahannam) were pushing them to graze in Jahannam. I asked, ‘Who are they?’ He answered, ‘These are the ones who do not show mercy to the poor and do not give their zakât.’

I stopped by a jamâ’at. There were delicious foods in front of them. There was also a carrion. They had left those delicious foods and were eating that carrion. I asked, ‘Who are they?’ He said, ‘These are the men and women who abandon the halâl (permitted) and inclined to harâm (prohibited) and who eat harâm although they have that which is halâl.’

I saw (a group of) people who were exhausted due to the weight of the burden on their backs. Even in that state, they were shouting to the people and requesting them to put even more burden on their back. I asked, ‘Who are they?’ He said, ‘They are those who misappropriated. Even though they had taken people’s rights, they continued to torment them.’

Then we stopped by a group of people who were cutting and eating their own flesh. I asked, ‘Who are they?’ Jabrâîl (‘alaihis-salâm) said, ‘They are backbiters and gossipers.’

I saw a group of people whose faces were black, eyes were blue, their top lips reached to their forehead, lower lip sagged to their feet and from their mouths, blood and pus flowed. They were forced to drink poisonous





blood and pus in cups of fire from Jahannam, and they were braying like donkeys. I asked, ‘Who are they?’ He said, ‘These are those who drank alcohol.’

We saw a group of people. They were being tortured as their tongues were pulled out from their heads and their shapes altered into pigs. Jabrâîl (‘alaihis-salâm) said, ‘They are perjurers.’

We saw another group of people. Their stomach protruded and sagged, their colours were blue, their hands and feet were tied, and they were not able to stand. I asked Jabrâîl about them. He said, ‘These are those who took fâiz (interest).’¹³⁸

We saw a group of women. Their faces were black, and their eyes were blue. They were clothed in fire. Angels were beating them with maces of fire. They were screeching like dogs and pigs. I asked, ‘Who are they?’ Jabrâîl said, ‘They are adulteresses and women who hurt their husbands.’

I saw a jamâ’at. They were very crowded. They were imprisoned in the valleys of Jahannam. The fire would burn them, then they would be resurrected, and the fire would burn them again. I asked, ‘Who are they?’ He said, ‘These are the ones who were disobedient to their fathers.’

I stopped by a jamâ’at. They were sowing, and the crops were growing instantly. I asked, ‘Who are they?’ Jabrâîl said, ‘These are the ones who did ibâdats (worships) only for Allahu ta’âlâ.’

I arrived at an ocean. It is impossible to explain the extraordinary state of this ocean. It was whiter than milk and had waves as big as mountains. I asked, ‘What is this ocean?’ He replied, ‘Its name is the Sea of Life. Haqq ta’âlâ will make rain from this sea when He will resurrect the dead. Decayed and scattered bodies will rise from the graves like the grasses that sprout...’

Afterwards, we ascended to the second layer of the skies. Jabrâîl (‘alaihis-salâm) knocked again on the gate. It was queried, ‘Who is this?’ ‘I am Jabrâîl.’ ‘And the one next to you?’ ‘He is Muhammad (‘alaihis-salâm).’ ‘Were the wahy and Mi’râj invitation sent to Him?’ ‘Yes, they were.’ Then they said, ‘Merhabâ (welcome) to He who has arrived! What a beautiful traveller He is!’ and the gate was immediately opened. I found myself next to cousins Îsâ and Yahyâ ibn Zakariyyâ (John, son of Zechariah) (‘alaihimas-salâm). They said to me, ‘Merhabâ’ and prayed for me...

I encountered a jamâ’at of angels. Forming a row, all of them were at rukû’ (bowing) position. They had a tasbîh (dhikr) peculiar to themselves. They were continually staying in the rukû’ position, and they were not looking up or raising their heads. Jabrâîl (‘alaihis-salâm) said, ‘This is the prayer of these angels. Entreat Haqq ta’âlâ that He grants this to your

*“They said,
‘Merhabâ to the
person that came!
What a beautiful
traveler He is!’ and
the gate was
immediately
opened. I found
myself in front of
Adam
(‘alaihis-salâm).”*

**Hadîth
ash-sharîf**

¹³⁸ Suhaylî, Rawzu’l-unf, II, 208.

ummat.’ I entreated. He accepted my prayer and granted rukû’ in the namâz.

Then we ascended to the third layer of the skies. After the same question and answer, the gate was opened, and I found myself next to Yûsuf (‘alaihi-salâm, Joseph). As I looked at him, I saw that half of all beauty had been given to him. He said to me, ‘Merhabâ’ and prayed for me...

I saw a lot of angels. In a row, all of them were at sajda (prostrating). They have been at sajda since they were created and have been performing their tasbîhs (glorifying Allah) peculiar to themselves. Jabrâîl (‘alaihi-salâm) said, ‘This is the prayer of these angels. Entreat Allahu ta’âlâ that He grants this to your ummat.’ I entreated. He accepted my prayer and granted this to you in namâz.

Then I reached the fourth layer of the skies. It had a luminous gate made of pure silver. There was a lock made of nûr on it. It was written on the lock that, ‘Lâ ilâha illallah Muhammadun rasûlullah.’ After the same question and answer, the gate was opened, and I found myself next to Idrîs (‘alaihi-salâm). He said to me, ‘Merhabâ’ and prayed for me. Allahu ta’âlâ decreed about Him (in maal), ‘We raised Him to a high place.’¹³⁹

I saw an angel, sitting on a throne, woeful and sad. There were so many angels around him that only Janâb al-Haqq knows their number. I saw nûrânî (luminous) angels on the right side of that angel. They had green clothes and very nice scents. It is impossible to look at their faces because of their beauty. On the left side of that angel, there were angels spitting fire from their mouths. There were fiery spears and whips in front of them. They had such eyes that it was unendurable to stare at. The angel sitting on the throne had eyes from his head to feet. He was always looking at the ledger in front of him and never took his eyes off it even for an instant. There was a tree in front of that angel. On each leaf, a person’s name was written. There was something like a bowl in front of him. In turn, he would take something from that bowl with his right hand and deliver it to the nûrânî angels on his right and take something with his left hand and deliver it to the zulmânî angels on his left. When I stared at (that) angel, fear came to my heart. I asked Jabrâîl, ‘Who is that angel?’ He answered, ‘This is Azrâîl (Angel of Death). Nobody can endure seeing his face.’ Going towards him, Jabrâîl said, ‘O Azrâîl! He is the Prophet of âkhir zamân (the last of time) and the habîb and beloved of Allahu ta’âlâ’. Raising his head, Azrâîl (‘alaihi-salâm) smiled. Standing up, he revered me and said, ‘Merhabâ! Haqq ta’âlâ has not created anyone more honourable than you. Likewise, your ummat is superior to all of the other ummats. I feel more compassion for your ummat than their parents do.’ Then I said, ‘I have a request from you. My ummat is weak. Treat them tenderly. Take their souls gently.’ And he said, ‘I swear by Allahu ta’âlâ who sent you as the Last Prophet and made you Habîb of Himself, Allahu ta’âlâ commands me seventy times

¹³⁹ Sûrah Maryam, 19/57.





a day and night: ‘Take the souls of Ummat al-Muhammad softly and easily and serve them graciously.’ That’s why I show mercy to your ummat more than their parents do.’

Then we ascended to the fifth layer of the heavens. We met Hârûn¹⁴⁰ (‘alaihis-salâm) there, He said to me, “Merhabâ!” and prayed for me.

I saw the ibâdat of the angels of the fifth layer of the heavens. They were all standing and staring at their toes, never looking anywhere else, loudly saying tasbîh. I asked Jabrâîl (‘alaihis-salâm), ‘Is this the ibâdat of these angels?’ He replied, ‘Yes, entreat Haqq ta’âlâ that He grants this to your ummat.’ I entreated. Janâb al-Haqq granted.

Then we ascended to the sixth layer of the heavens. We met Mûsâ (‘alaihis-salâm) there, He said, ‘Merhabâ!’ to me and prayed for me.

Then, we ascended to the seventh layer of the heavens, after the same question and answer, I found Ibrâhîm (‘alaihis-salâm) leaning His back against Bayt al-Ma’mûr. The Bayt al-Ma’mûr of which seventy thousand angels are entering every day (and they never have another turn). I said salâm Ibrâhîm (‘alaihis-salâm). He answered back. He said, ‘Merhabâ sâlih (pious, devoted) prophet, sâlih son.’ (Then) He said, ‘O Muhammad! The ground of Jannah is very soft, and its soil is clean. Tell your ummat to plant a lot of trees there.’ I asked, ‘How can they plant a tree in Jannah?’ He replied, ‘By saying the tasbîh of ‘Lâ hawlâ walâ quwwata il-lâ bil-lâh’ (According to another report, ‘Subhânallâhi walhamdulillahi walâ ilâha illallahu wallâhu akbar.’) Then Jabrâîl (‘alaihis-salâm) took me to Sidrat al-muntahâ. Sidrat al-muntahâ is a tree that the roots of it are in the sixth layer of Jannah and the trunk of it is on the seventh layer of Jannah. Its leaves were like elephant ears, and its fruits were like towers.¹⁴¹ It was as if it shaded all of the skies and Jannah with its shadow. With the nûr of Allahu ta’âlâ’s greatness and glory appearing, it would become colourful, adorned with rubies, emeralds and other jewels, and so beautiful that none of Allahu ta’âlâ creatures could explain its beauty.

Jabrâîl (‘alaihis-salâm) brought me beyond the Sidrat al-muntahâ and bid me farewell. I asked, ‘O Jabrâîl! Are you leaving me alone?’ Jabrâîl (‘alaihis-salâm) was overwhelmed with anguish. He started shuddering from the grandeur of Haqq ta’âlâ and said, ‘O Muhammad! If I take one (more) step, I would be destroyed because of the grandeur of Allahu ta’âlâ. My whole body would burn and perish.”

The Master of the worlds had travelled thus far together with Jabrâîl ‘alaihis-salâm. There, Jabrâîl ‘alaihis-salâm revealed himself to Rasûlullah, in his own

“Haqq ta’âlâ has not created anyone more honorable than you. Likewise, your ummat is superior to all of the other ummats.”

**Azrâîl
alaihis-salâm**

¹⁴⁰ Jews and Christians call him “Aaron”. Hârûn ‘alaihis-salâm was Mûsâ ‘alaihis-salâm’s vizier and assistant. He was Hadrat Mûsâ’s older brother. He passed away three years before Hadrat Mûsâ, at the age of one hundred and twenty-three.

¹⁴¹ Ahmad ibn Hanbal, al-Musnad, III, 164, IV, 208; Bayhaqî, as-Sunan, I, 265; Qâdî Iyâd, Shifâ ash-sharîf, 179.

shape as he had been created, opening his six hundred wings, each endowed with pearls and rubies.

Then came a green carpet of Jannah named Rafrāf, the radiance of which was brighter than the sun. It was constantly making dhikr of Allahu ta'ālā (remembering Him and mentioning His name), and the sound of the tasbīh (saying, "Subhānallah," which means, "I know that Allahu ta'ālā is far from all sorts of imperfection.") permeated everywhere.

It greeted our Master, the Prophet. Then Rasūlullah sat on Rafrāf. In an instant, they ascended to very high levels, passing through seventy thousand curtains named hijāb. There was a great distance between each hijāb. There were angels in attendance at every curtain. Rafrāf carried our Prophet through the curtains one by one. Thus, they went beyond the Kursī, Arsh and the world of souls.

While passing through every curtain, our Master, the Prophet Habīb al-akram and Nabi al-muhtaram (sall-Allahu 'alaihi wa sallam), would hear a command saying, **"Have no fear, O Muhammad! Come closer, come closer!"** He went so much closer that He reached the rank of **Kā'ba-Qawsayn**. He reached the heights that were willed by Allahu ta'ālā in an unknown, incomprehensible and inexpressible manner. Without place, time, direction and attribute, ru'yat occurred, that is, He saw Allahu ta'ālā. Without eyes, ears, means and place, He spoke with His Rabb. He attained blessings that could not be known or comprehended by any creature.

Hadrat Imām ar-Rabbānī states in his **Maktūbāt** that, "At Mi'rāj night, that Sarwar 'alahissalātu wassalām (Rasūlullah) saw His Rabb not in this world but in the ākhirat. Because Rasūl 'alahis-salām went out of the frame of time and place during that night. He found an eternal moment. He saw the beginning and the end as one point. He saw that night, the entrance of and existence in Jannah, of those who will go to Jannah thousands of years later. Seeing at that rank is not as the seeing is in this world. It is to see as the seeing is in the ākhirat."

When it was decreed to our Prophet, **"Praise your Rabb!"** He immediately said, **"Attahiyyātu lillahi wassalavâtū watayyibât"** (that is, may all praises, compliments and eulogies in all languages, services and worships made by body, favours and benefactions made by all forms of property and humans be for Allahu ta'ālā).

Firstly, Allahu ta'ālā greeted His Habīb by saying without eyes, ears, means and place, **"Assalāmu 'alaika ayyuhannabiyyu wa rahmatullahi wa barakātuh."** (O My Rasūl! My greeting, blessing and mercy be upon you). Then our Master, the Prophet replied by saying, **"Assalāmu alainā wa alā ibādillahissālīhīn"** (O my Rabb! May greeting be upon us and Your sālīh {pious} slaves, too).

The angels who heard this said all together, **"Ashhadu an lā ilāha ill-Allah wa ash-hadu anna Muhammadan 'abduhu wa rasūluh."** (I know and believe as if I saw with my eyes that there is no god but Allahu ta'ālā, and Muhammad 'alahis-salām is His slave and His Messenger).

When our Master, the Prophet said, **"Assalāmu alainā..."** Allahu ta'ālā said, **"O My Habīb! There is no one else here, except the both of us. Why did**





you say alainâ (upon us)?” Our Master Rasûlullah answered, **“O my Rabb! Though the bodies of my ummat are not with me. But their souls are with me. My sight of mercy and complete favour are not far from them. You greeted me and made me far from all of the evils. How can I divest my poor, aggrieved ummat, who have been incurred to the fitna (mischievous, instigation) of the last age, of such great honouring and benefactions? How can I cause them to be deprived of such blessings?”**

“On that night (Mi'râj Night), I wished Allahu ta'âlâ to entrust all of my ummat's accounts to me.”

**Hadîth
ash-sharîf**

Allahu ta'âlâ decreed, **“O My Habîb! You are my guest this night. Ask whatever you want from Me.”** Our Master Rasûlullah (sall-Allahu 'alaihi wa sallam) said, **“I want my ummat (O my Rabb).”**

According to a report, Haqq ta'âlâ repeated this question seven hundred times. Our Master Rasûlullah always gave the same answer, **“I want my ummat.”** When Allahu ta'âlâ said, “You always want your ummat,” He said, **“O my Rabb! I am the wisher, You are the giver. Forgive all my ummat for me.”** Then Janâb al-Haqq said, **“If I forgive all of your ummat for you tonight, My Mercy and your excellence will not be evident. I have forgiven one part of your ummat tonight for you, and I postpone forgiving two parts of them. On the day of qiyâmat, you will wish, and I will forgive them. So that My Mercy and your excellence (honour) will be apparent.”**

Our beloved Prophet (sall-Allahu 'alaihi wa sallam) declared in one of His hadîth ash-sharîfs, **“On that night (Mi'râj Night), I wished Allahu ta'âlâ to entrust all of my ummat's accounts to me. Then Haqq ta'âlâ said, ‘O Muhammad! With this, your purpose is that nobody should be informed about your ummat's faults. And My will is that your ummat's faults and ugly deeds to be unknown not only by other people but also even by you, as you are a compassionate prophet. O Muhammad! You are their guide. I am their Rabb. You have newly seen them. I have watched and am watching your ummat since the past to eternity. O Muhammad! If I did not like conversing with your ummat, I wouldn't call them to account on the day of qiyâmat. I wouldn't ask about any of their grave or small sins.”**

“Allahu ta'âlâ decreed, ‘O Muhammad! Open your blessed eyes and look under your feet.’ I looked at and saw a handful of soil. Then Haqq ta'âlâ said, ‘All beings are the soil of your feet. Have you brought that soil to the presence of the lover? Forgiving your ummat is easier for Me than forgiving the dust smudged on the skirt of a beloved.”

*O My Habîb, I grant you your ummah!
I bestowed them My Jannah.*

*O My Habîb, what is that, for who you wished,
For a handful of soil, have you pleaded?*

Our Beloved Prophet (sall-Allahu 'alaihi wa sallam) declared in one of His hadîth ash-sharîfs, **“I asked Haqq ta'âlâ many questions and heard their**

answers. I regretted asking these questions. (Some of them are);

‘O My Rabb! You gave Jabrâîl six hundred thousand wings. In return for that, what is your benefaction for me?’ Then Haqq ta’âlâ said, ‘For Me, a single hair of yours is lovelier than Jabrâîl’s six hundred thousand wings. For a single hair of yours, I will set thousands of disobedient sinners free on the day of qiyâmat. O Muhammad! If Jabrâîl opens his wings, they fill the east and the west. If the disobedient fill the area between the east and west, if you intercede, I will forgive all of them for you.’ Then I asked, ‘You made the angels perform sajda (prostrating) towards my father Âdam (‘alaihis-salâm). In return for this, what is your gift for me?’

Then Haqq ta’âlâ said, ‘Angel’s prostrating towards Âdam was because of your nûr being on His forehead. O Muhammad! I gave you things superior to those I gave to Him. I made your name close to Mine and wrote it on the Arsh al-a’lâ. Back then, Âdam had not been created yet, and there was not a name or sign of Him. I wrote your name on everywhere in Jannah; on the gate of heavens, on hijâbs, on the gate of Jannahs, on the palaces and trees. In Jannah, there was nothing on which “Lâ ilâha illa ‘îlâh Muhammadun Rasûlullâh” had not been written. This rank is superior to the one Âdam was given. ”

*O the honourable, as I love you so,
Aren’t both worlds granted to you?*

*I have made your existence a mirror of Mine,
I have written down your name together with Mine.*

‘O My Rabb! You gave the ark to Nûh (‘alaihis-salâm). In return for this, what is your benefaction for me?’ He said, ‘I gave you the Buraq so that I made you ascend from the ground to the Arsh in a night. You saw Jannah and Jahannam. And I gave masjids (mosques) to your ummat so that they can get on them, like getting on ships, and will be free from Jahannam by passing the Sirât Bridge in the blinking of an eye, on the day of qiyâmat.’

‘O My Rabb! You sent manna and the meat of quail to the sons of Isrâel.’ Then Haqq ta’âlâ said, ‘I bestowed upon you and your ummat the blessings of the world and the âkhirat. I converted the shapes of the sons of Isrâel from human to the appearance of being a bear, monkey and pig. I have not done this to any of your ummat. Even though they perform the same actions as those (the sons of Isrâel), I did not deem this curse proper for them. O Muhammad! I gave you such a sûrah that there isn’t any similar sûrah in the Tawrât and in the Injîl. That sûrah is Sûrah al-Fâtiha. Whoever recites that sûrah, his body becomes harâm (prohibited) for Jahannam. I ease his parents’ torment. O Muhammad! I have created nobody more akram (precious, superior, honourable) than you. I have made fard (obligatory) for you and your ummat, fifty times of namâz at nights and in the daytime.

O Muhammad! Jannah will belong to those who accept My oneness





and don't attribute a partner to Me. I made Jahannam harâm (prohibited) for such of those of your ummat. My mercy has exceeded My wrath towards your ummat.

O Muhammad! You are more akram, more honourable than all people for Me. On the day of qiyâmat, I will bestow upon you such blessings that everybody will be astonished. O My Habîb! Unless you enter Jannah, it is forbidden for the other prophets and their ummats to enter. Unless your

"Mi'râj is where the reason ends and the îmân begins."

**Hadîth
ash-sharîf**

ummat enters, other ummats can not enter. O Muhammad! Would you like to see what I have prepared for you and your ummat?' I said, 'Yes, I would, O My Rabb!' Then addressing Isrâfîl, He decreed, 'O Isrâfîl! Tell Jabrâîl, My slave, trustworthy messenger, to convey My Habîb to Jannah and show Him what I have prepared in Jannah for My Habîb and His ummat. So that His blessed mind will be free from worries.'"

Our beloved Prophet, Master of the worlds, with Isrâfîl 'alaihis-salâm, came to Jabrâîl 'alaihis-salâm. To carry out the command of Allahu ta'âlâ Jabrâîl 'alaihis-salâm took our Master, the Prophet (sall-Allahu 'alaihi wa sallam) to Jannah. Angels were waiting for Him. They were holding dishes in their hands. In one of the dishes was a garment of Jannah, in the other there was nûr. Jabrâîl 'alaihis-salâm said, "**O Rasûlullah! These angels were created eighty thousand years before Âdam 'alaihis-salâm. They are looking forward to showering the contents of the dishes over you and your ummat. When, on the day of qiyâmat, you and your ummat step through the entrance of Jannah, with the command of Allahu ta'âlâ, these angels will shower the jewels in the dishes over you.**" Ridwân, the head angel in Jannah, met them. He told glad tidings to our Master, the Prophet, and said, "**Haqq ta'âlâ made two parts of Jannah for your ummat and one part for the ummats of other prophets.**" He showed Him all of Jannah.

Our Master Habîb al-akram said, "**I saw a river in the middle of Jannah. It flows above the Arsh. Water, milk, hamr (another drink of Jannah) and honey flowed from one part of it. They never mixed. The riverside was from chrysolite (a shiny emerald-like precious stone). Inside the river, the stones were jewels, its mud was from amber, and the grass was from saffron. There were silver cups, the numbers of which were more than the stars in the sky, around it. There were birds around it; their necks were like camel necks. Whoever eats their meat and drinks from that river attains the ridâ (approval) of Haqq ta'âlâ. I asked Jabrâîl, 'What is this river?' He said, 'This is Kawthar. Haqq ta'âlâ has given this to you. The water flows from this river of Kawthar to the orchards in the eight Jannahs.' I saw tents at the bank of that river. All of them were from pearl and ruby. I asked about them to Jabrâîl. He replied, 'They are the abodes of your wives.' I saw houris (maids of Jannah) in those tents. Their faces were shining like the sun, and all of them were speaking with various pleasant melodies. They were saying, 'We are happy and**

cheerful. Sadness never comes over us. We have been covered and never become naked. We are the youth and never become elderly. We are well-natured and never become angry. We are always so, and we never die.' Spreading to the palaces and trees of bliss, their melodies and sounds covered everywhere. They have such nice voices that if those melodies came to the world, there wouldn't be death and suffering in the world. Then Jabrâîl asked me, 'Would you like to see their faces?' I said, "Yes, I would." He opened the gate of a tent. I looked. I saw such beautiful appearances that if I tell their beauties during my entire lifetime, I can not conclude. Their faces were whiter than milk; their cheeks were more reddish than ruby and brighter than the sun. Their skins were softer than silk and luminous like the moon; their smells were more beautiful than musk. Their hair was quite black, some of them were braided, some were tied back, and some were loose so that when they sat down, their hair would be like tents around them; when they stood up, then their hair would reach to their feet. There was one handmaid that stood in front of each of them. Jabrâîl said, "They are for your ummat."

Our Master, the Prophet (sall-Allahu 'alaihi wa sallam) said, "I saw orchards and vineyards and all the blessings of the eight Jannahs. It came to my mind if only I saw Jahannam and its layers, too. Holding my hand Jabrâîl took me to Mâlik, the highest angel of Jahannam. Then he said, 'O Mâlik! Hadrat Muhammad (sall-Allahu 'alaihi wa sallam) wants to see the places of the enemies in Jahannam. (Show Him Jahannam.)'" When Mâlik removed the cover of Jahannam, it started to boil and rise so much that our Master, the Prophet closely saw Jahannam catching and burning everything, Jahannam's torments of thirst, chains, snakes and scorpions and some of the tortures there.

"Mâlik uncovered the layers of Jahannam. I saw (all of) the seven layers. The seventh layer is called Hâwiyah. Its torment was much more than the other layers. I asked Mâlik, 'Which group is tormented in this layer?' Mâlik replied, 'Pharaoh, Qârun, and the munâfiqs (hypocrites) of your ummat are tormented there.' The sixth layer is Lazy. Unbelievers (those who have no religion) are tormented in there. The fifth layer is Hutâmah. Worshippers of fire, worshippers of oxen and Buddhists are tormented in there. The fourth layer is Jahîm. In there, those who worship the sun and the stars are tormented. The third layer is Seqar. Christians are tormented in there. The second layer is Saîr. Jews are tormented in there. The first layer is Jahannam. Its torment was less than the torment of other layers. (Despite that) I saw seventy thousand seas of fire there. Each sea was so large that if worlds and heavens are thrown into one of them, and one angel was appointed, it wouldn't be possible to find them, even if he searched for one thousand years. The Zebânîs (the angels whose duty is in Jahannam) were so grand that if one of them put the worlds and firmament in one side of his mouth, they would be invisible. When those seas became rough, fearful sounds would be heard. If a little of





that sound came to the world, all living things would be destroyed. I asked, 'For which group is this layer?' Mâlik didn't answer. I asked again, he kept silent...

Jabrâîl told Mâlik, 'He is waiting for an answer from you.' He replied, 'Excuse me.' I said, 'Whatever it is, answer so that it will be possible to find a solution.' Mâlik answered, 'O Rasûlullah! It is for the disobedient ones of your ummat. Advise them so that they protect themselves from this horrific place and refrain from the things that will lead them to this torment. That day, I will not pity the disobedient. I will not show compassion to either the old or the young of them.'"

*"O my Habîb!
Whoever obeys
My orders is freed
from torment
and punishment,
attains My mercy
and has the honor
of seeing Me in
Jannah."*

Hadîth al-qudsî

The Master of the worlds, started to weep. Taking His turban from His blessed head, He started to intercede and to entreat (Allahu ta'âlâ). He cried so much by mentioning the weakness of His ummat and that they would not be able to endure such torment that Jabrâîl 'alaihis-salâm and all other angels wept as well. Then Allahu ta'âlâ said, **"O My Habîb! Your honour and value are high in my sight; your prayer has been accepted. Be pleased. I have fulfilled your wish. I give you such a rank that I forgive a good number of the disobedient with your intercession. Until you say enough. O My Habîb! Whoever obeys My orders is freed from torment and punishment, attains My mercy and has the honour of seeing Me in Jannah. I have made for you and your ummat fard (obligatory duty), fifty times of namâz (prayer) at nights and in the daytime.**

Our Prophet (sall-Allahu 'alaihi wa sallam), continuing, said, **"After that rank, (then) I reached the Arsh. Passing through the firmaments, I came to the rank where Mûsâ ('alaihis-salâm) was. He asked me, 'What did Haqq ta'âlâ make fard for you and your ummat?' I said, 'He made fard for me to perform fifty times of namâz for every day and night.' Then he said, 'Go back to your Rabb, entreat Him to reduce it a little. For your ummat can not accomplish this. I tested and examined the sons of Isrâel.' Thereupon, I went back to my Rabb and said, 'O My Rabb! Please reduce (this order) a little for my ummat!' Then, He reduced it by only five from fifty times. I went back to Mûsâ ('alaihis-salâm) and told (He reduced it by five times less). He said, 'Go back to your Rabb! Entreat Him to lighten it a little more. For your ummat can not accomplish this.' By this way, I went between Mûsâ ('alaihis-salâm) and My Rabb and at last Allahu ta'âlâ decreed, 'I reduced this namâz to five times. There are ten thawâbs (rewards) for each namâz. In this respect, they make, again, fifty times at last. For, whoever intends to perform one thawâb but can not perform it, attains one thawâb. But, if he performs it, then he exactly attains ten thawâbs in return for one. However, if he intends to commit a sin but doesn't commit it, nothing is written. But, if he commits, it is recorded only as one sin.' Then I went down to Mûsâ ('alaihis-salâm) and**

explained what had occurred to Him. Again He said, ‘Return and entreat Him to lighten it even more.’ Thereupon I said to Him, ‘Since I have offered too many invocations to My Rabb, I now feel ashamed.’¹⁴²

Allahu ta’âlâ, thus, consoled the blessed heart of our beloved Prophet, injured by the troubles He suffered. He bestowed upon Him blessings that nobody can know or understand, that He has given to none other of His creatures.

*Come here, O the one burning with the fire of love,
The one who thinks they are in love with the beloved.*

*Listen to the mi’râj of that Shâh in detail,
If you are in love, burn in the fire of love.*

*True news came that Monday night,
Turns out that was the Qadr night.*

*That blessed and most precious,
That night, was at Umm Hânî’s house.*

*No one attained this boon before,
No one reached that height.*

*Because He saw all and went beyond,
Arrived and reached that Hadrat.*

*That Zuljalâl, Who doesn’t need place,
Showed Him, Himself, without attributes.*

*He saw clearly Rabbu’l izzat,
That is how His ummat will see in âkhirat.*

*You, who made mi’râj and prayed,
I have made namâz the mi’râj of your ummat.*

I believe! My life for you, O Rasûlullah

Then, at once, the Master of the worlds came to Quds and went back to Mecca al-muqarrama by the Buraq tied in front of Masjid al-Aqsâ’s door. On His way from Quds to Mecca, our Master, the Prophet came across a caravan of the Quraysh. A camel in the caravan was frightened and fell down. He came back to Mecca al-muqarrama, to Umm Hânî’s house. The place where He had lain down had not become cold yet, nor had the motion of the water in the bowl come to a standstill. Umm Hânî, who had been walking about outside, had dozed off, unaware of everything.

In the morning, after telling Umm Hânî about His Mi’râj, our Master Rasûlullah said, **“I will go and tell this at Kâ’ba.”** Hadrat Umm Hânî said, “O my uncle’s son! Do not tell this to Qurashies! They will deny and sadden you. Those with weak îman (faith) will not believe this, and they will become infidels. That is what the polytheists are waiting for, they will weaken their îmans. Muslims are few now.

¹⁴² Muslim, “Iman”, 74; Ibn Sa’d, at-Tabaqât, I, 132-133; Tabarî, Târikh, II, 307-309; Qâdî Iyâd, Shifâ ash-sharîf, 179.





How about telling them when Muslims are stronger?” The historic answer of Master of the worlds, Sultân of the universe, **“Wallahi, I will tell this to them. What is faulty today is faulty tomorrow. I will establish Islâm with those whose î mân is firm. If some are still hesitant about me, they should leave. I do not have anything to do with them. Faulty is always faulty. If not today, it will be tomorrow. Rather than it happening tomorrow, it should happen today so that we will not set forth trusting them. The firm ones are enough for us.”** And so He went to Kâ’ba and started telling...

“Muhammad’s gone completely crazy,” the polytheists jeered. And the ones who had been thinking of becoming Muslims hesitated. Some of the polytheists happily went to Abû Bakr’s house. They knew he was a clever, experienced, and careful merchant. As soon as he came to the door, they asked him, “O Abû Bakr! You went to Quds many times. You must know well. How long does it take to go and come back from Mecca to Quds?” Hadrat Abû Bakr said, “I know well that it takes more than a month.” The unbelievers were pleased with this reply and said, “That is what a wise and experienced man would say.” Laughing, mocking, and hoping that Hadrat Abû Bakr had the same opinion as they had, they said, “Your master says that He went and came back from Quds in one night. He is completely mad now” and showed their sympathy, reverence and trust for Hadrat Abû Bakr.

Upon hearing the blessed name of our Master Rasûlullah, Hadrat Abû Bakr said, “If He says so, it is true. I too believe that He went to and came back in a moment,” and went inside. The unbelievers were all stupefied. They walked away, saying, “How amazing! What a strong sorcerer Muhammad is! He cast a spell over Abû Bakr.”

Hadrat Abû Bakr went to our Master Rasûlullah immediately. In a large crowd, he said aloud, **“O Rasûlullah! I congratulate you on your blessed Mi’râj! Infinite thanks to Allahu ta’âlâ, for He has honoured us with being the servants of such an exalted prophet as you are. He has blessed us with seeing your shining face, with hearing your sweet words that please hearts and attract souls. O Rasûlullah! Every word you say is true. I believe. My life for you!”** These words of Hadrat Abû Bakr’s bewildered the unbelievers. Being at a loss as to what to say, they dispersed. This strengthened the hearts of a few people with weak î mân who had doubted. That day Rasûlullah called Abû Bakr **“Siddîq”**. With receiving this name, his value rose to a higher grade.¹⁴³

The unbelievers were furious with this. They could not accept the fact that the believers had strong î mân and that they believed each and every word of our Prophet immediately and had a great love and loyalty towards Him. To defeat and embarrass our Master Rasûlullah, they started questioning Him.

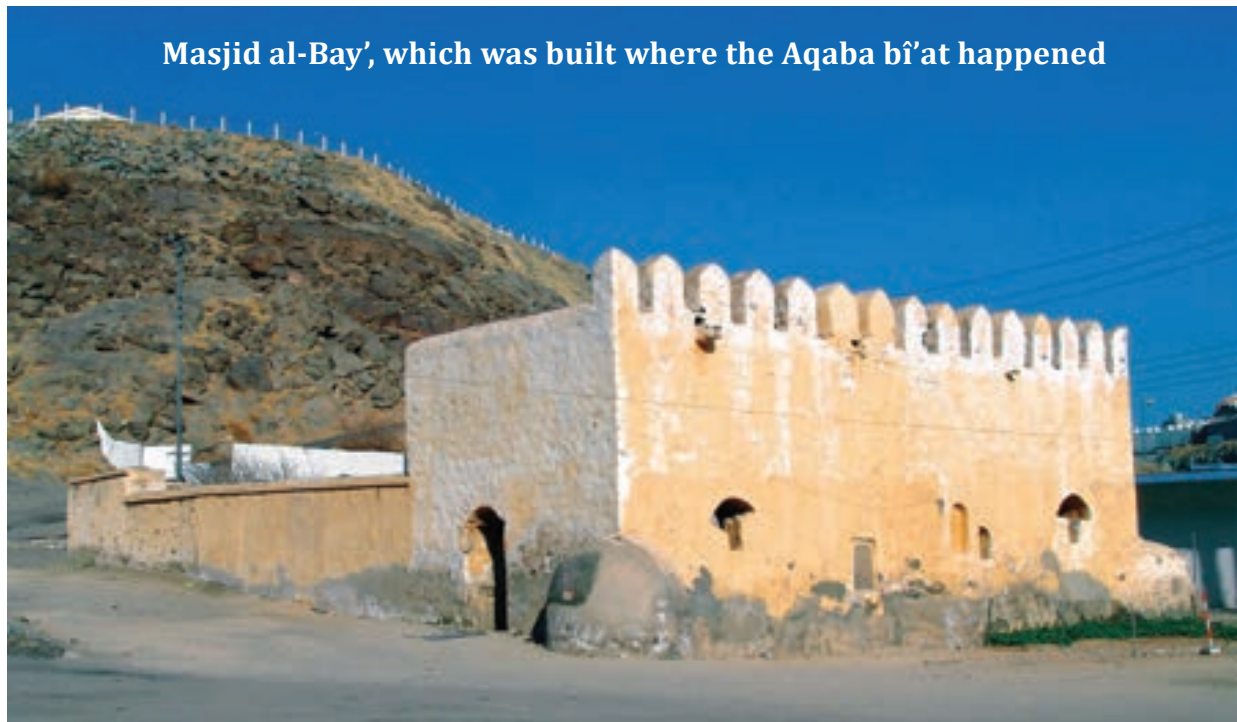
“O Muhammad (‘alaihi-salâm)! You claim to have gone to Quds. Tell us now!

“I have to tell the Mi’râj; those who won’t believe it are those who will abandon later. A building can’t be built on a faulty foundation. Those who will leave should leave now. Only the firm ones should remain.”

**Hadîth
ash-sharîf**

¹⁴³ Ibn Sa’d, at-Tabaqât, I, 144.

Masjid al-Bay’, which was built where the Aqaba bî’at happened



How many doors and how many windows does the masjid have?” were some of their questions. As our Master Rasûlullah answered each, Hadrat Abû Bakr said, “It is so, O Rasûlullah!” But actually, out of His virtue, Rasûlullah would not even look at a person in the face. Afterward, He stated, **“I had not looked around in the Masjid al-Aqsâ. I had not seen what they asked about. At that moment, Jabrâîl (‘alaihis-salâm) brought the Masjid al-Aqsâ before my eyes. I saw and counted the windows and answered their questions at once.”** He said that He had seen travellers riding camels on His way and, **“Inshâallah (if Allah wills it) they will arrive on Wednesday.”** On Wednesday, just before sunset, the caravan arrived in Mecca. When they asked the travellers, they said that something like a big gust of wind blew and a camel had fallen down. This situation strengthened the believers’ îmân but aggravated the unbelievers’ enmity.¹⁴⁴

This miracle, which happened one year before the Hegira, on the 27th of the month of Rajab, on Friday night, is called Mi’râj. Rasûlullah ascended to Mi’râj with His soul and body while He was awake. At Mi’râj night, many divine truths were shown to Him, and five times of namâz were made fard. Also, the last two âyat al-karîmas of the Sûrah al-Baqara were bestowed. Mi’râj is stated in the 1st âyat of Sûrah al-Isrâ’ and the opening âyats of Sûrah an-Najm in Qur’ân al-karîm and some of the hadîth ash-sharîfs.¹⁴⁵

¹⁴⁴ Ibn Sa’d, at-Tabaqât, I, 215.

¹⁴⁵ Bukhârî, “Manâqib-ul-Ansâr”, 42; Tirmidhî, “Tafsir-ul-Qur’ân”, 20; Ibn Hishâm, as-Sira, I, 403; Bayhaqî, as-Sunan, I, 255; Suhaylî, Rawzu’l-unf, II, 208.





After His Mi'rāj, while our beloved Prophet was relating about Jannah to His Ashāb, He declared, **"O Abâ Bakr! I saw your palace. It was made of red gold. I observed the blessings prepared for you."** Then Hadrat Abû Bakr said, "O Rasûlullah, may that palace and its owner be sacrificed for your sake." Our Master turned to Hadrat 'Umar and said, **"O 'Umar! I saw your palace. It was from ruby. There were many houris in that palace. But I didn't enter. I thought of your zealousness."** Hadrat 'Umar cried a lot. He said in tears, "May my mother, my father and my life be sacrificed for your sake O Rasûlullah! Is it possible to be zealous or jealous towards you?" Then He said to Hadrat 'Uthmân, **"O Uthmân! I saw you in all the firmaments."**

"(O people of Medîna!) For Allah on the path of Allah, do you promise to say the truth, to protect me as you protect yourselves and your honour?"

**Hadîth
ash-sharîf**

I saw your palace in Jannah and thought of you." He said to Hadrat Alî, **"O Alî! I saw your figure at the fourth firmament. I asked Jabrâîl ('alaihi-salâm). He said, 'O Rasûlullah! Angels fell in love with seeing Hadrat Alî. Haqq ta'âlâ created an angel in his form. He stands at the fourth firmament. Angels visit him and attain benedictions.' Then I entered your palace. I smelled the fruit of a tree. From the tree, a houri came out and covered her face. I asked, 'Who and for whom are you?' She replied, 'I was created for your uncle's son Alî, O Rasûlullah!'"**

After the Mi'rāj night, in the morning, Jabrâîl 'alaihi-salâm came and conducted the five times of namâz in their times as imâm for our Master Rasûlullah. It is stated in a hadîth ash-sharîf, **"For two days, next to the door of the Kâ'ba, Jabrâîl ('alaihi-salâm) conducted namâz as the imâm for the two of us. We two performed the morning namâz as the fajr (morning twilight) dawned; the dhuhr (early afternoon) namâz as the sun started to decline from its zenith; the asr (late afternoon) namâz when the shadow of an object equaled its length; the maghrib (evening) namâz as the sun set (its upper rim disappeared); and the isha'a (night) namâz when the evening twilight darkened. The second day, we performed the morning namâz when the morning twilight matured; the dhuhr namâz when the shadow of an object became twice the length of the object; the asr namâz immediately thereafter; the maghrib namâz at the set time of breaking fast; and the isha'a namâz at the end of the first third of the night. Then he said, 'O Muhammad, these are the times of namâz for you and the prophets before you. Your ummat should perform each of these five namâzes between the two times at which we performed each.'"**¹⁴⁶

After namâz times were declared in this way, a message was sent to Abyssinia, informing them to perform five times of namâz a day and perform qadâ (performing ibâdats, which one hadn't performed at their set times, later) of their namâz from the time the namâz became fard to the time they started to perform it.

¹⁴⁶ Ibn Abî Shayba, al-Musannaf, VIII, 443-444; Hâkim, al-Mustadrak, IV, 648-649; Ibn Hishâm, as-Sira, I, 403-404; Ibn Sa'd, at-Tabaqât, I, 213-215.

THE BÎ'ATS (ALLEGIANCES) OF AQABA

The first bî'at of Aqaba

In the month of Dhu'l-hijja, in the eleventh year of the Bi'that, As'ad ibn Zurâra and his twelve friends, who embraced Islâm, came to Mecca during the hajj season. It has been exactly one year since their previous meeting with the Master of the worlds. That year, the polytheists were tormenting and persecuting Muslims more than ever. They followed our Master Rasûlullah constantly and tortured anyone who spoke to Him. The people of Medîna who learned of this made an arrangement to meet our Prophet in Aqaba at night. They met when night fell. They made bî'at to Him; they declared their loyalty and promised to perform His every command and wish. In this pact, they pledged that **"We will not believe in any god other than Allahu ta'âlâ, we will not commit adultery, we will not steal, we will refrain from slandering, we will not kill our children due to the fear of being criticized and not being able to find enough sustenance."**¹⁴⁷

Our beloved Prophet appointed these twelve persons as representatives to their tribes. Of those twelve people, two of them belonged to the Aws tribe, and the others belonged to the Hazraj tribe. They would tell their tribes about Islâm, and they would be guarantors on behalf of their tribes. As'ad ibn Zurâra was made the representative for all of them. The five people who were present in the Aqaba meeting last year and the seven who accepted Islâm recently were: from the sons of Mâlik ibn Najjâr; As'ad ibn Zurâra, Awf ibn Hârith, Mu'âz ibn Hârith, from the sons of Zurayk ibn Âmir; Râfi' ibn Mâlik, Zakwân ibn Abdiqays, from the sons of Ghanm ibn Awf; Ubâda ibn Samit, from the sons of Ghusayna Yazîd ibn Sa'laba, from the sons of Ajlân ibn Zayd; Abbâs ibn Ubâda, from the sons of Harâm ibn Ka'b; Uqba ibn Âmir, from the sons of Sawâd ibn Ghanm; Qutba ibn Âmir, from the sons of Abdulashal ibn Jusham; Abu'l Haytham Mâlik ibn Tayyihân, from the sons of Amr ibn Awf; Uwaym ibn Sâida.

The sun rising in Medîna

After the first bî'at (allegiance) of Aqaba, Hadrat As'ad ibn Zurâra and his friends returned to Medîna. They told their tribes about Islâm day and night and invited them to the true religion. As a result of this invitation, Islâm started spreading in Medîna quickly. So much so that the Aws and the Hazraj tribes, which had been foes to each other previously, came together and asked for a teacher from our Master Rasûlullah to better learn Islâm. Rasûl al-akram (sall-Allahu 'alaihi wa sallam) sent Hadrat Mus'ab ibn Umayr to teach them the Qur'ân al-karîm and Islâm.

Hadrat Mus'ab stayed in the house of Hadrat As'ad. Together they visited every house and made Islâm known to everybody. They wanted the people to promise to protect our beloved Prophet with all their power against His enemies. They prepared them for the bî'at. The tribal chief of Hadrat As'ad ibn Zurâra was Sa'd ibn Mu'âz. They were relatives. Those times, among Arabs, it was a custom to refrain from insulting relatives. Therefore, Sa'd ibn Mu'âz, who had not embraced Islâm yet, did not go to Hadrat As'ad ibn Zurâra's house and try to stop him. As a tribal chief, he did not want to deal with this by himself. For this purpose, he told Usayd ibn Hudayr, one of the notables of his tribe, "Go to our neighbourhood. See the person who came. Do whatever you will do. If As'ad were not my (maternal) aunt's son, I would not hand this job to you."

Upon this, Usayd ibn Hudayr, taking his spear, went to the house of Hadrat Mus'ab

¹⁴⁷ Ibn Sa'd, at-Tabaqât, I, 220; Tabarî, Târikh, II, 356; Balâzûrî, Ansâb, I, 252-253.





ibn Umayr. When he arrived, he started to speak angrily. “Why did you come to us? You are deceiving people. If you do not want to lose your lives, leave here immediately.” Seeing his angry manner, Mus’ab ibn Umayr replied gently, “Sit down awhile. Listen to our words. Understand our purpose. If you like it, you will accept it. If you do not, you will impede us.” Usayd calmed down and said, “That’s reasonable.” He stuck his spear into the ground and sat down.

He listened to the soft words of Hadrat Mus’ab, which affected people’s hearts, and the Qur’ân al-karîm he read with his fine voice. He said, “What a beautiful thing!” Then he asked, “What is necessary to embrace this religion?” They told him, and Usayd ibn Hudayr became a Muslim by saying the kalima ash-shahâda. Joyful, Hadrat Usayd said, “Let me go and send you someone. If he becomes Muslim, there will be no one from his people in Medîna who has not believed...” He stood up and left quickly. He went straight to Sa’d ibn Mu’âz. When Sa’d ibn Mu’âz saw him, he said, “I swear that Usayd is not returning here in the same manner he left.”

Then, he asked, “O Usayd! What did you do?” Hadrat Usayd ibn Hudayr wanted Sa’d ibn Mu’âz to be a Muslim so much that he said, “I talked with that person (Mus’ab ibn Umayr), I did not see anything wrong with them. But, we heard that the sons of Banî Hâritha would kill your aunt’s son As’ad because they were suspicious of his accommodating such a person in his house.”

These words greatly touched Sa’d ibn Mu’âz. Because a few years ago, they had defeated the sons of Hâritha in war and made them take refuge in Khaybar. One year later, they had pardoned and permitted them to return to their homelands. Sa’d ibn Mu’âz became very angry at the thought of their behavior despite all these. This was not the case. Usayd ibn Hudayr, using this trick, wanted to prevent Sa’d ibn Mu’âz from harming his aunt and her son, As’ad ibn Zurâra and Mus’ab ibn Umayr. Thus, he prepared the conditions for his taking their side and becoming a Muslim at last.

Upon these words of Usayd ibn Hudayr, Sa’d ibn Mu’âz leaped up and went to Hadrat As’ad ibn Zurâra. When he arrived there, he saw that As’ad and Mus’ab ibn Umayr was talking in peace. He approached them and said, “O As’ad! If we were not relatives, you could not do these.”

Hadrat Mus’ab ibn Umayr replied, “O Sa’d! Stop for a while, sit, and listen to us. If you like our words, very well. If you do not, we will not offer this to you, and you will go.” Upon these sweet and soft words, Sa’d ibn Mu’âz calmed down and began to listen to them. Firstly, Hadrat Mus’ab ibn Umayr gave information about Islâm to Sa’d ibn Mu’âz. He explained the fundamentals of Islâm. Then he recited a part of the Qur’ân al-karîm with his sweet voice. While he was reciting, Sa’d ibn Mu’âz’s state was changing. Before the unique eloquence of the Qur’ân al-karîm, his heart softened, and he was greatly affected. He could not stop himself from asking, “What do you do to embrace this religion?” Mus’ab ibn Umayr taught him the kalima ash-shahâda at once. He became a Muslim by saying, **“Ash’hadu an lâ ilâha illa’llâh wa ash’hadu anna Muhammadan ‘abduhû wa rasûluh.”** Due to the peace and joy he was feeling from becoming a Muslim, Sa’d ibn Mu’âz was unable to contain himself. Immediately, he went to his house, performed a ghusl (ritual bathing) as he had learned. Then he called for his people to gather. With Usayd ibn Hudayr, he went where his people were. Addressing the sons of Abdulashal, he asked, “O the sons of Abdulashal! What do you think of me?” They said in unanimity,

*“Then I inform
all of you. I am
honored by
becoming a
Muslim. I want
you to believe in
Allahu ta’âlâ and
His Rasûl.”*

**Sa’d ibn Mu’âz
(radiy-Allahu
‘anh)**

“You are our leader and superior. We are obedient to you.” Upon these words, Sa’d ibn Mu’âz said, **“Then I inform all of you. I am honoured by becoming a Muslim. I want you to believe in Allahu ta’âlâ and His Rasûl. If you do not, I will not talk with any of you anymore.”**

Sanat-us-surûr (The year of joy)

The sons of Abdulashal, when they heard that their leader, Sa’d ibn Mu’âz embraced Islâm and invited them to Islâm, all of them became Muslims. That day, until the evening, the sky of Medîna resounded with the kalima ash-shahâda and takbîr sounds.¹⁴⁸

A short time after this incident, all the people of Medîna, and the Aws and Hazraj tribes, embraced Islâm. Every house was illuminated by the nûr of Islâm. Sa’d ibn Mu’âz and Usayd ibn Hudayr broke all the idols that belonged to their tribes. When He was informed of this event, our beloved Prophet (sall-Allahu ‘alaihi wa sallam) was very pleased. The Meccan Muslims were elated. Due to this, that year (AD 621) was named **Sanat-us-surûr** (the year of joy).

Assalâtu wassalâmu ‘alaika, O Rasûlullah!

Assalâtu wassalâmu ‘alaika, O Habîballah!

Assalâtu wassalâmu ‘alaika, O Sayyidal-awwalina wal-âkhirîn.

The second bî‘at (allegiance) of Aqaba

In the twelfth year of the Bi’tat, the Meccan polytheists’ persecution of Muslims had reached its apex and became unbearable. In Medîna, due to the efforts of As’ad ibn Zurâra and Mus’ab ibn Umayr, the people of the Aws and the Hazraj tribes were enthusiastic to embrace Muslims and make every sacrifice necessary for their sake. They were looking forward to our Master Rasûlullah honouring Medîna, and they promised they would not withhold their properties and lives for His sake. The hajj season had come. In the month of Dhu’l-hijja, with Mus’ab ibn Umayr, 73 Muslim men and 2 Muslim women came to Mecca from Medîna. After the hajj, all of them met with our Prophet at Aqaba again. 12 representatives, including As’ad ibn Zurâra, on behalf of their tribes, requested and offered our Prophet to migrate to Medîna. After reciting some âyat al-karîmas from the Qur’ân al-karîm, our Master Rasûlullah demanded a definite promise from them, ensuring that they would protect Him in the same manner as they protected their own lives and families.

The paternal uncle of our Master Rasûlullah, Hadrat Abbâs, had not become a Muslim yet. He was present there. He addressed this group who came for the oath of bî‘at as follows;

“O people of Medîna! This is my brother’s son. He is the one whom I love the most among all people. If you believe what He brought from Allahu ta’âlâ and if you want to take Him with you, you need to give me a satisfactory promise. As you know, Muhammad (‘alaihis salâm) is from us. We have protected Him from the people who do not believe Him. He lives among us with His dignity and honour intact, protected. Despite all of these, He turned His face from everyone else, decided to join you and go with you. Undertake this if you have enough military strength to resist all Arab tribes when they come together and attack you. To avoid future disagreements, discuss and talk about it among yourselves. Are you going to keep your promise and protect Him from His enemies? How nice it would be if you can do it properly. If you will desert Him after you leave Mecca, give this up so that He will live protected with His honour in His own land.”

¹⁴⁸ Ibn Hishâm, as-Sira, I, 435; Tabarî, Târikh, II, 88; Suhaylî, Rawzu’l-unf, II, 258; Ibn Kathîr, as-Sira, II, 182.





The Medīnan Muslims were upset by this speech of Hadrat Abbās. It was as if when they brought our Master Rasūlullah (sall-Allahu ‘alaihi wa sallam) to their land, they would not be able to protect Him from polytheists and that they would abandon Him when things got difficult. Hadrat As‘ad ibn Zurāra, one of the saḥābīs from Medīna, turned to our Master, the Prophet and said, “O Rasūlullah! If you permit, I have some words to say. Let me submit them to you.” When our Master, Fakhr al-kāināt permitted, he said, **“May my parents be sacrificed for your sake, O Rasūlullah! Every invitation has a way, whether it is gentle or hard. Now, you are inviting us to such a thing that is very hard for people to accept. Because it is very difficult for people to abandon the idols which they worshipped for so long and to accept Islām. Despite this, we have accepted Islām with all our hearts. You have ordered us to cut relations with our polytheist relatives, and we accepted it sincerely, too. As you know, this is also very difficult to accept. When even your paternal uncles became enemies to you and did not protect you, we accepted this honourable duty and embraced you. All of us are in agreement with our promises. We confirm with our hearts what we say with our tongues. We swear that we will protect your blessed body until our last breath, as we protect our own children. If we break this promise of ours, may we join those who break their promises to Allahu ta‘ālā and go to Jahannam. O Rasūlullah! We are firm on our word. May Allahu ta‘ālā make us successful!”** Then; He continued by saying, **“O Rasūlullah! You can take whatever you want as a pledge from us and lay down any conditions.”**

“If we break this promise of ours, may we join those who break their promises to Allahu ta‘ālā and go to Jahannam. O Rasūlullah! We are firm on our word. May Allahu ta‘ālā make us successful!”
As‘ad ibn Zurāra (radiy-Allahu ‘anh)

Our Master, the Prophet encouraged them to Islām and recited Qur‘ān al-karīm. Then He said, **“My condition for you, about my Rabb, is to worship Allahu ta‘ālā and not to attribute any partner to Him; and my condition for you, about myself and my Ashāb is to accommodate us, to help me and my Ashāb and to protect us from that which you defend yourself against and protect yourself from.”**

Barā ibn Ma‘rūr said, “I swear by Allahu ta‘ālā, Who sent you as Prophet with the right religion and book, that we will protect you in the same manner as we defend and protect our children! Make bī‘at with us, O Rasūlullah!”

Abbās ibn Ubāda, one of the Muslims of Medīna, in order to strengthen the agreement with our Master, the Prophet, said to his friends, “O Hazrajians! Do you know why you have accepted Muhammad ‘alaihis-salām?” They said, “Yes.” Upon this, he said, **“You are accepting Him and being obedient to Him for both times of peace and war. If you are going to desert our Prophet and leave Him without help when your properties are damaged and your relatives are killed, do it now. If you do this, wallahi you will be ruined both in this world and in the ākhirat! If you find it reasonable to stay loyal to Him in what He invites to, even if your properties are destroyed and your close relatives are killed, keep your promise. Wallahi, this is good for your life in this world and in the ākhirat.”** His friends replied, **“We will not abandon our Prophet, even if our properties perish, our relatives are killed. We will never leave Him. We will die but not give up!”**

After this, turning to our beloved Prophet, they asked, “O Rasūlullah! What will

we attain if we fulfill this promise of ours?” Then, our beloved Prophet said, **“The approval of Allahu ta’âlâ and Jannah!”**

Each of them gave their promise as the representative of their people. Firstly, Hadrat As’ad ibn Zurâra made musâfaha (handshaking in the manner of Muslims), saying, “I make bî’at to perform my promise to Allahu ta’âlâ and His Rasûl, to help Him with my life and my property.” After him, each of them completed his bî’at this way and expressed their pleasure and submission, saying, “We have accepted the invitation of Allahu ta’âlâ and His Rasûl, we have listened to it and bowed to it.” Thus, without hesitation, they put forward their lives and their properties for the sake of Rasûlullah. The bî’at with women had been performed just verbally (without musâfaha). Our beloved Prophet (sall-Allahu ‘alaihi wa sallam) obtained their promises to, **“Not attribute anything as a partner to Allahu ta’âlâ, not commit theft, adultery, not slander, not kill their own children, not tell lies, not oppose good deeds...”**

While Medînans were making the bî’at with our Master, the Prophet, a voice shouted out from the hill of Aqaba saying, “O you who are lodging in Minâ! The Prophet and Medînan Muslims have reached an agreement to fight against you.” Our Prophet said, regarding that voice, **“This is the shaytan (satan) of Aqaba,”** and then said to the owner of that voice, **“O the enemy of Allahu ta’âlâ! I will overcome you, too!”** Then He ordered the Medînans that made the bî’at, **“Turn back immediately to your lodging.”** Abbâs ibn Ubâda said, “O Rasûlullah! I swear, if you wish, we can march against the unbelievers in Minâ and kill them tomorrow morning.” Our Master, the Prophet was pleased; however, He replied, **“We have not been commanded to act so. Turn back to your places for now.”** According to the report of Imâm an-Nasâî, from Abdullah ibn Abbâs; those Ansârs who were present at the Aqaba bî’at became muhâjîrs by going to Rasûlullah’s side.¹⁴⁹

*Cypress, being obstinate, doesn’t listen to the dove’s pleas,
Should fall to its knees and entreat, the water.*

*The rose wants to drink the blood of the nightingale with trickery,
Should enter the rose’s vein and rescue the nightingale, the water.*

*It has shown your pure creation to the world,
By following the path of Ahmad al-Muhtâr, the water.*

*The Master of the people, the ocean of select pearls,
To the evils’ fire, His miracles have poured water.*

*To renew the beauty of the rose garden of prophethood,
With His miracle, He derived from hard rocks, water.*

*His miracles are like a vast ocean in this world,
Reached from it to the house of fire-worshippers, water*

*Anyone would bite their finger in amazement if they heard,
How, on that day of distress, He gave from His fingers to Ansâr, water.*

¹⁴⁹ Ibn Hishâm, as-Sira, I, 438; Ibn Sa’d, at-Tabaqât, I, 221-223; Suhaylî, Rawzu’l-unf, II, 261; Ibn Kathîr, as-Sira, II, 192.





THE HEGIRA

The polytheists were extremely anxious and frenzied about the fact, all of a sudden, Aws and Hazraj tribes became Muslims and about the possibility of Meccan Muslims and Medīnan Muslims uniting. When they heard of the second bī'at of Aqaba, the Meccan polytheists' behaviour turned very violent and dangerous. For Muslims, staying in Mecca was unbearable. With the last bī'at of Aqaba, Medīna had become a place where Muslims could feel at peace and take shelter. They wished to somehow emigrate from this city to lands where they could breathe and live a little freely. Submitting their situation to our Master, the Prophet (sall-Allahu 'alaihi wa sallam), they asked permission for migration. He advised His Ashāb to be patient. For permission to leave Mecca has not been granted.

Finally, the divine permission for migration came. That day, our Prophet happily went to Ashāb al-kirām and said, **"I have been informed of the place to where you will migrate. That place is Yasrib (Medīna). Migrate to that place"** and **"Unite with your Muslim brothers there. Allahu ta'ālā has made them brothers to you. For you, He has made Yasrib (Medīna) a country where you will find safety and peace."** According to our Master Rasūlullah's permission and advice, Muslims started to migrate successively to Medīna group by group.¹⁵⁰

Our Master, the Prophet firmly advised the immigrants to be extremely cautious. The Muslims, not to draw the attention of the polytheists, set off as small caravans and moved as secretly as possible. The polytheists had severely tormented Abū Salama, the first immigrant to Medīna. Long afterward, the polytheists, who found out about the migration, started to force the Muslims on the roads to return, separating women from their husbands. Whomever they were more powerful than, they would imprison. They tormented them with various cruelties. They tortured them to force them to abandon their religion. However, because they were afraid of an outbreak of civil war, they could not dare to kill them. The Muslims, despite all these, used every opportunity and went to Medīna.

One day, Hadrat 'Umar, too, wielded his sword. He took his arrows and spear. In front of everyone, he made tawāf around the Kā'ba seven times. He told the polytheists that were there, with a loud voice, **"Now, I too am migrating on the path of Allahu ta'ālā, to protect my religion. If there is anyone who wants to make his wife widowed, his children orphans, his mother shed tears, let him confront me behind that valley!..."**

Thus, Hadrat 'Umar and around twenty Muslims, in broad daylight, fearlessly, set out for Medīna. Due to their fear of Hadrat 'Umar, no one could intervene in this convoy. Then, the migrations went on ceaselessly, and the Ashāb al-kirām reached Medīna group by group.

"I have been informed of the place to where you will migrate. That place is Yasrib (Medīna). Migrate to that place," and "Unite with your Muslim brothers there. Allahu ta'ālā has made them brothers to you. For you, He has made Yasrib (Medīna) a country where you will find safety and peace."

**Hadīth
ash-sharīf**

¹⁵⁰ 109 Ibn Sa'd, at-Tabaqāt, I, 226; Tabarānī, al-Mu'jamū'l Kabīr, VIII, 31; Bayhaqī, Dalā'il an-Nubuwwa, II, 394.

Hegira Route





Meanwhile, Hadrat Abû Bakr also requested permission for migration. Our Master, Rasûl al-akram (sall-Allahu ‘alaihi wa sallam) said, **“Be patient. I hope that Allahu ta’âlâ will give permission to me too. We shall migrate together.”** When Hadrat Abû Bakr asked, “May my mother and my father be sacrificed for your sake! So, there is this possibility?” Our Prophet made him happy by saying, **“Yes, there is.”**

Hadrat Abû Bakr bought two camels for eight hundred dirhams and began to wait for that day. At those times, in Mecca, it was our beloved Prophet and Hadrat Abû Bakr, Hadrat Alî, the poor, the ill, the old and some believers who were imprisoned by the polytheists that remained.

On the other hand, Medînans (the Ansâr) welcomed the immigrant Meccans (the Muhâjirs) very well and accommodated them in their homes. A strong unity was formed between them.

Meccan polytheists were alarmed that Rasûlullah, too, might migrate and take the command of Muslims. They gathered at Dâr-un-Nadwa, where they would discuss important issues. They started talking about what they should do. The shaytan came to the polytheists in the disguise of **Shaykh an-Najdî**, that is, an old Najdian. He listened to their conversations. Some proposals were put forward but, none of them were liked. Then, the shaytan began to talk and gave his opinion, “None of your opinions can be a solution. His smiling face and sweet tongue will make every measure useless. Think of another solution.”

Abû Jahl, the leader of the Quraysh, said, “Let us choose one strong person from each tribe. With their swords in their hands, they will attack Muhammad. They will stab Him and shed His blood. It will be unclear who has killed Him. Thus, they will have to consent to blood money. We will pay His blood money and get rid of this trouble.” Shaytan, too, liked this idea. He encouraged and recommended it fervently.¹⁵¹

While the polytheists were busy with these preparations, Jabrâil ‘alaihis-salâm came and informed Rasûl al-akram about the decision of the polytheists. He also told Him not to sleep in His bed that night and that Allahu ta’âlâ ordered Him to migrate. Because of the divine order, Our beloved Prophet told Hadrat Alî to sleep in His bed and to give whatever entrusted goods He had to their owners and said, **“This night, sleep in my bed and cover this hirka (coat) of mine over you! Don’t be afraid, you will not be harmed in any way.”**

Hadrat Alî lay down as our Master, the Prophet instructed. At the time, he was twenty-three years old. Without any fear, he was ready to sacrifice his life in lieu of the Habîbullah.

On the night of the Hegira, the unbelievers had circled our Master Rasûlullah’s house. That night, the first âyats of Sûrah Yâsîn have been revealed. When He was coming out of His house, Our Master, the Prophet took a handful of soil from the ground and threw it on the unbelievers’ heads while reciting the 9th âyat al-karîma of Sûrah Yâsîn, **“We have put a barrier before them and a barrier**

*“O Abâ Bakr!
Be patient. I
hope that Allahu
ta’âlâ will give
permission to me
too. We shall
migrate together.”*

**Hadîth
ash-sharîf**

¹⁵¹ Ibn Hishâm, as-Sira, I, 124; Ibn Sa’d, at-Tabaqât, I, 227.

behind them, and covered them up, so they are unable to see.” (It has been said that whomever’s head that soil touched, were killed in the Ghazâ (Holy War) of Badr.) Our Master Rasûlullah passed by them in safety and reached the house of Hadrat Abû Bakr. None of the polytheists could see Him.

After a while, someone approached the polytheists and asked, “Why are you waiting here?” They replied, “For Muhammad to come out.” That person said, “I swear that Muhammad passed by you and went away, He also threw soil on your heads.” The polytheists touched their heads. Indeed, they found soil on their heads. At once, they attacked the door and entered the house. When they saw Hadrat Alî in the bed of Rasûl ‘alaihi-salâm, they asked where our Master, the Prophet was. Hadrat Alî answered, “I don’t know! Have you appointed me to guard Him?” Upon this, they assaulted him. The unbelievers went out to find our Master Rasûlullah and started to search for Him. After imprisoning Hadrat Alî near the Kâ’ba for a while, they released him.¹⁵²

Going to the house of Hadrat Abû Bakr, they questioned Asmâ, daughter of Hadrat Abû Bakr. When she did not answer, they beat her. They searched everywhere yet could not find them, and they became furious. Abû Jahl, the most ferocious of them, had town-criers shout in and around Mecca and promised 100 camels to those who would find and bring our beloved Prophet and Hadrat Abû Bakr or tell of their locations. Some people, who heard of this promise of his and being greedy for property, armed, mounted their horses and began to search.

When our Master Rasûlullah honoured the house of Hadrat Abû Bakr and said, **“I have been permitted to migrate,”** Hadrat Abû Bakr asked in excitement, “Let me wipe my face with the blessed dust of your feet O Rasûlullah!... Am I with you in this migration?” Our Master answered, **“Yes...”** Hadrat Siddîq wept out of joy. In tears, he said, “May my parents, my life be sacrificed for your sake, O Rasûlullah! The camels are ready. Please accept whichever of them you want.” The Sultân of the worlds said, **“I will not ride a camel which does not belong to me. (However) I will buy it by paying its cost.”** Against this definite order, Hadrat Siddîq had to say the price of the camel.

Hadrat Abû Bakr called on a person named Abdullah ibn Urayqit, a famous guide, and hired him for pathfinding and ordered him to bring the camels to the cave in Mount Thawr after three days.

Our Master, the Prophet and Abû Bakr as-Siddîq, taking some food with them, set off on Thursday, the 27th of the month of Safar, the thirteenth year of Bi’tat.

While travelling, Hadrat Abû Bakr would walk around Rasûlullah, sometimes on His left side, sometimes on the right, and sometimes front and sometimes back. When our Prophet asked why he was acting so, he replied, “In order to prevent any danger which might come. If we face a danger, let it harm me first. May my life be sacrificed for your precious person, O Rasûlullah!”

Then our Master Sarwar al-âlam said, **“O Abû Bakr! Would you wish a disaster which I am to face, befall you?”** Hadrat Siddîq replied, “Yes, O Rasûlullah! I swear by Allahu ta’âlâ Who sent you as the true prophet with the true

¹⁵² Suhaylî, Rawzu’l-unf, II, 309.





religion that I want the disaster to befall me, instead of you.”¹⁵³

Since the clogs of our beloved Prophet were narrow, they were torn on the road, and His blessed feet were wounded. He didn’t have any strength left to walk. They went up the mountain with difficulty and reached the cave. When they came to the entrance of the cave, Hadrat Abû Bakr said, “For the sake of Allah, O Rasûlullah! Do not enter! Let me go in, if there is anything harmful, it should befall me, so that your blessed body will not be hurt,” and he went in. He swept and cleaned. There were many holes, small and big, inside the cave. He tore up his overcoat and filled the holes. However, one of them was left open. He closed it with his heel and invited Rasûlullah into the cave.

“For the sake of Allah, O Rasûlullah! Do not enter! Let me go in, if there is anything harmful, it should befall me so that your blessed body will not be hurt.”

Abû Bakr as-Siddîq (radiy-Allahu ‘anh)

Our Master, the Prophet (sall-Allahu ‘alaihi wa sallam) came in, put His blessed head on Hadrat Abû Bakr’s lap, and fell asleep. At that moment, a snake bit Hadrat Abû Bakr’s foot. In order to not wake Rasûlullah, he endured the pain and did not move. But, when his tear dropped on the blessed face of Rasûlullah, He asked, **“O Abâ Bakr, what happened?”** Hadrat Abû Bakr said, “A snake from the hole which I covered with my foot bit me.” When Our Master Rasûlullah wiped His blessed saliva on the wound of Abû Bakr, his pain stopped. It healed.

When our Master Rasûlullah (sall-Allahu ‘alaihi wa sallam) and Hadrat Abû Bakr as-Siddîq were in the cave, the polytheists tracked them and came in front of the cave. They saw that the entrance of the cave had been covered by a spider web, and two pigeons had made a nest there. The tracker Kurz ibn Alqama said, “The trail ends here.” The unbelievers said, “If they had entered the cave, the web covering the entrance would have been torn.”

When some of them said, “We came all the way here, one of you enter the cave and look,” the heathen Umayya ibn Halaf said, “Do you have no logic? What will you do in that cave, which is covered by many folds of spider webs? I swear that this spider must have netted his web before the birth of Muhammad.”

While the polytheists were arguing at the mouth of the cave, Hadrat Abû Bakr became worried and said, “O Rasûlullah! I swear by Allah that I am not worried for myself! However, I fear that you might get harmed. If I am killed, I am only one person, nothing will change. However, if you are harmed, all the ummat will perish, the religion will fall to ruin.” Our Master told him, **“O Abâ Bakr! Do not grieve! Verily, Allahu ta’âlâ is with us.”**

When Abû Bakr as-Siddîq said, “O Rasûlullah! My life for you! If one of them bends his head, he would see us!” our Master said, **“O Abâ Bakr! As there are two persons, the third one is Allahu ta’âlâ. Do not grieve!.. Verily, Haqq ta’âlâ is with us.”** The polytheists went back without looking inside.¹⁵⁴

Allahu ta’âlâ declares this event in the Qur’ân al-karîm, in maal, **“If you don’t help Him (My Habîb), (remember that time) Allahu ta’âlâ helped Him (Rasûlullah)**

¹⁵³ Ibn Sa’d, at-Tabaqât, I, 230; Ibn Asâkir, Târikh Dimashq, XXX, 78.

¹⁵⁴ Muslim “Fadâil-us-Sahâba”, 1; Tirmidhî, “Tafsir al-Qur’ân”, 10; Ibn Sa’d, at-Tabaqât, I, 228; Ibn Abî Shayba, al-Musannaf, VII, 471, VIII, 459.

when He was in the cave (at the top of Mount Thawr) **after the unbelievers had driven Him out** (of Mecca) **as the second of the two** (with Hadrat Abû Bakr). **Then, He said to His friend** (Abû Bakr as-Siddîq), **'Do not grieve, verily Allahu ta'âlâ's nusrat, help is with us.'** **Allahu ta'âlâ had descended His tranquility that eases the heart, strengthened Him** (His Habîb) **with** (spiritual) **armies,** (protected Him with angels) **which you could not see and humbled the word of unbelievers. And the** (tawhîd) **word of Allahu ta'âlâ is supreme** (Allah spread His word to the universe and made it regnant). **Allahu ta'âlâ is almighty. He is the sole Owner of judgment and wisdom.**"¹⁵⁵

Our beloved Prophet and Hadrat Abû Bakr stayed in that cave for three days and nights. During the nights, Abdullah, son of Hadrat Abû Bakr, came and informed them of what he heard in Mecca. Also, Âmir ibn Fuhayra, his emancipated slave and shepherd of his flocks, brought milk at night and wiped away the tracks.

On the fourth day, at the twilight of Monday, our Beloved Prophet left the Thawr cave. He mounted His camel named Quswâ. According to a report, He also took Hadrat Abû Bakr on His camel. Âmir ibn Fuhayra and Abdullah ibn Urayqit, who knew the paths well, mounted the other camel.

The Master of the worlds (sall-Allahu 'alaihi wa sallam) was to leave His homeland Mecca al-muqarrama, the most precious city which was praised by Allahu ta'âlâ. Turning His camel towards Haram ash-sharîf, crestfallen, He said, **"Wallahi! You are the most blessed place among the places which Allahu ta'âlâ created, and the most beloved place in the sight of my Rabb! I would not leave you if I had not been driven out. To me, there is no homeland more beautiful and beloved than you. Had my people not removed me from you, I would not leave you, and I would not settle down anywhere."**

At that moment, Hadrat Jabrâîl descended and asked, "O Rasûlullah! Have you missed your homeland?" Our Master replied, **"Yes, I have!"** Jabrâîl 'alaihis-salâm consoled Him by reciting the 85th âyat al-karîma of Sûrah al-Qasas, which gave the glad tidings that He would return to Mecca in the end.

Their journey was going peacefully. Although the polytheists were searching everywhere, they were not able to find them. Janâb al-Haqq was protecting His Habîb from their harm. When they arrived at a place called Kudayd, our Master Rasûlullah stopped in front of a tent, the owner of which was a woman named Umm Ma'bad, famous for her generosity, wisdom and chaste. They wanted to buy food, dates and meat. Umm Ma'bad said, "If I had, I would present you with a feast without payment. Due to the drought and financial difficulty, there is nothing left with us." When she was asked, **"Is there milk?"** she replied, "No, the sheep are infertile." Pointing at a weak sheep standing next to the tent, the Sultân of the universe (sall-Allahu 'alaihi wa sallam) said, **"O Umm Ma'bad! Why is that sheep standing tied there?"** She replied, "It fell behind the flock, as it is very ill and weak. Since it has no strength, it couldn't go." When our Prophet asked, **"Does it have any milk? Will you give me permission to milk that sheep?"** she replied, "May my parents be sacrificed for your sake, it has no milk, but

¹⁵⁵ Sûrah at-Tawba, 9/40.





there is nothing stopping you from milking it.” Then our Master Rasûlullah came next to the sheep and said the name of Allahu ta’âlâ. After He had invoked with abundance, He touched its udder with His blessed hand. At that moment, the udder was filled with milk and started to flow. They immediately brought a bowl and filled it. He first offered the milk to Umm Ma’bad. After she had drunk, He gave it to Hadrat Abû Bakr and others and made them drink until they were full. He drank after the others. He touched the udder of the sheep with His blessed hand again and asked for the largest bowl in the tent. He filled it and delivered it to Umm Ma’bad. According to a report, that sheep had lived for eighteen more years. They were sustained by that sheep all that time by the auspiciousness of our Master Fakhr al-âlam.

After they left, the husband of Umm Ma’bad came and saw the milk. He was delighted and asked, “Where did this milk come from?” Umm Ma’bad replied, “A blessed person came and honoured our house. What you see is the results of His benevolence.” He asked, “Will you describe Him? What does He look like?”

Umm Ma’bad said, “That blessed person I saw was well shaped and had a smiling face. There was some redness in His eyes and politeness in His voice. His blessed eyelashes were long. The whites of His eyes were very white, and the black of His eyes was very black. His eyes were with kohl from birth. His hair was black, and His beard was dense. When He didn’t speak, He had sedateness and dignity. He was smiling when He spoke, and His words were delightfully flowing from His mouth as if they were stringed pearls. From a distance, He was seen as very majestic, but when He approached, He was very affable and attractive. People accompanying Him were running, by heart and soul, to fulfill His commands.” She continued to enumerate many of His other traits. Having listened to these things in wonder, her husband said, “I swear that that person is the one whom the Quraysh have been searching for. If I had met Him, I would have been honoured with His service and would not have left His side.” Umm Ma’bad’s husband went after our Master Rasûlullah, caught up with Him at Rîm Valley, and became a Muslim. He was honoured by becoming Âshab. Umm Ma’bad became a Muslim, too.¹⁵⁶

Surâqa ibn Mâlik

The polytheists were constantly searching for Muhammad ‘alaihi-salâm and Hadrat Abû Bakr, who were travelling towards Medîna. If the polytheists could not find them, a great danger would emerge upon them. Because they thought Muslims could establish an “**Islâmic State**” and destroy them in a short while. Therefore, the polytheists put forth everything they had. They promised one-hundred camels and uncountable goods and money for the one who would kill or capture our Master, the Prophet and Hadrat Abû Bakr. This news spread among the sons of Mudlij, too, to which Surâqa ibn Mâlik belonged. Surâqa ibn Mâlik was

“(O Mecca al-muqarramal!) To me, there is no homeland more beautiful and beloved than you. Had my people not removed me from you, I would not leave you, and I would not settle down anywhere.”

**Hadîth
ash-sharîf**

¹⁵⁶ Ibn Sa’d, at-Tabaqât, I, 230; Tabarânî, al-Mu’jamu’l Kabîr, IV, 48; Bayhaqî, Dala’il an-Nubuwwa, I, 26.

a proficient tracker. Therefore, he was keenly interested in what was going on.

On a Tuesday, the sons of Mudlij had assembled in the Kudayd region where Surâqa ibn Mâlik lived. He attended the meeting. Meanwhile, a man of the Quraysh came and told him, “O Surâqa! I swear by Allah that I have just seen a convoy of three-four men going towards the coast. Likely, they are Muhammad and His Ashâb.” Surâqa understood the situation, but the reward was too great, and he desired to win it all for himself. Therefore, he did not want anyone else to learn of that. He replied, “No, the persons you saw are so-and-so. They had passed by. We saw them, too.” He spoke as if it was nothing important.

Surâqa ibn Mâlik waited a bit more. Without attracting attention, he came to his house. He told his servant to take his horse and weapons out and wait for him behind the valley. He took his spear and turned it upside down so that its shine would not attract attention. He began to race his horse. He followed the direction mentioned and found the tracks in the end. He was so close that he could even hear the Qur’ân al-karîm which our Master, the Prophet was reciting. However, Rasûl al-akram (sall-Allahu ‘alaihi wa sallam) did not look back. When Hadrat Abû Bakr looked back, he saw Surâqa and became worried. Our Master, the Prophet said, as He said in the cave, **“Do not grieve! Allahu ta’âlâ is with us.”**

According to the report conveyed by Hadrat Bukhârî, when Hadrat Abû Bakr informed Rasûl al-akram that a rider was approaching them, our Master, the Prophet invoked, **“O my Rabb! Make him fall!”** According to another report, Hadrat Abû Bakr started to cry when Surâqa reached them. When our Master Rasûl al-akram asked why he was crying, he said, “I swear by Allah that I am not crying for my sake. I am crying because I fear that you might get harmed.”

Surâqa approached our Master, the Prophet, so that he could attack. He asked, “O Muhammad! Today, who will protect you from me!” Our Master Sarwar al-âlam replied, **“Allahu ta’âlâ, Who is Jabbâr (He who does whatever He wants) and Qahhâr (He Who is Omnipotent) will protect me.”** At that moment, Surâqa’s horse sank into the ground up to the knees of its front legs. When Surâqa escaped from this situation and tried to attack, his horse’s legs sunk into the ground again. Surâqa forced his horse even more; however, he could not free it. There was nothing left to do. When he was helpless, he started entreating our Master Rasûlullah. Our Prophet, who gathered all the good ethics and moral qualities in Himself, accepted his wish. Surâqa was saying, “O Muhammad! I understand that you are protected. Pray, so that I will be free. I will never harm you. I will not talk about you to those who are searching for you either.” When the Master of the world prayed, **“O my Rabb! If he is sincere in his words, free his horse,”** Allahu ta’âlâ accepted His prayer.

Surâqa ibn Mâlik’s horse was freed from the ground only after that prayer. At that moment, something like smoke was rising skyward from where the horse’s legs sunk into the ground. Surâqa was astounded, and due to all that occurred, he understood that Muhammad ‘alaihi-salâm was always protected. He had witnessed many things. At last, he said, “O Muhammad! I am Surâqa ibn Mâlik! Please have no doubt about me. I promise you. I will not do anything which you do not like. Your people pledged to give many rewards to those who will





catch you and your friends.” He explained, one by one, what the Quraysh polytheists planned to do. He even offered food and camel for the journey, but our beloved Prophet did not accept and said, **“O Surâqa! Unless you embrace Islâm, I do not need nor want your camel and cattle. Just conceal the fact that you saw us; that’s enough.”**

Ibn Sa’d narrates: When Surâqa said, “Command me what you wish,” to our Master Rasûlullah, He said, **“Stay in your land. Do not allow anyone to reach us.”**

Anything was possible when Allahu ta’âlâ wished it. When He was trusted sincerely and followed on His path, incomprehensible incidents occurred. Surâqa ibn Mâlik, who had set off like a lion with the greed of gaining large booties by killing our Master Rasûlullah, then, became like a mild-tempered child. The Almighty Allahu ta’âlâ had turned Surâqa’s heart to goodness so that he would not harm His Habîb. Of course, Allahu ta’âlâ would not leave His Habîb (sall-Allahu ‘alaihi wa sallam) alone. Because He was His beloved Prophet that He sent as mercy so that people would attain endless bliss in this world and in âkhirat.

Then, Surâqa backtracked. He never told anyone he met about what he had experienced.¹⁵⁷

The Master of the world is coming!

Our Master, the Prophet sall-Allahu ‘alaihi wa sallam, Hadrat Abû Bakr, Âmir ibn Fuhayra and their guide Abdullah ibn Urayqit reached the town **“Qubâ”** at mid-morning on the 13th year of Bi’tthat (AD 622) on the 20th of September and the first year of Hegira on Monday, 8th of Rabî’ul-awwal, after a week-long journey.

They stayed at the house of a Muslim called Kulthum ibn Hidm.

The first muhâjirs had made a date drying area belonging to sons of Amr ibn Awf into a namâzgâh (an outdoor place to perform namâz that has a stone put up to show the qibla) before Rasûl al-akram came to Medîna. When Rasûlullah reached Qubâ, He built the first masjid (mosque) by expanding this namâzgâh. They performed their namâz at Masjid al-Qubâ.

Masjid al-Qubâ is praised in the 108th âyat al-karîma of Sûrah at-Tawba, in maal, **“... masjid which was established on taqwa (piety)”**¹⁵⁸

They set off for Medîna on Friday, the 12th of Rabî’ul-awwal, after spending the 23rd of September, when the daytime and nighttime were equal in length, in the town of Qubâ. At the time, for the dhuhr (early afternoon) namâz, they stopped at the Rânuna valley, which is between Medîna and Qubâ. Rasûlullah (sall-Allahu ‘alaihi wa sallam) led the first Jumâh (Friday) namâz and delivered the first khutba (sermon) here.¹⁵⁹ And on that same day, they reached Medîna. (Later, a mosque called **“Masjid al-Jumâh”** was built there for the memory of the first Jumâh namâz.)

¹⁵⁷ Ibn Hishâm, as-Sira, I, 489; Ibn Abî Shayba, al-Musannaf, IV, 424; Bayhaqî, Dala’il an-Nubuwwa, II, 346; Tabarânî, al-Mu’jamu’l Kabîr, VII, 133; Abû Ya’la, al-Musnad, I, 107.

¹⁵⁸ Sûrah at-Tawba, 9/108.

¹⁵⁹ Ibn Ishâq, Ibn Hishâm, Sira, II, 146, 147; Abû’l-Fidâ, Bidâye ven-nihâye, II, Tabarî, Târikh, II, 255, 256; Abû’l-Fidâ, el-Bidâya wan-nihâya, III, 213, 214.

Meanwhile, Hadrat Alî, who had stayed in Mecca, sat in the place where our Master Rasûlullah would always sit in the Kâ’ba ash-sharîf. He announced by saying, “Those who have entrusted goods to Rasûl al-akram for safekeeping may come and receive them!” Everybody came and took their goods by declaring their claims.

Allah’s lion, Hadrat Alî, went to the place where the Quraysh unbelievers assembled. He said to them, “Inshâallahu ta’âlâ I am going to Medîna al-munawwara tomorrow. Do you have anything to say? Tell me while I am still here.” All of them bowed their heads and said nothing. In the morning, Hadrat Alî collected the personal belongings of our Master Rasûl al-akram and set off. Even though 4 or 5 people from Quraysh intercepted him, he fought them off. While on the road, he came across Mikdâd ibn Aswad. He knocked him down with a blow and invited him to believe. He accepted and became a Muslim. He continued on and reached our Master Rasûlullah in Qubâ, with his feet swollen and bleeding. At the end of this journey, during which he hid in the daytime and walked on foot in the nights, he was in such a state that he couldn’t go to the presence of our Master, the Prophet. As soon as our Master Rasûl al-akram was informed of his situation, He himself went to see Hadrat Alî, He felt pity for him, embraced His beloved, devoted cousin, caressed with His blessed hands his tender feet which had endured thousands of difficulties for the sake of the true path and invoked for his healing. Moreover, it is reported that the âyat al-jalîla, in maal, **“There are such people that they sacrifice their nafs (themselves) for the sake of Allahu ta’âlâ,”**¹⁶⁰ was revealed upon that devotion of Hadrat Alî.¹⁶¹

When the Ashâb al-kirâm, who had formerly migrated to Medîna, and Muslims of Medîna, heard that the Sultân of the universe had left Mecca for migration, they started passionately and excitedly to wait for His arrival. For this reason, they appointed lookouts at the outer districts of Medîna and were eager to welcome our Master when He entered the city. Those who were burning with His love waited for days by gazing at the horizon like the fiery desert missing the rain.

Finally, a voice was suddenly heard, **“They are coming! They are coming!...”** Those who heard this started to scan the middle of the hot desert. Yes!... Yes!... They also saw that they were moving towards them majestically from the fiery desert despite the burning heat of the sun. They started to shout happily to each other by saying, “Glad tidings!... Glad tidings!... Rasûlullah is coming!... Our Prophet is coming!... Be happy, O Medînans. Rejoice! Habîbullah is coming!... Our precious is coming!...” At once, this news spread on the streets of Medîna al-munawwara. Everybody, from children to elders to the ill, was awaiting this unprecedented happy news.

All Medînans, having worn their most beautiful clothes, ran to welcome the Master of the worlds. Takbirs (“Allahu akbar”) were resounding the sky, tears of joy were flowing. There was a plaintive and blissful atmosphere, and Medîna was enjoying the most beautiful day of its history. On one side, there were people who put a prize for killing Allahu ta’âlâ’s Habîb who was known by everybody as “Amîn” and on the other side, there were people who would like to protect Him

¹⁶⁰ Sûrah Al-Baqara: 2/207

¹⁶¹ Ibn Kathîr, Usudu’l-gâba, IV, 96; Halabî, Insân-u’l-uyûn, II, 233.





and His friends, welcome them with open arms and sacrifice their lives for the sake of this.

Medīnans wanted to see the luminous face of our beloved Prophet as soon as possible. Medīna had not seen such a joyful, such a blessed moment before. This was a festival never before seen.

Children, youths, elders, fortunate people were reciting the following poem in that feast, which was unprecedented and would remain unprecedented:¹⁶²

“There are such people that they sacrifice their nafs (themselves) for the sake of Allahu ta’âlâ.”

Baqara: 207

*Tala’al badru alainâ
Min saniyyâtî’l-wadâ’,
Wajaba’sh-shukru ‘alainâ,
Mâ da’â-lillahi dâ’.*

*The full moon rose over us,
From the valley of Wadâ’
We must show gratitude,
When the call is to Allah.*

*‘Ayyuh’al-mab’ûsu finâ,
Ji’ta bil-‘amri’l mutâ’,
Ji’ta sharrafta’l-Medīna,
Marhaban yâ khayra dâ’.*

*O Messenger, chosen amongst us,
You came with Amrullah,
You brought honour to Medīna,
Welcome, O beloved.*

*Anta shamsun, anta badrun,
Anta nûrun â’lâ nûr,
Anta misbâh-s’Sureyyâ,
Yâ Habîbi, yâ Rasûl!*

*You are the sun, you are the moon,
You are nûr upon nûr,
You are the light of Pleiades,
O beloved, O Rasûl.*

*Kad labisnâ savba ‘izzin,
Ba’de aswâbi’r-rika’,
Wa rada’nâ sedye mejdin,
Ba’de eyyâm’id-dayâ’.*

*We are filled with honour,
We are rid of the ragged,
We have reached greatness,
We were at loss, now we gain.*

*Kaalet ahmâru’d-dayâcî,
Kulli arbâbil-Islâm,
Kullu men yetba’ Muhammad,
Yenbegî an lâ yudâm.*

*The moon that dispels the dark says,
Tell the secure ones,
Never hurt anyone,
Who obeys Muhammad (‘alaihis-salâm).*

*Wa te’âhednâ jamîan,
Yavma aksemne’l-yemîn,
Len nehûne’l ahde yevmen,
Vettehazne’s-sidka dîn.*

*We promised all together,
On the day of the pledge,
Truth is our way,
There is no betrayal in Islâm.*

*Leste wallahi neziyyen,
Mâ yukâsihi’l ‘ibâd,
Mashheden yâ necme amnîn,
Zû vebâin wa vidâd.*

*Wallahi, I won’t forget,
There was no day without pain,
You are witness, O Amn star,
Your loyalty and love are vast.*

The wishes of “Welcome, O Rasûlullah,” “Please, honour our home,” were heard from every direction. Some of the notables of Medīna, holding the bridle of Quswâ, requested, “O Rasûlullah! Please, honour our home...” Then our Prophet said, **“Leave**

¹⁶² Bayhaqî, Dala’il an-Nubuwwa, V, 351; Ibn Kathîr, as-Sira, II, 269; Shamsaddîn Shâmî, Subulu’l-Hudâ, III, 278.

the bridle of my camel, he will choose. I will be a guest in the house in front of which my camel kneels down!" Everybody became excited and curious. Where was Quswâ going to kneel? Quswâ proceeded towards the centre of Medîna. As he was passing by the doors of each house, the homeowner was saying;

"O Rasûlullah! Please honourus, please honourus!" Our Master, the Prophet was saying with a smiling face, **"Open the way for the camel! It has been ordered as to where to kneel down."**

At last, Quswâ kneeled down at a place where the door of the masjid ash-sharîf of our Master, the Prophet exists now. Rasûlullah (sall-Allahu 'alaihi wa sallam) did not dismount His camel. The camel stood up again and started to walk. Then it kneeled down at the same place and didn't stand up again. Thereupon our Master dismounted Quswâ and said, **"Inshâallah, our home is here,"** then asked, **"Who is the owner of this place?"** They replied, "O Rasûlullah! Suhayl and Sahl, who are the sons of Amr." Those children were orphans. Our Prophet asked, **"Whose house among our relatives is closest to here?"** Since the mother of our Master Rasûlullah's grandfather, Abdulmuttalib, was from the Sons of Najjâr, Hadrat Khâlid ibn Zayd Abû Ayyûb al-Ansârî said with great excitement, "O Rasûlullah! My house is closest. Here is my house, and here is its door." Then he unloaded Quswâ and invited our Master Rasûlullah in.¹⁶³

The Medînan Muslims and the Muhâjirs rejoiced greatly at the hegira of our Master. This year is called **"Sanat-al-izin"** (the year of permission).

The crown jewel of humanity, the cure of hearts, Allahu teala's habîb, our Master, the Prophet was fifty-three years old on Hegira.

WHAT SHALL HAPPEN TO ME?

What shall happen to me, O Rasûlullah?

My soul and body burns, O Rasûlullah.

*Like the fluttering fire and censer,
I burn with your love, O Rasûlullah.*

*With longing and separation,
I am melting away, O Rasûlullah.*

*You are the Shâh of created, on your exalted door,
I am the one who bows his head, O Rasûlullah.*

*Roses has blossomed on the soil you stepped,
I am the thorn on that, O Rasûlullah.*

Abû Ayyûb al-Ansârî radiy-Allahu 'anh



¹⁶³ Ibn Hishâm, as-Sira, I, 346.



THE MEDÎNA AL-MUNAWWARA ERA

*"Open the way for
the camel! It has
been ordered as
to where to kneel
down."*

**Hadîth
ash-sharîf**

The Medîna era, which lasted for ten years, started with the Hegira of our beloved Prophet to Medîna in 622 (AD), the 12th day of Rabî'ulawwal of the thirteenth year of bi'that.

When our Master, the Prophet ('alaihi-salâm) honoured the house of Hadrat Khâlid ibn Zayd Abû Ayyûb al-Ansârî, He preferred to stay on the lower floor and settled there.¹⁶⁴ Thus, the honour of accommodating the Master of the world fell to this blessed person.

Hadrat Khâlid related as follows, "When Rasûlullah honoured my house He had preferred to stay downstairs. We were staying upstairs and felt very bad about this situation. One day I said to Him, 'O Rasûlullah, may my mother and father be sacrificed for your sake! I am not comfortable with you staying downstairs while I am upstairs. I consider it unpleasant. It offends my feelings. Please allow us to move downstairs, and you stay upstairs.' Upon this, He said, '**O Abâ Ayyûb! Staying in the downstairs of the house is more proper and suitable for us.**' He deemed it suitable to stay downstairs to meet the visitors easily. Thus, we continued to stay upstairs.

One day, our water pitcher had broken. Fearing that the water would drip on Rasûlullah and discomfort Him, my wife and I pressed our only velvet blanket, which we covered with, on the water at once."

Abû Ayyûb al-Ansârî felt deeply embarrassed, and at last, he started to stay downstairs and had our Master, the Prophet stay upstairs. Hadrat Abû Ayyûb said, "We would always prepare dinner and send it to our Master Rasûlullah. Then He would send us what was left, and I and my wife, Umm Ayyûb would search where Rasûlullah's hand touched, and we would be blessed by eating those parts of the food. Again, one night we prepared food made with onion or garlic, but Rasûlullah sent it back to us. When I did not see any signs of His having eaten, I went up to Him crying. I said, 'O Rasûlullah! May my parents be sacrificed for your sake! You sent the dinner back, but I could not find any blessed sign of yours on it. Umm Ayyûb and I would search the parts where your hand touched and would be blessed by eating them.' Rasûlullah (sall-Allahu 'alaihi wa sallam) said, '**I smelt something in this food. That is why I didn't eat it. I am a person who speaks with an angel.**' I asked, 'Is this harâm (forbidden)?' He said, '**No, it is not! But I disliked it due to its smell.**' When I said, 'I dislike what you disliked!' He said, '**You may eat it!**' Upon that, we ate that food and have never prepared any food from that vegetable for Rasûlullah since then.

Another time, I prepared food, which would suffice for our Master Rasûlullah and Abû Bakr, then brought it to their presence. Rasûlullah said, '**O Abâ Ayyûb! Invite thirty persons from the notables of Ansâr.**' While I was thinking how little food we had and how maybe Rasûlullah thought we had more, He said again,

¹⁶⁴ Ibn Hajar, al-Isâba, I, 405.

Medīna al-munawwara and its Surroundings





‘O Abâ Ayyûb! Invite thirty persons from the notables of Ansâr.’ With a hundred thoughts, I invited thirty persons from the Ansâr, they came and ate from that food, and they were filled. Having understood that it was a miracle, their faith gained strength, and they made bî‘at once again. Then they left.

After this Ashâb al-guzin had left, He said, **‘Invite sixty persons.’** Since I saw that the meal, as a miracle, did not decrease, I rejoiced all the more and invited sixty people to the presence of Rasûlullah. They came and ate that meal. Acknowledging Rasûlullah’s miracle, they all dispersed.

Then our Prophet said, **‘Invite ninety persons from Ansâr.’** I invited them, and they came. By the order of Rasûlullah, they sat down to the meal by tens and ate. They all saw that great miracle and then left. Thus, one hundred and eighty people ate. The food was still as much as what I had brought there, and it was as if it was untouched.”¹⁶⁵

“O my Rabb! Make us love Medîna as we have loved Mecca. Make us love it more than Mecca. O my Rabb! Give abundance to our scales and bushels. Make Medîna a city where we can be healthy. Make its climate nice!”

**Hadîth
ash-sharîf**

The brotherhood of Ansâr and Muhâjirs

Our Master, the Prophet made the Muhâjirs, who migrated and the Ansâr, who accommodated them in their homes, brothers with each other in order to establish a firmer loyalty in Medîna al-munawwara. When only Hadrat Alî was left, he supposed that he had been forgotten and asked, “O Rasûlullah! Have you forgotten me?” Then the Master of the worlds said, **“You are my brother in this world and the âkhirat.”** This brotherhood was based both on material and spiritual support. Thus, the sadness from being far from their homeland, homes, and relatives would be lightened a little. As a matter of fact, the Medînan Muslims had welcomed their Muhâjir brothers, who abandoned their homeland to live and spread the religion of Allahu ta’âlâ, with open arms, invited them into their homes and heartily worked to help them in any case. With this brotherhood, they embraced each other even more sincerely. Our Master Rasûlullah had made each Muhâjir brother with an Ansâr who had a compatible temperament. This brotherhood was at such a level that they could even share the property they inherited from their fathers.¹⁶⁶

Each Medînan divided his field, vineyard, garden, house, and properties, in short, whatever he had was divided into two and thus gladly gave the other half to his Muhâjir brother. Abdurrahmân ibn Awf from Muhâjirs related as follows, “When we migrated to Medîna al-munawwara, our Master Rasûlullah made me and Sa’d ibn Rabî brothers with each other. Upon that, my brother Sa’d said to me, ‘O my brother Abdurrahmân! I am the richest among the Medînan Muslims in regards to property. I have divided my property into two, and half of it is yours.’ Then I said, ‘May Allahu ta’âlâ make your property blessed and beneficial for you. I do not need property. Just take me to the market place where you trade, that’s enough.”

¹⁶⁵ Qâdî Iyâd, Shifâ ash-sharîf, 289.

¹⁶⁶ Ibn Sa’d, at-Tabaqât, I, 238; Ibn Kathîr, al-Bidâya, III, 226-229; Balâzûrî, Ansâb, I, 270-271.

Such generosity was only possible with the brotherhood of Islâm. From the time of Âdam ‘alaihis-salâm to that time, there had been many migrations. However, there had not been such a meaningful and honourable Hegira and unity full of love and an embrace this sincere. Indeed, Allahu ta’âlâ declared in an âyat, in maal, **“Certainly Mu’mins (Muslim believers) are brothers.”**¹⁶⁷ With this, Allahu ta’âlâ indicated that real love and sincerity can only be attained with faith and belief, not with material interests. That state of Ashâb al-kirâm were attained by attending just one sohbat (being in the presence of our Prophet and hearing His beautiful words) of our Master Rasûlullah. Fayz (rays of knowledge) and blessing, like the seas, emanating from the blessed heart of our beloved Prophet, was flowing to the hearts of Ashâb al-kirâm and, as a result, they loved each other with extraordinary devotion and preferred their brothers over themselves.

In this new centre of Islâm, the Ansâr and the Muhâjirîn promised to have solidarity, to endure every kind of sacrifice for strengthening the Islâmic religion, and to attain the rank of martyrdom in the end. In this manner, they gathered around Rasûlullah and set up a new order and a happy life following Islâm’s principles. Thus, with the incident of the Hegira, Islâm had taken its first step to establish a **“State.”** The luminous Medîna was becoming the cradle and the centre of the Islâmic religion.

In Medîna, in addition to the Ashâb al-kirâm, there were Christians, Jews, and idol-worshipping polytheists. The Jews consisted of three tribes; The Banî Nadir, The Banî Qurayzâ, and The Banî Kaynukâ. These were vehement foes to Islâm, especially to our beloved Prophet.

Meanwhile, the Meccan polytheists regarded our Master, the Prophet’s making His Ashâb brothers in Medîna and uniting them in this way, as a great threat to themselves. If they could not overcome this matter soon, Muslims might strengthen and attack Mecca, they might regain their lands and homes... Threatening letters were coming to Muslims of Medîna from the Meccan polytheists who were of this opinion. In one of these letters, it was written, “Certainly, so far, no Arab tribe which we had hostility towards has made us as angry as you have. Because, while you should have delivered a man from our people to us, you have embraced and protected Him. This is a great fault for you. Please, do not interfere with our relations with Him and leave Him to us. If He corrects His course, we will rejoice the most. If not, it will be up to us to correct Him!...”

To this letter, Hadrat Ka’b ibn Mâlik wrote a very beautiful reply praising our Prophet.

The Meccan polytheists wrote threatening letters to the polytheists of Medîna in the same manner. They threatened them too by saying, “If you do not drive out our man from your city or if you do not kill Him, we will march against you, kill you and take your women to our service!”

Upon this, the polytheists of Medîna gathered around munâfiq (a hypocrite,

¹⁶⁷ Sûrah al-Hujurât, 49/10.





an unbeliever pretending to be Muslim) Abdullah ibn Ubayy and they decided to harm our Master Rasûlullah the moment they found an opportunity.

When Muslims learned of this situation, they did their best to protect our beloved Prophet and united around Him. They were unable to go out at night, unable to sleep at their homes.

Ubayy ibn Ka'b reported, "When our Master Rasûlullah and His Ashâb honoured Medîna al-munawwara, Muslims were targeted by polytheist Arab tribes. The Ashâb, armed, kept guard all nights.

The Ashâb al-kirâm were united, and they ran to help their Muslim brothers under dangerous conditions. They were headed by our beloved Prophet ('alaihi-salâm). As He was in all His good attributes, in bravery too, He was the first among His Ashâb. No matter how late in the night, when a cry was heard, our Prophet would reach there on His horse before everyone, He would then communicate to His Ashâb that there was nothing to be concerned with, and He would ease them.

"O Alî! You are
my brother in this
world and the
âkhirat."

**Hadîth
ash-sharîf**

*Came again the month that,
The Sultân of the two worlds' was born.
Came again the month that,
The fount of heart knowledge was born.*

*Those who want intercession shall smile,
Those who love Him shall have joy,
Came again the month that,
The owner of beautiful creation was born.*

*Came again the month that,
The full moon of darkness, the sun in the morning,
The rose in the Hudâ's rose garden,
The Habîb of Haqq, Mustafâ was born.*



*Where is a loyal lover,
His soul shall find solace,
Came again the month that,
The treasure of the secret truth was born.*

*O Hudâyî, whoever loves Him,
Attained his goal,
Came again the month that,
The honourof the world, the best of humans was born.*



An old view of Medîna



Masjid an-Nabî / Medîna al-Munawwara

The land where Quswâ, the camel of our Master Rasûlullah sall-Allahu ‘alaihi wa sallam, settled when our Prophet made hegira to Medîna al-munawwara.

Our beloved Prophet bought this land and had a masjid built on it.

He passed away at His house adjacent to this masjid, and His blessed grave is in this room.

Later on, Hadrat Abû Bakr and Hadrat ‘Umar (radiy-Allahu ‘anh) were buried in this room. It was stated that Îsâ ‘alaihis-salâm will be buried in the space for one person next to them.





ASHÂB AL-KIRÂM'S EDUCATION

*"Certainly Mu'mins
are brothers."*

Hujurât: 10

The Masjid an-Nabî

When our Master, the Prophet (sall-Allahu 'alaihi wa sallam) honoured Medîna, He wished to start building a masjid where His Ashâb would be educated and perform namâz with jamâ'at. In the meantime, Jabrâîl 'alaihis-salâm came and said, **"O Rasûlullah! Allahu ta'âlâ orders you to build a home (masjid) from stone and adobe for Him."** Habîb al-akram at once wanted to buy the land, on which His camel Quswâ kneeled down when He came to Medîna, from its owners. The owners said, **"O Rasûlullah! We expect its value only from Janâb al-Haqq. We give that land to you as a present for Allah's sake."** They wished much to bestow it to Him. However, our Master, the Prophet did not accept their offer and bought it by paying far more than its value.¹⁶⁸

While the land was being leveled, adobe bricks were being cut, and stones were being removed. At last, after all the arrangements had been completed, they gathered to lay the base. Our Master Muhammad Mustafâ (sall-Allahu 'alaihi wa sallam) put the first stone on the foundation with His blessed hands. Then He said respectively, **"Let Abû Bakr put his stone next to my stone! Let 'Umar put his stone next to Abû Bakr's stone! Let 'Uthmân put his stone next to 'Umar's stone! Let Alî put his stone next to 'Uthmân's stone!"** After His order had been fulfilled, He said to His Ashâb there, **"You may put your stones too."** Then they started to put their stones.

Especially our beloved Prophet, all of the Ashâb al-kirâm worked without rest to build the masjid. He carried stones and adobe bricks on His blessed back. They heightened the base to one and a half meters by using stone and built the rest with adobe. One day our Master Rasûlullah (sall-Allahu 'alaihi wa sallam) was carrying adobe brick. One of His Ashâb came up to Him and said with great politeness, "O Rasûlullah! Would you allow me to carry the adobe brick?" Our Master, Khâtam al-anbiyâ did not give the adobe brick to him by saying more politely that He was in much more need to earn thawâb (reward, blessing). Then He recommended him to bring stone, too.

Our Master Rasûlullah was one of those who worked the most in the construction of the Masjid an-Nabî. He would carry the heaviest rocks and bring them to the masons. While He was carrying these stones and adobe bricks, He would encourage His Ashâb by telling them about the value of the work done and giving glad tidings of the blessings.

Muslims, who saw such effort from our Master, were keenly working. Moreover, Ammâr ibn Yâsar would carry two adobe bricks, one of them was for himself and the other one was for our Master, the Prophet, while everyone else was carrying one adobe brick. When our Master Rasûlullah saw this, He went to him. Patting Hadrat Ammâr on the back with His blessed hand our Master, the Prophet said, **"O the son of Sumayya! You have two thawâbs while everyone else has one!"**

¹⁶⁸ Ibn Sa'd, at-Tabaqât, I, 239.

The walls of the masjid were completed in a short time, and its top was covered. The rooms were made of date branches and were roofed with haircloth as the custom of Arabia. There were only curtains on the gates. The rooms were on the south-east and north sides of the masjid. The doors of most of them opened into the masjid. Their ceilings were a span higher than a man of medium stature. There was a door between the rooms of Hadrat Fâtima and Hadrat Âisha. Additionally, two more rooms from adobe were built adjacent to the masjid for our Master Rasûlullah. They were covered with date palm logs and branches too. In time, these rooms were increased up to nine. After the construction of the masjid had been completed, our Master, the Prophet moved from the house of Hadrat Khâlîd ibn Zayd into this house that was built for Him.¹⁶⁹

O RASÛLULLAH!

*What makes the adorers ecstatic is,
Your beauty, O Rasûlullah.
What makes them whimper morning and night is,
Longing for you, O Rasûlullah!*

*Day and night, my gain is crying,
What burns me with the fire of longing,
Now and again, what makes my eyes water is,
Being separated from you, O Rasûlullah!*

*The blessing of Hudâ that the asfiyâ¹⁷⁰ receives,
The pleasure and delight the awliyâ¹⁷¹ has,
The sublimity of the prophets is,
Your auspiciousness, O Rasûlullah!*

*Have mercy on this poor drifter,
I am guilty, pity this sinner,
Showing mercy to the forlorn and helpless is,
Your custom, O Rasûlullah!*

*O the intercessor for sinners, the nûr of Haqq,
Nasûhî is your slave, don't send him away.
Show mercy, don't turn him away from your door of grace,
He is your ummat, O Rasûlallah!*

Nasûhî Uskudârî

Date palm trunk's whimpering

There was a date stump in the Masjid an-Nabawî (the Prophet's Mosque) in Medîna. Our Master, the Prophet would perform khutba (the homily delivered at the pulpit by the imâm at the prayers of Friday and Islâmic holidays) by leaning on



¹⁶⁹ Ibn Kathîr, as-Sira, II, 280.

¹⁷⁰ Asfiyâ is the plural form of safiyy, which is a pure person who refrains from sinning. Similar to awliyâ.

¹⁷¹ Explained in the 42nd footnote





a trunk of date palm called **Hannâna**, in the masjid, on Fridays. Afterwards, He had a minbar (pulpit) with three steps constructed. On a Friday, our Master, the Prophet and His Ashâb gathered in the Masjid an-Nabî. When our Master climbed up the new minbar to give khutba, the trunk of the dry date palm that our Master formerly leaned on during the khutba, started to cry and whimper with a sound which everybody heard as if a pregnant camel was crying. All the Ashâb listened to that sound in astonishment. However, the sound would not cease. Upon that, the Master of the worlds climbed down from the minbar and patted the block with His blessed hands. At that moment, the crying and whimpering stopped. The Ashâb, who saw the love of the trunk of the dry date palm for our Prophet, burst into tears.

"Had I not hugged it (Hannâna), separation from me would make it cry till qiyâmat."

**Hadîth
ash-sharîf**

Regarding this incident, Hadrat Anas ibn Mâlik said, "Even, the masjid shook with its sound," and Ibn al-Abî Wadâ'a said, "The trunk of the date palm cracked and moved. Our Master Rasûlullah came and put His blessed hand on it, and then it quieted down."

Our Master, the Prophet said, **"I swear by Allahu ta'âlâ, Whose power holds my existence, that if I did not pat it, it would cry like that out of its yearning and sadness for me till the day of judgment."**

It was informed in another report as follows: Rasûl 'alaihi-salâm said to the trunk of the dry date palm, **"If you want, let me put you in the garden you were in. You may branch out and return to how you were. Or if you want, let me plant you in Jannah so that the friends of Allahu ta'âlâ may eat from your fruit."** Then our Master Rasûlullah gave ear to it and heard that it said, "Plant me in Jannah so that the friends of Allahu ta'âlâ may eat from my fruit and let me be in a place where I will not age and rot." Those who were with our Master, the Prophet also heard that speech of the tree. Hereupon our Master Rasûlullah responded, **"I will do what you requested."** Then He turned to His Ashâb and said, **"It preferred Dâr al-baqa (the land of eternity, âkhirat) over dâr al-fana (the land of mortality, this world)."**¹⁷² Then the trunk of the date palm was buried by the order of Rasûlullah.

Their family members' coming to Medîna

When Sarwar al-âlam (sall-Allahu 'alaihi wa sallam) and Hadrat Abû Bakr migrated, they had left their children in Mecca. In a hadîth ash-sharîf quoted by Imâm al-Bukhârî, Hadrat Âisha said, "Our Master Rasûlullah said to me, **'O Âisha! You were shown to me two times in my dream. Presumably, in a piece of green silk cloth, I saw your picture, and then I was told that "The owner of this picture is your wife to be."**' After that dream (one year after our mother Hadrat Khadîja passed away), our Master, the Prophet and our mother Hadrat Âisha became engaged in Mecca. However, the wedding was not immediately held. Our mother, Hadrat Âisha related this circumstance as follows:

"When Rasûlullah migrated to Medîna, He had left us and His daughters in Mecca. After He honoured Medîna, He sent us His emancipated slave Zayd ibn

¹⁷² Ibn Sa'd, at-Tabaqât, I, 239; Qâdî Iyâd, Shifâ ash-sharîf, 300-301.

Hâritha and Abû Râfi‘ with two camels and 500 dirhams to pay for their needs. Also, my father sent Abdullah ibn Urayqit along with them, with two or three camels and a letter ordering my brother Abdullah to send my mother, me, and my sister Asmâ by the camels. I, my mother Umm Rûmân and from Rasûlullah’s daughters; Hadrat Fâtima-tuz-zahrâ and Umm Gulthum, Rasûlullah’s wife Sawda and Usâma and his mother Umm Ayman all departed together. When we arrived at Qubayd, Zayd bought three more camels, paying 500 dirhams. Talha ibn Ubaydullah joined the caravan, too. When we came to Bayd in a district of Minâ, my camel ran away. I was in the litter, and my mother was next to me. My mother was in a fluster, shouting, “Alas my daughter, alas my daughter-in-law!” Allahu ta’âlâ calmed the camel and saved us. After all this, we arrived in Medîna. I dismounted along with the rest of my father’s household members. Rasûlullah’s household members dismounted in front of their rooms.”

Our mother Hadrat Âisha stayed with her father, Hadrat Abû Bakr, in his house for a while. Their wedding happened after the Ghazâ of Badr.

*What a happy person is that person,
What he recites is Qur’ân!
When he hears iqhâmat, adhân,
His heart is filled with îmân!*

Adhân al-Muhammadi

After Masjid an-Nabî was built, at namâz times, there was no method to declare that it was namâz time and to invite Muslims to the mosque. Only, “**Assalâtu Jâmi’a** (gather for namâz)” would be said.

One day, our Master Rasûlullah, consulting with His Ashâb, asked how the Muslims should be invited to the mosque at namâz times. Some offered ringing a nâqûs that is a bell, like Christians’, to declare the namâz time; some offered blowing a horn, like Jews. Some others expressed their opinion by saying, “Let’s light a fire and raise it from a high place at namâz times.” Our Master Rasûlullah did not accept any of these.¹⁷³

Abdullah ibn Zayd ibn Sa’laba and Hadrat ‘Umar saw reciting of the adhân in their dreams. Hadrat Abdullah came to our beloved Prophet and related his dream, as follows:

“I saw a man in green attire, holding a bell. I asked him, ‘Will you sell the bell in your hand to me?’ He asked, ‘What will you do with it?’ When I replied, ‘I will ring it to announce namâz times.’ that person said, ‘Let me teach you the better way,’ and turned towards Qibla and started to recite with a loud voice, ‘Allâhu Akbar, Allahu Akbar...’ When he finished this recitation, he said, ‘When it is time to get up for namâz,’ and he repeated the adhân; and towards the end of it, he added the sentence, ‘Qad Qâmat-is-salâtu.’”

Upon this, our Master Rasûlullah said, **“The dream is true. Teach those words to Bilâl, let him recite them!”** This was named adhân.¹⁷⁴

Then Hadrat Bilâl, going up to a high roof near Masjid ash-sharîf, recited the

¹⁷³ Ibn Sa’d, at-Tabaqât, I, 247; Tabarânî, al-Mu’jamu’l Kabîr, XII, 287.

¹⁷⁴ Ibn Sa’d, at-Tabaqât, I, 247.





first adhân with the words he was taught.

When Hadrat ‘Umar heard the voice of adhân, he came running to the presence of our Master Rasûlullah. He said that the words Hadrat Bilâl had recited were exactly the same as what he saw in his dream. That night, some of the Ashâb had seen the same dream. In the meantime, the 9th âyat al-karîma of Sûrah al-Jumah had been revealed.

One day, at the time of morning namâz, Bilâl al-Habashî had called, “**As-salâtu hayrun minannawm**”¹⁷⁵ two times, before the door of the house of our beloved Prophet. Our Master, the Prophet liked that. He said, “**Bilâl, what a beautiful saying this is! Say this too, while you call the adhân of morning namâz.**” Thus, it began that this expression was recited in the adhân of morning namâz.

The voice of Bilâl al-Habashî, who was the muadhin until the death of our Prophet, was sonorous, very nice and effective. When he started to recite adhân, everybody would listen to him with great love and ecstasy and would be overwhelmed. He would make everybody cry when he was reciting adhân.

Ashâb al-kirâm’s inviting each other to the mosque at namâz times with adhân al-Muhammadî seemed strange to the Medînan polytheists and Jews. They would ridicule and make fun of it while the adhân was being recited. Upon their mockery, Allahu ta’âlâ declared in the Qur’ân al-karîm in maal, “**When you invite to namâz with adhân, they take it for a mockery and game. That is because they are a people who do not understand.**”¹⁷⁶

*Called out that muadhin, stood and qâmat he said,
Turned his face to Kâ’ba and intention he made.*

*When the îmân people heard, they listened in reverence,
Then, they started namâz and made to their Rabb service.*

Ashâb as-Soffa

Our Master, the Prophet had a shade made with date palm branches on the northern wall of the Masjid an-Nabî. Then He ordered the single sahâbîs who migrated from Mecca, who had no property, to stay there.¹⁷⁷ Those single sahâbîs and the poor of Ansâr and Muhâjirs lived under a big trellis that was called **Soffa** and which was beside the Masjid an-Nabî, engaged in learning and teaching. Their numbers varied between ten and four hundred. Most of the time, there would be seventy of them. They would never leave our Master Rasûlullah’s side and never abandon His sohbat. Day and night, they would read the Qur’ân al-karîm, engage in scholarship, and memorize the hadîth ash-sharîfs. In most of their days, they would fast, and they would never abandon ibâdats and worshipping.

Those who were educated there would be sent to the tribes who had newly become Muslims and teach them the Qur’ân al-karîm and hadîth ash-sharîfs, that

¹⁷⁵ Namâz is more beneficial than sleep.

¹⁷⁶ Sûrah al-Mâida, 5/58.

¹⁷⁷ Ahmad ibn Hanbal, al-Musnad, III, 235; Ibn Sa’d, at-Tabaqât, I, 255.

“When you invite to namâz with adhân, they take it for a mockery and game. That is because they are a people who do not understand.”

Mâida: 58

is, the religion of Islâm. Those blessed sahâbîs who had many excellences were a large army of scholarship. Our Master, the Prophet loved them deeply; He would sit down with them, make sohbat and eat with them. They were called **Ashâb as-Soffa**.

One day, our Master Rasûlullah looked at the Ashâb as-Soffa and thought that they were very poor. Even under these conditions, they were doing ibâdats with peace of heart and brightness. Our Master, the Prophet having pity on them, said, **“O Ashâb as-Soffa! Glad tidings to you! If there remains one person among my ummat who is content with the difficult conditions which you are now in, he is for sure one of my friends.”**

Habîb al-akram (sall-Allahu ‘alaihi wa sallam) would provide for the needs of these exclusive Ashâb of His first, then His Ahl al-bayt’s. Abû Hurayra related as follows, “I swear by Allahu ta’âlâ Who is the only god (there is no god but Him), sometimes I would lean my abdomen against the ground out of hunger, and sometimes I would press a stone that I picked from the ground on my abdomen. Once again, I was in such a state. That day, I had sat on the roadside through which Rasûlullah went to the masjid. Just then, the jewel of the two worlds who was sent as a mercy for the worlds came to me with a beaming nûr. Understanding my situation, He smiled and said, **‘O Abâ Hurayra!’** When I said, ‘May my life be sacrificed for your sake, please tell O Rasûlullah!’ He said, **‘Come with me!’** I went immediately after Him. He entered His home of bliss. There was a cup of milk in the house. He said, **‘All right, go to the Ahl as-Soffa. Call them here.’** While I was on the way to call them, I thought to myself, ‘How will a cup of milk suffice for all the **Ashâb as-Soffa**? Will a drop fall to my share? I wonder...’ I called them. Then we came to the home of bliss, asked for permission, and entered. After we sat down in suitable places, our Master Rasûlullah said, **‘O Abâ Hurayra! Take this cup of milk and give it to them!’** I took and delivered the cup to my friends respectively. Each of them was taking the cup, drinking until he was full, then gave it back to me. When I received the cup back from each of them, I realized that it did not decrease and was full of milk as it was at the beginning. In this way, I presented it to all my friends who came there. All of them drank and were full. Then Rasûlullah (sall-Allahu ‘alaihi wa sallam) took the cup, smiled at me, and said, **‘O Abâ Hurayra! Only me and you remain, who have not drunk milk. You too sit down and drink!’** I sat down and drank. He said, **‘Drink again!’** I drank. Our Master said to me, **‘Drink!’** a few times. And I drank at each time. At last, I said, ‘May my parents be sacrificed for your sake, O Rasûlullah! I can not drink anymore. I swear by Allahu ta’âlâ Who sent you with the right religion, I am completely full.’ Then He said, **‘Then, give the cup to me.’** I gave it to Him. After He had praised and eulogized Allahu ta’âlâ, He recited the Basmala and then drank the milk.”

Medînan Ashâb had a strong and unprecedented affection for those distinguished Ashâb who were studying without missing even one sohbat of our Master Rasûlullah. One evening, one of the sahâbîs among the Soffa, who was exhausted out of hunger, came to the presence of our Master Rasûlullah and submitted his situation. Then our Master, the Prophet asked members of





His household if there was anything to eat. When He received the answer, “Right now, there is nothing but water as food in the house,” He said to His Ashâb who were present there, **“Who will host this hungry person?”** One Medînan among the Ashâb al-kirâm, acting before everyone, said, “May my parents be sacrificed for your sake O Rasûlullah! I will take care of him.”

Then he went home with his guest and said to his wife, “Prepare some food to dine, for the guest of our Master Rasûlullah.” His wife replied, “At the moment, there is nothing to eat except the food for our children.” He said, “First, put the children to sleep, then bring the food.” Then he took the food, which would suffice for only one person, and entered the room where the guest was. He put the food in front of him and invited him to eat. After they had started to eat together, the homeowner stood up, pretended to adjust the light, and put it out. Then, he sat down again in the dark. He pretended to eat and waited for the guest to eat his fill. After the guest had eaten his fill, he cleared where they had dined. That night he and his children went to sleep hungry. In the morning, when they went to the presence of our Master, the Prophet, He said, **“Allahu ta’âlâ was pleased with your behavior last night.”** Thereupon, Allahu ta’âlâ revealed the 9th âyat al-karîma of Sûrah al-Hashr, in maal, **“They (Ansâr) value (Muhâjirs) above themselves even if there are poverty and destitution for themselves.”**

A line:

Whatsoever the subject, sweeter talks are those about the friend!

The Sultân of hearts’ sohbat

Our Master Fakhr al-kâinat (sall-Allahu ‘alaihi wa sallam), in order to educate and mature His Ashâb al-kirâm, would make unprecedented sohbat (to speak with one another; keeping company with each other; togetherness) and pour the fayz and blessings that Allahu ta’âlâ granted Him, into their hearts. Those who had the honour of attending our Master, the Prophet’s sohbat would feel a fundamental change in their hearts even at the first sohbat and attain very high ma’rifats (divine knowledge, gnosis). With the blessing of these sohbat, all the Ashâb al-kirâm would love, before all others, our beloved Prophet then all their fellow sahâbes, more than themselves. Allahu ta’âlâ exalted them with âyat al-karîmas. They would politely and attentively stay in the presence of our Master Rasûlullah in such a manner that it was as if birds had landed on their heads and, if they had moved, the bird would fly away. Thus, the Ashâb al-kirâm became the most superior and virtuous among the created, ranking only after the prophets and the angels of greater ranks.

Our Master Rasûlullah, would explain and teach the commands and prohibitions of our religion in depth and expound on everything about “the Religion of Islâm” such as the pillars of belief and Islâm, namâz, sawm (fasting), hajj (pilgrimage), all rules of zakât, the interpretations of the âyat al-karîmas, the forbidden and permitted foods, clothes; oath, nazr¹⁷⁸, kaffârat (atonement),

*“O Ashâb as-Soffa!
Glad tidings to
you! If there
remains one
person among my
ummat who is
content with the
difficult conditions
which you are now
in, he is for sure
one of my friends.”*

**Hadîth
ash-sharîf**

¹⁷⁸ Nazr is making an ibâdat, such as fasting or sacrificing an animal, obligatory for

trading information; the propriety of eating, dressing, conversation and speech and greeting; the relations between neighbours, relatives and friends; the rules of marriage, alimony, succession and inheritance; cases, penalties, agreements and partnerships; health and hygiene knowledge, confronting with the enemy, law of war... to His Ashâb in such a way that everybody could understand and He would repeat three times the subject that He deemed important.¹⁷⁹ He would give the information regarding women through His blessed wives.

Jibrîl hadîth ash-sharîf

The brave imâm of Muslims, one of the superiors of the Ashâb al-kirâm, famous for always telling the truth, our beloved elder, 'Umar ibn Khattâb radiy-Allahu 'anh says:

-It was such a day that we, a few of the Ashâb al-kirâm, were in the presence and at service of Rasûlullah (sall-Allahu 'alaihi wa sallam). That day and that hour were so honourable, so precious and extraordinary. That day, being honoured by attending Rasûlullah's sohbat and being next to Him, seeing His beautiful face, which is nourishment for souls and pleasure for spirits, was bestowed upon us. (In order to explain the honour and importance of that day, he said, "It was such a day that..." Is it possible to find such a glorious and precious day on which it was granted to see Jabrâîl 'alaihis-salâm in a human form, to hear his voice, to listen to the information required by all creatures, so beautifully and clearly, from the blessed mouth of Rasûlullah?)

At that moment, a person, like the moon rising, came near to us. His attire was very white, and his hair was so black. There was no sign of travel, such as dust, soil or sweat on him. None of us, the Ashâb of Rasûlullah, knew that person. That is, he was not a person that we already knew or recognized. He sat down in the presence of Rasûlullah. He sat with his knees to the blessed knees of Him. (That person was Jabrâîl. He was in human form. Jabrâîl 'alaihis-salâm's sitting in such a manner was to communicate something important. That is, it was to show that there should be no embarrassment in learning something about religion, and the master should not have conceit and arrogance. Jabrâîl 'alaihis-salâm expressed this to the Ashâb al-kirâm with his behavior, so that everybody should ask freely and without hesitation of the teachers whatever he or she would like to learn about the religion. Because it is not appropriate to be embarrassed in learning religion and fulfilling, teaching and learning the rights of Allahu ta'âlâ.)

That noble person put his hands on the blessed knees of our Master Rasûl al-akram and said, **"O Rasûlullah! Tell me what Islâm is and how to be a Muslim."**

Then Rasûl al-akram said, **"The first of the five fundamentals of Islâm is to say the Kalima ash-shahâda.** (That is, one should say, **"Ash'hadu an lâ ilâha illallâh wa ash'hadu anna Muhammadan 'abdûhu wa rasûluh."** That is to say, a person of sound mind who has reached puberty and who can talk, saying, "On

one's self to gain Allahu ta'âlâ's contentment, or attain one's wish, or to be safe from calamities. When a person vows to do one of those ibâdats for any of those reasons, it becomes obligatory for him.

¹⁷⁹ Tirmidhî, Shamâil ash-sharîf, 240.





the earth or in the sky, there is no one but Allahu ta’âlâ worthy of worship. The real being to be worshipped is Allahu ta’âlâ alone. He is the Wâjib al-wujûd (Indispensable Being). Every kind of superiority exists in Him. No defect exists in Him. His name is Allah,” and to believe in this absolutely with all his heart. And also, one should say and believe, “The exalted person who had a rose-pink skin, a white-reddish, bright and lovely face, black eyes and eyebrows; whose blessed forehead was wide, who was good-tempered; who shed no shadow on the ground, was soft-spoken and was called Arab because He was born in Mecca, Arabia, who was the son of Abdullah from the sons Hâshimî and was named Muhammad, is Allahu ta’âlâ’s human slave and prophet.”)

“O ‘Umar! Do you know that person who asked the questions? He was Jibril (Jabrâîl). He came to teach you your religion.”

**Hadîth
ash-sharîf**

Then to perform namâz when the time for namâz comes. To give the zakât of one’s property. To fast every day of the month of Ramadân ash-sharîf. For the able person to perform the hajj once in his life.”

That person, upon hearing these answers from Rasûlullah, said, “O Rasûlullah! You told the truth!” We, the listeners, were astonished at the behavior of this person who asked a question and confirmed that the answer was correct.

That person again said, **“O Rasûlullah! Tell me now what îmân (belief) is.”** (We should not think of the literal meaning of îmân in this hadîth ash-sharîf. Because there was not one ordinary man in Arabia who did not know its literal meaning: confirming and believing. Certainly, the Ashâb al-kirâm knew it, too, but Jabrâîl ‘alaihis-salâm wanted to teach the meaning of îmân to the Ashâb al-kirâm by asking what îmân meant in Islâm.) And Rasûlullah (sall-Allahu ‘alaihi wa sallam) said that îmân was to believe in six certain things:

“First of all, to believe in Allahu ta’âlâ, in His angels, in the Books revealed by Him, in His Prophets, in the Last Day, in qadar (destiny), that khair (good) and sharr (evil) are from Allahu ta’âlâ.” That person said again, “You told the truth!” and confirmed His answer.

Then he asked again, **“O Rasûlullah! Tell me now what ihsân is.”** Our Master Rasûlullah said, **“To worship Allahu ta’âlâ as if one sees Him. Because, although you do not see Him, He always sees you.”** That person asked again, **“O Rasûlullah! Tell me about the qiyâmat!”** Rasûl ‘alaihis-salâm said, **“About this question, the person who is asked does not know more than the questioner.”** That person said, **“So, tell me the signs of the qiyâmat.”** Our Master Rasûlullah said, **“The jâriyas’ giving birth to their masters; your seeing barefoot, unclothed and poor shepherders (getting rich and) competing against each other to build high buildings.”** After this, that person left.

Turning to me, Rasûlullah asked, **“O ‘Umar! Do you know that person who asked the questions?”** I said, “Allahu ta’âlâ and His Rasûl know better.” Then Rasûlullah said, **“He was Jibril (Jabrâîl). He came to teach you your religion.”**¹⁸⁰

Our beloved Prophet would explain things to His Ashâb according to their

¹⁸⁰ Bukhârî, “Iman”, 32; Muslim, “Iman”, 1; Abû Dâwûd, “Sunnat”, 17; Nasâî, “Iman”, 5; Ahmad ibn Hanbal, al-Musnad, I, 27, 51.

level in religion. One day, Hadrat ‘Umar saw our Master, Rasûlullah saying something to Hadrat Abû Bakr as he passed by them. He went near them and listened. Others also saw them, yet they hesitated to go and listen. The following day, when they saw Hadrat ‘Umar, they said to him, “O ‘Umar, Rasûlullah was telling you something yesterday. Tell us so that we can learn.” Because our Master, Rasûlullah would always say, **“Tell your brothers-in-Islâm what you hear from me! Let one another know!”** Hadrat ‘Umar said, “Yesterday Hadrat Abû Bakr had asked Him about the meaning of an âyat which he couldn’t understand, and Rasûlullah was explaining it to him. I listened for an hour, but I couldn’t understand anything.” He was explaining everything according to the high rank of Hadrat Abû Bakr. Hadrat ‘Umar was so great that Rasûlullah said, **“I am the last one of the prophets. No Prophet will succeed me. If there were a prophet to succeed me, ‘Umar would be that prophet.”** Though he was so great and knew his mother-tongue Arabic very well, he was not able to understand even the explanation of the Qur’ân al-karîm that Rasûlullah communicated to Hadrat Abû Bakr. The rank of Abû Bakr was much higher than Hadrat ‘Umar’s. But he, too, and even Hadrat Jabrâîl would ask Rasûlullah about the meaning and the mysteries in the Qur’ân al-karîm. Rasûlullah explained the whole Qur’ân al-karîm to the Ashâb al-kirâm.

While teaching the religion to His Ashâb, Our beloved Prophet also heard cases, listened to witnesses, and solved the most difficult disagreements. He diligently strove to introduce and spread Islâm, to save one more person from the fire of Jahannam. He was setting an example to people with His manners and actions. He was also ensuring that the necessary precautions were taken to protect Mu’mins from the polytheists’ malice.

*O the beauty of the nûr of awliyâ’s eyes,
Give me hand, O the source of Hudâ’s nûr,
The dust from your feet is kohl of asfiya’s eyes,
Give me hand, O the source of Hudâ’s nûr.*

*Nobody can reach to Haqq ta’âlâ without you,
Being acceptable is possible with favour of you,
O Rasûl, you are the mercy for the worlds,
Give me hand, O the source of Hudâ’s nûr.*

*I have committed infinite fault and offence,
I became friends with the sinners,
Intercede for my sins O the gracious,
Give me hand, O the source of Hudâ’s nûr.*

*O great Rasûl, the source of generosity,
This Selîmî is all fault and lowly,
At your presence, he appeals mercy,
Give me hand, O the source of Hudâ’s nûr.*

Yavuz Sultân Selim (Selîmî)





Salmân al-Fârisî's becoming a Muslim

Day by day, the spreading of the nûr of Islâm and the blessed name of our Master Rasûlullah taking place in the hearts wherever it was heard, commenced. The scholars who were yearning for His coming were excitedly rushing to Medîna in search and becoming Muslims. One of those people was Hadrat Salmân al-Fârisî. He related how he became a Muslim, as follows:

*"Tell your
brothers-in-Islâm
what you hear
from me! Let one
another know!"*

**Hadîth
ash-sharîf**

- I am from Djay village of Isfahan city in Persia. My father was the wealthiest person in the village, and we had many lands and properties. I was the only child and the darling of my father. He overprotected me like a daughter. He did not permit me to go out of the home. He was a fire-worshipper, therefore he taught me fire-worshipping thoroughly as he wished. A fire burned in our house constantly, and we would worship it, we would make sajda (prostrate) towards it. Since my father had many properties, one day, he brought me out of the house and said, "My son! When I die, you will be the owner of all these goods. Therefore, go and learn your goods and lands." I said, "All right," and roamed around our fields.

When I went to see the fields one day, I saw a church. I heard the voices of the Christians. When I went near them, I saw that they were worshipping inside the building. I was astonished because I had not seen any such thing before. Our worship was only to burn a fire and make sajda toward it. However, they were worshipping an invisible Allah (Arab Christians, too, call their god Allah). I told myself, "I swear that their religion is true; ours is false." In wonder, I watched them until the evening. Even before going to our lands, the darkness began to fall. When I asked them, "Where is the centre of this religion?" they replied, "It is in Damascus." Then, I asked, "If I go to Damascus, will they accept me too?" they said, "Yes, they will." When I asked them, "Is there anyone among you who will go to Damascus soon?" they told me that a caravan would go after a while. The people I spoke to were few in number, they had come from Damascus to Isfahan.

While I was busy with these, I was late to go home. When my father saw that I didn't return, he started searching for me and sent men to find me. They looked for, but could not find me. While they were in fear, I returned home. My father said, "Where have you been all this time? We looked everywhere for you!" I said, "Father! I was walking around the fields. On the road, I came across a Christian church. I entered the building. They were worshipping an Allah they did not see, Who is omnipotent. I was amazed by their worship. I watched them until the evening. I understood that their religion was true." My father, listening to my words, said, "O my son! You are thinking wrong. The religion of your ancestors is truer than theirs. Their religion is false. Never believe them!" I said, "No, their religion is better than ours, and theirs is true, ours is false." My father became furious at this; he tied my hands and feet and imprisoned me in the house.

While I was in this situation, I was waiting for news from the caravan which would go to Damascus. Finally, I learned that the Christian priests prepared

the caravan. I untied myself and went to the church where the caravan was. I told them that I could not stay there, and I joined the caravan and set off for Damascus. In Damascus, I asked who the greatest scholar was in the Christian religion. They described a man to me, and I went to him and told him about my situation. I told him that I wished to stay with him, I would serve him, and I requested him to teach me Christianity and make me know Allahu ta’âlâ. He had accepted this. So, I started to serve him and work for the church, and He started teaching me Christianity.

However, afterwards, I understood that he was a bad person. Because he kept the sadaqas (charities), the gold and silver, which Christians brought to him for the poor, and he didn’t give them to the needy. He had collected seven pots of gold and silver. No one knew this except me. After a while, he passed away. Christians gathered for the funeral. I told them, “Why do you respect this person so much? He does not deserve respect!” They said, “How can you say that?” and they did not believe me. I showed them where the gold and silver had been stocked. They took out the seven pots of gold and silver, and then they said, “This person does not deserve a burial or funeral.” They threw away his body and covered it with stones. Another person was given his post.¹⁸¹

That person was a pious man and a real scholar. He did not give any importance to this world. He was looking forward to the Hereafter. He worked for the Hereafter all the time; he worshipped during the day and night. I liked him so much, and I stayed with him for a long time. I served him willingly. We would worship together.

One day, I told him, “O my master! I have been with you for a long time, and I have liked you very much. Because you are obeying the orders of Allahu ta’âlâ and abstaining from what He forbids. What do you advise me to do? What shall I do when you pass away?” He replied, “O my son! In Damascus, there is no one left to correct the people. Whomever you go to will spoil you. However, there is one person in Mosul. I recommend you to find him.”

When he died, I went to Mosul and found the person whom he had identified. I told him my life story. He accepted me to his service. Like the other person, he was also a very precious, pious person and a strict worshipper. I served him a long time too. But, he became ill one day. While he was about to die, I asked him the same questions. He recommended me to a person in Nusaybin. After his passing away, I went to Nusaybin immediately. I found the person he mentioned and told him that I wanted to stay with him. He accepted, and I stayed at his service for some time. When he became ill, I told him to send me to another person. He described a person who was in Amuriya, a Roman city. After his death, I went to Amuriya, and I found the person. I remained in his service for a long time.

Then his passing away approached too. When I requested him to send me to another person, he said, “I swear that I do not know such a person. But the coming of the Prophet of the âkhir age (the last age) is near.” Then he enumerated the signs of Him, “He will come out from among the Arabs, migrate from His

¹⁸¹ Ahmad ibn Hanbal, al-Musnad, V, 441; Suhaylî, Rawzu’l-unf, I, 371.





homeland and settle into a town where there is an abundance of date palms growing in stony places. He accepts presents but does not accept sadaqa (alms). He has the seal of prophethood in between His two shoulders." After this person died, I decided to go to the Arab region according to his sayings.

I had worked in Amuriya and owned several oxen and some sheep. A convoy from the Banî Kalab tribe was going to Arabia. When I told them, "Take these cattle and sheep, bring me to Arabia," they accepted my offer. When we came to the place called Wâdi al-Qurâ, they betrayed me and sold me to a Jew, claiming that I was a slave. I saw the date palm gardens where the Jews lived. I thought, "Likely, this is the place where the Prophet of the âkhir age will immigrate." However, I could not warm up to that place. I served that Jew for some time. Then, he sold me to his uncle's son. He brought me to Medîna. When I reached Medîna, I liked it as if I saw it before. Now, I was spending my days in Medîna. I was working in the garden and the farm of the Jew who bought me. At the same time, I was waiting impatiently to attain my real goal.

One day, I had climbed a date palm, and I was working. My owner was talking to someone under the tree. They mentioned, "May the Aws and the Hazraj tribes perish. A person from Mecca came to Qubâ. He says He is Prophet. These tribes are embracing His religion..." When I heard these words, I was about to faint. I immediately went down and asked that person, "What are you saying?" My owner slapped my face, saying, "What is it to you? Why are you asking? Mind your business!" That day, when it became evening, I took some dates and arrived in Qubâ. I went to our Master Rasûlullah (sall-Allahu 'alaihi wa sallam) and said, "You are a pious person, and you have poor people with you. I have brought these dates as sadaqa."

Rasûlullah told the Ashâb around Him, "**Come, eat dates.**" They ate. However, He did not eat any of them. I said to myself, "Now, this is one of the signs. He does not accept sadaqa." After our Master Rasûlullah honoured Medîna, I took some dates again and brought them to Him. I said, "**These are a present!**" This time, He ate with His Ashâb. I said, "Now, the second sign has come true." I had brought about twenty-five dates. However, the seeds of them were around one-thousand. With the miracle of our Master Rasûlullah, the number of the dates had increased. I said to myself, "I have seen another sign." I had gone to Rasûlullah again. He was conducting a funeral. I approached because I wished to see the seal of the prophethood. He understood my purpose and raised His shirt. When I saw the seal of the prophethood, I kissed it and wept. At that moment, I said the Kalima ash-shahâda and became a Muslim.

Then I explained to Him what I had lived through in detail. He was astonished at my situation. He ordered me to tell it to Ashâb al-kirâm as well. The Ashâb al-kirâm gathered, I told them about what I had experienced in every detail..."¹⁸²

¹⁸² Ahmad ibn Hanbal, al-Musnad, V, 441; Suhaylî, Rawzu'l-unf, I, 371.

"The coming of the Prophet of the âkhir age is near. He will come out from among the Arabs, migrate from His homeland and settle into a town where there is an abundance of date palms growing in stony places. He accepts presents but does not accept sadaqa. He has the seal of prophethood in between His two shoulders."

Amuriyan Priest

When Salmân al-Fârisî became a Muslim, he requested a translator because he did not know the Arabic language. When he praised our beloved Prophet, the Jewish translator who came would tell the opposite. At that moment, Hadrat Jabrâîl came and correctly informed Rasûlullah of what Hadrat Salmân said. When the Jewish translator understood the situation, he became a Muslim by reciting the Kalima ash-shahâda.

After becoming a Muslim, Salmân al-Fârisî continued to be a slave for a while. Upon the order of our beloved Prophet, **“Free yourself from slavery, O Salmân!”** he went to his owner and said he wanted to be emancipated. The Jew very reluctantly agreed. He accepted it on the condition that Salmân would plant three hundred date palms and raise them until they start yielding, and he would give one-thousand-six-hundred dirhams (one dirham equals 3 grams) gold (some say it was four-thousand dirhams silver).

He informed our Master Rasûlullah of this. Our Master, the Prophet told His Ashâb, **“Help your brother.”** They collected three hundred young date-palm saplings for him. Our Master Rasûlullah said to him, **“Dig their holes and inform me when they are ready.”** When he prepared the holes and informed our Master (sall-Allahu 'alaihi wa sallam), He honoured the place and planted the date-palms with His own blessed hands. One of the date-palms had been planted by Hadrat 'Umar. With the permission of Allahu ta'âlâ, the palms, except the one planted by Hadrat 'Umar, yielded dates within that year. Our Master Rasûlullah uprooted that palm and then replanted it with His blessed hands. As soon as He planted it, it produced dates.

Hadrat Salmân al-Fârisî related, “One day a person was looking for me and asking, ‘Where is Salmân al-Fârisî? Where is the Mukâtab al-faqîr? (a slave who agreed with his master on a certain amount of payment to attain his freedom)’ He found me and gave me the gold he was holding in his hand, which was as big as an egg. Taking it, I went to our Prophet and submitted the situation.

Giving the gold back to me, Rasûlullah said, **“Take this gold and pay your debt!”** When I said, “O Rasûlullah! This gold doesn’t have enough weight for what that Jew wanted.” Our Master Rasûlullah took the gold and touched it with His blessed tongue. Then He said, **“Take this! Allahu ta'âlâ will pay your debt with it.”** For the sake of Allah, I weighed that gold, and I saw that it was as heavy as was required. I went and gave it to him. Thus, I was free from slavery.”¹⁸³

After that day, Salmân al-Fârisî joined the Ashâb as-Soffa.

The angels would come to listen

Our Prophet (sall-Allahu 'alaihi wa sallam) recited the Qur'ân al-karîm so beautifully, so sweetly, and effectively that non-Muslims that listened to Him would be overcome with admiration, too. Many people became Muslims by listening to Him.

Hadrat Barâ ibn Âzib said, “After an isha'a (night) namâz, I had listened to our Master Rasûlullah's reciting the Sûrah at-Tîn. He was reciting so beautifully

¹⁸³ Bukhârî, Fadâil-us-Sahâba, 81; Bayhaqî, Dala'il an-Nubuwwa, I, 467.





that I never heard anyone who had a more perfect voice and recitation.”

Among the Ashâb al-kirâm, there were many who had very beautiful voices, who wept and made others weep when they read out the Qur’ân al-karîm. One of them was Usayd ibn Khudayr. One night, he tied his horse near him and started reciting the Sûrah al-Baqara. While he was reciting, the horse shied. Hadrat Usayd stopped. The horse calmed down. When he started reciting, the horse shied again. When he stopped, the horse calmed down again. When he re-started reciting, the horse shied once more. Yahya, Usayd ibn Hudayr’s son, was lying near the horse. He was worried that the horse would harm the child, so he stopped reciting. When he looked up to the sky, he noticed some shining things like oil lamps in a fog resembling a white cloud. When he stopped reciting, he saw that those shining things ascended to the sky.

In the morning, he went to our beloved Prophet (sall-Allahu 'alaihi wa sallam) and told Him what had happened in the night.

Our Prophet asked, **“Do you know what they were?”** Hadrat Usayd answered, “May my parents be sacrificed for your sake, O Rasûlullah! I do not know.”

Our Master, the Prophet said, **“They were angels. They had drawn near to your voice. If you had continued to recite, they would have listened to you until the morning, and the people would have seen and watched them. They wouldn’t have been hidden from people’s eyes.”**

One of those who read the Qur’ân al-karîm touchingly was Hadrat Abû Bakr as-Siddîq. When he started to recite it during namâz, he could not stop himself from shedding tears. Those who saw him would admire his state. One day the polytheists gathered and said, “This person cries while touchingly reading out what the prophet has brought. We are afraid that our children and wives would be captivated by this state of his and become a Muslim.”

Abdullah ibn Salâm’s conversion to Islâm

One of those people who loved our beloved Prophet upon seeing His blessed face, and who became a Muslim upon listening to His blessed words and the Qur’ân al-karîm He recited, was Hadrat Abdullah ibn Salâm.

Abdullah ibn Salâm, who knew the Tawrât and the Injîl very well, was a Jewish scholar before embracing Islâm. He told how he became a Muslim as follows, “I had learned the Tawrât and its explanations from my father. One day, my father told me the attributes, signs and works of the Prophet that would come in the âkhir age. And he said, ‘If He comes from the sons of Hârûn (‘alaihi-salâm), I will be obedient to Him; If not, I won’t!’ My father died before Rasûlullah’s coming to Medîna.

When I heard that Rasûlullah announced His prophethood in Mecca, I already knew His attributes, His name and the time that He would come. Because of this, I kept waiting for Him. Until I learned that He was staying at the house of the sons of Amr ibn Awf in the place called Qubâ near Medîna, I kept my state

“Allahu ta’âlâ informed me that He loves four people. He commanded me to love the four of them. They are Alî, Abû Zarr, Mikdâd and Salmân.”

**Hadîth
ash-sharîf**

a secret from the Jews.

While I was collecting fresh dates from a date palm in my garden, a person from the sons of Nâdir shouted, 'Today, the man of Arabs came.' I started trembling. Immediately, I said takbîr, 'Allahu Akbar.' At that moment, my paternal aunt, Khâlida bint Hârith was sitting under the tree. She was a very old woman. When she heard my takbîr, she said, 'May Allah make your hand empty, and may He not make you attain what you wish! Wallahi, you would not be happier if you heard Mûsâ ibn Imrân¹⁸⁴ was coming.' I said, 'O my aunt! Wallahi, He is the brother of Mûsâ ibn Imrân, and He is a prophet like Him. He is on the same path with Him, and He has been sent with the same belief of tawhîd (belief in the oneness of Allahu ta'âlâ).'

Upon this, she asked, 'O my brother's son! Is He the prophet of whom we were informed that He would be sent near the qiyâmat?' I answered, 'Yes.' 'Then, you are right,' she said.¹⁸⁵

When Rasûlullah migrated to Medîna, I mingled in the crowd at once in order to see Him. As soon as I saw His blessed beautiful and luminous face, I said, 'His face can not be a liar's face!' Rasûlullah was explaining Islâm and giving advice to the people that had gathered. There, the first hadîth ash-sharîf that I heard from Rasûlullah was:

'Spread the salâm (greeting) among you, feed the hungry, make sila ar-rahm (visit your close relatives), perform namâz when people are asleep. Thus, you will enter Jannah in safety.'

Fakhr al-âlam (sall-Allahu 'alaihi wa sallâm), with the nûr of prophethood, recognized me and asked, **'Are you Ibn Salâm, the scholar of Medîna?'** When I answered, 'Yes,' our beloved Prophet said, **'Come closer,'** and asked this question, **'O Abdullah! Tell for the sake of Allahu ta'âlâ! Have you not read and learned of my attributes in the Tawrât?'** I said, 'Would you tell me the attributes of Allahu ta'âlâ?' In response to this question, our Master Rasûlullah waited for a while, and Jabrâîl 'alaihis-salâm descended the Sûrah al-Ikhlâs. When I heard this sûrah that our Master Rasûlullah recited, I immediately became a Muslim by saying to our Prophet, 'Yes, O Rasûlullah! You are telling the truth, I bear witness that there is no god but Allahu ta'âlâ. You are His born slave and His Rasûl!'

Then, I said, 'O Rasûlullah! Jews are a cruel people who tell lies, make baseless claims and slanders that astonish anyone who hears them. If they hear that I have embraced Islâm before you enquire about my personality and character, they will certainly utter unimaginable slanders about me. First, ask them about me!' I then hid in the house. After me, a group of prominent Jews entered. Our Master Rasûlullah asked the Jews, **'What kind of person is Abdullah ibn Salam among you?'** The Jews said, 'He is our most superior scholar, and son of our most superior scholar! Ibn Salam is our best, and son of our best!' Upon this, our Prophet asked, **'What would you say if he has become a Muslim?'** The Jews replied, 'May Allah protect him from such a thing.'

¹⁸⁴ Hadrat Mûsâ 'alaihis-salâm.

¹⁸⁵ Bayhaqî, Dala'il an-Nubuwwa, II, 400; Suhaylî, Rawzu'l-unf, II, 373.





At that moment, I appeared from my hiding place and confirmed what He said by saying, ‘O Jewish community! Fear Allahu ta’âlâ! Accept what has come to you. I swear by Allahu ta’âlâ that you also know that this person is Allahu ta’âlâ’s Rasûl, whose name and attributes you saw in the Tawrât you have. I bear witness that there is no god but Allah, and again I bear witness that Muhammad ‘alaihi-salâm is His slave and Rasûl.’ Upon this, the Jews said, ‘He is our worst and son of our worst!’ They then made slanders about me and accused me of various faults. I said, ‘This was what I feared. O Rasûlullah! I had told you that they are a cruel, lying, slandering nation who do not refrain from evil, had I not? This shows it.’ Rasûlullah told the Jews, **‘Your first testimony suffices for us, the second one is unnecessary.’** Upon this, I immediately returned to my home. I invited my family and my relatives to Islâm. Including my paternal aunt, they all became Muslims.

“Spread the salâm among you, feed the hungry, make sila ar-rahm (visit your close relatives), perform namâz when people are asleep. Thus, you will enter Jannah in safety.”

**Hadîth
ash-sharîf**

My embracing Islâm made the Jews very angry. They started pressuring me. Some Jewish scholars even tried to make me abandon Islâm by saying, ‘No prophet comes from Arabs. Your master is a ruler.’ However, they could not succeed.”

Together with Ibn Salam, Sa’laba ibn Sa’ya, Usayd ibn Sa’ya, Asad ibn Ubayd and some other Jews became Muslims sincerely. However, some Jewish scholars said, “Only the bad among us believed in Muhammad. If they had been the good among us, they would not have left the religion of their ancestors.” Upon this, Allahu ta’âlâ descended an âyat al-karîma, in maal, **“They (the Ahl al-kitâb, that is, People of Book) are not the same with each other. Among the Ahl al-kitâb, there is one community who worship and pray, and recite the âyats of Allahu ta’âlâ by making prostration in the nights.”**¹⁸⁶

*Day by day, my condition worsens, terribly, O Rasûlullah!
My deeds should improve, help, O Rasûlullah!*

*My wicked nafs is rampant, it made me follow the shaytan,
With all those sins, can I hope for help, O Rasûlullah!*

*Is it possible to rid of the desires of nafs and shaytan?
If one doesn’t receive guidance from you, O Rasûlullah!*

*When your fayz and favour reaches a sinner for an instant,
His path is safe in both worlds, O Rasûlullah!*

*I honoured the commands and prohibitions, didn’t say halâl to harâm.
End of every sin has been regret, O Rasûlullah!*

*O the Rasûl of humans and jinns, the highest of people,
For my ikhlâs intercede, O Rasûlullah!*

¹⁸⁶ Sûrah Âl-i ‘Imrân, 3/113.

MY BELOVED PROPHET (sall-Allahu ‘alaihi wa sallam)



An old view of Medîna al-munawwara (1890)



MY BELOVED PROPHET (sall-Allahu ‘alaihi wa sallam)



Other incidents that occurred in the first year of the Hegira

In the first year of the Hegira, As'ad ibn Zurâra, Barâ ibn Ma'rûr, Kulthum ibn Hidm from the Ansâr and 'Uthmân ibn Maz'ûn from the Muhâjîrs passed away. In addition, Hadrat Abû Bakr and Hadrat Bilâl al-Habashî (radiy-Allahu 'anhumâ), who could not bear the negative impacts of the weather and water of Medîna, contracted malaria. Upon this, Rasûlullah invoked, **“O my Rabb! Make us love Medîna as you have made us love Mecca and give us benediction and abundance here.”** Janâb al-Haqq accepted His invocation, and He made the Muhâjîrs love Medîna too.

The first written treaty

Before the Hegira of our Master Rasûlullah, Abdullah ibn Ubayy, who was the leader of the Hazraj Tribe in Medîna, was going to be elected the ruler of Medîna. Due to the Aqaba bî'ats, then the Hegira, most of the Aws and Hazraj tribes became Muslims; Abdullah ibn Ubayy's rule did not come to pass. For this reason, Abdullah ibn Ubayy had a grudge against our Master, the Prophet and the Muhâjir Ashâb al-kirâm, then sahâbîs of Medîna. However, he could not show his enmity explicitly. He formed a group from munâfiqs, along with some other people that were like him. These people would say that they had embraced the Islâmic religion when they were with Muslims; however, behind Muslim's backs, they would make a mockery of them. Secretly, they started to cause conflicts. They went so far as to try to change and misrepresent our beloved Prophet's blessed words.

In the meantime, the Meccan polytheists did not remain idle, either. To our Master Rasûlullah, they were trying to do in Medîna what they could not do in Mecca. As they sent threatening letters to the polytheists of Medîna, they also sent letters and messages full of threats to the Jewish tribes in Medîna. These threats caused the Jews to approach our Master Rasûlullah.

Meanwhile, the Jews came to the presence of our Master Rasûlullah and said, “We have come to make peace with you. Let us make a treaty so that we do not harm each other.” Our Prophet made a treaty with them, consisting of fifty-five articles. Some of the decisions taken are as follows:

1- This treaty is a written document by Rasûlullah Muhammad 'alaihis-salâm, among Muslims of Mecca and Medîna, those who obey them and those who join them later and those who fight on their side.

2- Verily, these are a separate community from other people.

3- Each tribe will pay the ransom for their captured members collectively (according to the justice among Muslims).

4- Muslims will oppose those who cause disunity among themselves, even if they are their own sons.

5- Those Jews who obey Muslims will not be oppressed in any manner, and they will be aided.

6- The Jews will form an alliance with Muslims, and everyone will perform the requirements of their own religion.

7- None of the Jews will go for a military expedition without the permission of Muhammad 'alaihis-salâm.





8- No one will harm a person he made a pact with. The oppressed will be helped in any case.

9- For the parties to this treaty, the valley of Medîna is an untouchable, forbidden region.

10- The Meccan polytheists and those who help them will not be protected in any manner.

11- Against the persons who will attack Medîna, Muslims and Jews will help each other.

By this treaty, Jews (supposedly) would be friends with Muslims, would not develop a grudge against them, and would not treat them as an enemy.¹⁸⁷

"If ten people from the Jewish scholars had believed me, all the Jews would have believed."

**Hadîth
ash-sharîf**

O My Habîb! Do not grieve

After signing this treaty, the Jews, hiding their animosity, visited our Master, the Prophet, in groups. They asked questions that they deemed very difficult. They understood from the answers they received that our Master was the true Prophet. But because of their obstinacy and jealousy, they did not believe.

Thereupon our beloved Prophet said, **"If ten people from the Jewish scholars had believed me, all the Jews would have believed."** As our Master, the Prophet became so sad, Allahu ta'âlâ consoled Him with this âyat al-karîma, in maal, **"(O My Habîb!) O the glorious Rasûl! Don't be grieved because of (the state of) those who verbally say that they believe while they don't believe in the heart (munâfiqs) and Jews who vie with one another in unbelief. They spy (on the sons of Qurayzâ) for those who always listen to lies and for another tribe who did not come to your presence (Jews of Khaybar). They twist the words they hear, take the truths out of their proper context in order to distort their meaning. And they say, 'If you are given this (fatwa), accept it, if you are not given that, beware.' If Allahu ta'âlâ wishes for some to fall in fitna (growth of evil in one's mind and heart that will corrupt him), you are unable, under any condition, to prevent Allahu ta'âlâ's will. Those are such people that Allahu ta'âlâ has not wished to purify (their) hearts. For them, there is worthlessness and desolation in this world and a mighty torment in the âkhirat."**¹⁸⁸

As a consequence of the treaty made, some of the Ashâb became friends with Jews who were their neighbours. Allahu ta'âlâ prohibited them from this with an âyat al-karîma, in maal, **"O Believers! Do not be friends with anyone (unbelievers and munâfiqs) except your brothers in faith. They do not hesitate to harm you and plot mischief and wish you to get into trouble. Their grudge and enmity towards you had come out from their mouths. As for the enmity they keep in their hearts, it is even greater. If you contemplate and understand, We have explained the âyats regarding their enmity (We have shown clearly the matters you should be careful about)."**¹⁸⁹

¹⁸⁷ Suhaylî, Rawzu'l-unf, IV, 289.

¹⁸⁸ Sûrah al-Mâida, 5/41.

¹⁸⁹ Sûrah Âl-i 'Imrân, 3/118.

The Meccan polytheists ceaselessly continued to provoke and threaten the polytheists, munâfiqs, Jews in Medîna, and the surrounding tribes. They tried to extinguish the nûr of Islâm as soon as possible. They were looking for ways to end the blessed existence of our beloved Prophet.

Despite all these actions of the munâfiqs and the polytheists, our Master Rasûlullah always acted peacefully. Some of the Ashâb al-kirâm believed that it was time to confront the enemy, and they invoked, "O my Rabb! For us, there is nothing more valuable than fighting on your path against these polytheists. These Quraysh polytheists denied the prophethood of your Habîb and forced Him to leave Mecca. O my Allah! We hope that you will permit us to fight them!..."

As for our Master Rasûlullah, He was waiting for Allahu ta'âlâ's command and was acting according to what He decreed. It was high time for it. It was decreed in the divine revelation brought by Jabrâîl 'alaihis-salâm, **"Fight for the sake of Allahu ta'âlâ against those who wage war against you. But do not transgress or overstep. Certainly, Allahu ta'âlâ does not like those who transgress. Kill them (the unbelievers) wherever you find them. You, too, expel them as they expelled you (from Mecca). Their polytheism mischief is worse than homicide. Do not fight against them in Masjid al-Harâm unless they fight against you there. But, if they kill you there, you too kill them there. This is the punishment for unbelievers. If they give up denying Allahu ta'âlâ and fighting, (you too give up fighting. Because) Allahu ta'âlâ is most Merciful and Compassionate."**¹⁹⁰

It was decreed in another âyat al-karîma revealed later, in maal, **"Fight against those polytheists until there is nothing left from polytheism mischief and the religion belongs to only Allahu ta'âlâ (only Allahu ta'âlâ is worshipped). (There is no cruelty for them), if they give up (polytheism). After that, the hostility (punishment) is for those that are cruel."**¹⁹¹

*Mâ madahtu Muhammadan bi makâlâtî,
Lâkin madahtu makâlâtî bi Muhammadin.*

*(I can not praise Muhammad 'alaihis-salâm,
With Him, I am making my writings valuable.)*

Imâm ar-Rabbânî (rahmatullahi 'alaih)



¹⁹⁰ Sûrah al-Baqara, 2/190-192.

¹⁹¹ Sûrah al-Baqara, 2/193.





GHAZÂS AND SARIYYAS

Muslims suffered much persecution when they were in Mecca. Some of them were beaten, some had their head split open, some went through inconceivable torments. War wasn't permitted then. Because the polytheists were numerous. A war would be disadvantageous for Muslims. After coming to Medîna, Ashâb al-kirâm grew in number. With the help of Ansâr, strength was attained. Islâm became mighty and war valid. The permission to make war against the unbelievers was granted.

"Fight for the sake of Allahu ta'âlâ against those who wage war against you. But do not transgress or overstep."

Baqara: 190

Safar, ghazâ and sariyya

Our Master, Fakhr al-kâinat (sall-Allahu 'alaihi wa sallam) organized **sariyyas** (platoons, troops) that is small military units to protect the safety of Medîna and to check the situation of the enemies. The number of those who joined these sariyyas would change between five people and four-hundred people.

The wars, which were joined and led by our Master, the Prophet personally, were called **ghazâ** (ghazwa). Military expeditions are called **safar**.

Our beloved Prophet took necessary security measures to prevent sudden enemy attacks by sending patrols and systemizing standing guards in Medîna.

Rasûlullah (sall-Allahu 'alaihi wa sallam) made twenty-seven ghazâs. Those are: Abwâ (Wadân), Buwât, First Badr (Safawân), Dhu'l-Ushayra, Badr (Badr al-Kubrâ), Karkarat al-Qadr, Banî Kaynukâ, Sawîq, Ghatfân (Anmâr, Zî-Amr), Bahrân (Banî Sulaym, Najrân), Uhud, Hamrâ-ul-Asad, Banî Nadîr, Little Badr (Badr as-Sugrâ), Dhât al-Riqâ', Dûmatu'l-Jandal, Muraisî (Banî Mustalaq), Handak (Trench), Banî Qurayzâ, Banî Lihyân, Ghâba (Zî Qarda), Khaybar, Wâdi al-Qurâ, the Conquest of Mecca, Hunayn, Tâif and Tabuk.

Out of those ghazâs, there was a battle only in nine of them. Those ghazâs are; Badr (Badr al-Kubrâ), Uhud, Muraisî (Banî Mustalaq), Handak (Trench), Banî Qurayzâ, Khaybar, Wâdi al-Qurâ, Hunayn and Tâif. Mecca's conquest happened without a battle, all of its people became Muslims.

At the other ghazâs there was no battle; at some of them treaties were signed, some surrendered, some unbelievers didn't have the courage to stand against the soldiers of Islâm, most of them ran and disappeared into the mountains when they heard the soldiers of Islâm was coming.

*This word will be the salvation of the whole world;
"If you want peace, be ready for war."*

Abdulhaq Molla

The Sariyyas Our Master Rasûlullah Sent





The First Sariyyas Hadrat Hamza's troops

It was necessary to weaken the polytheists politically and economically and to discipline them. For this, the trade routes to Syria needed to be blocked. Meanwhile, it was heard that a polytheist caravan was passing near Medīna. At the beginning of Ramadân, the seventh month of Hegira's first year, Our beloved Prophet ordered immediate preparation for a military expedition, and He appointed Hadrat Hamza as the commander to thirty horsemen. After He recommended Hadrat Hamza to fear Allahu ta'âlâ and treat those who were under his command well, He told him, **"Set off for ghazâ by reciting the name of Allahu ta'âlâ, on the path of Allahu ta'âlâ! Fight those who deny Allahu ta'âlâ..."** Giving Hadrat Hamza a white flag, He bid him farewell.

"Set off for ghazâ by reciting the name of Allahu ta'âlâ, on the path of Allahu ta'âlâ! Fight those who deny Allahu ta'âlâ."

**Hadīth
ash-sharīf**

Hadrat Hamza, with the horsemen under his command, moved against the polytheist caravan, which was protected by three hundred cavalries. When the caravan, on the way from Damascus to Mecca, came to the place called **Sifr-ul-Bahr**, they were faced with the mujâhids. The glorious sahâbîs, organized in battle array, immediately prepared for the combat. At that moment, Majdî ibn Amr al-Juhanî, who was also present there, reached them and mediated. Majdî ibn Amr al-Juhanî was an ally of both sides. When he saw that Muslims were few in number and the polytheists were many, he thought the Muslims could be defeated. Hoping that the Muslims' state would remain forever, he mediated and dissuaded both sides from fighting. After that, Hadrat Hamza and his friends returned to Medīna. When Majdî's acts were told to our Master, the Prophet, He expressed His pleasure and said, **"He has done a blessed, good and right thing."**¹⁹²

Ubayda ibn Hârith' troop

After that, there was no ceasing of military expeditions. Hadrat Ubayda ibn Hârith was given sixty or eighty mujâhids and sent to Rabigh. When the two armies met, both sides started shooting arrows. From the soldiers of Islâm, the first person to shoot an arrow was Sa'd ibn Abî Waqqâs. Thinking that most of the soldiers of Islâm were waiting in ambush, two-hundred polytheists under the command of Abû Sufyân were afraid, and they fled.¹⁹³

*We shall fight on the path of Allah, claim glory,
In the Qur'ân, Hadrat Yazdân promises victory.*



¹⁹² Wâqidî, al-Maghâzî, I, 9; al-Kilâ'î, al-Iktifâ, II, 6; Shamsaddîn Shâmî, Subulu'l-Hudâ, VI, 11.

¹⁹³ Wâqidî, al-Maghâzî, I, 10; Ibn Sa'd, at-Tabaqât, II, 7; al-Kilâ'î, al-Iktifâ, II, 3-4.

Our Master Rasûlullah's Ghazâs





First Ghazâs Ghazâ of Waddân

This is also called Ghazâ of Abwâ. It's the first ghazâ of Rasûlullah. It occurred in the twelfth month of Hegira. Hadrat Sa'd ibn Ubada was left in Medîna as a proxy.

Sixty people marched on Quraysh and Banî Damra tribe. Hadrat Hamza was carrying the flag. They arrived at the location called Waddân. A treaty was signed with the Banî Damra tribe. According to this:

- 1- Sons of Damra will not, under any circumstances, help the enemy,
- 2- Sons of Damra's lives and properties will be secured by Muslims,
- 3- In exchange, when our Master, the Prophet calls the sons of Damra for war, they will come for aid immediately.

Ghazâ of Buwât

This is the second ghazâ of Rasûlullah. It was in the month of Rabî'ul awwal, the second year of Hegira. Saib ibn Osman ibn Maz'ûn was left in Medîna as His proxy. When news was received about a caravan of one hundred people with two-thousand-five-hundred camels going to Damascus in Abû Sufyân's management, two-hundred people marched against the Quraysh caravan. Even though they combed through everywhere until Mount Buwât, the polytheists couldn't be found.

Ghazâ of Dhu'l-Ushayra

It happened sixteen months after Hegira. News were received about a large caravan going to Damascus in Abû Sufyân's control. Rasûlullah left Abû Salama ibn Abdulasad as His proxy. He gave the flag to Hadrat Hamza (radiy-Allahu 'anh). They had thirty camels, they would ride them by turns. They went to the location called Ushayra with one-hundred-fifty or two-hundred mujâhids and waited there for a few days. But they couldn't catch the caravan. They made peace with the sons of Mudlij and returned to Medîna.

The First Ghazâ of Badr

It is also called Ghazâ of Safawân. It has only been a few days since they had come back from the Ghazâ of Buwât when they received the news that a Meccan polytheist called Kurz ibn Jâbir Fihri and his men raided Mount Jamma and drove the sheep and camels away.

Our Master, the Prophet left Zayd ibn Hâritha as His proxy and moved towards the location of the incident. This time, He gave the flag to Hadrat Alî.

When the mujâhids reached the location of the incident, Kurz and the others had left behind the animals and covered their tracks. Even though they searched under every rock until Badr's Safawân valley, they couldn't be found.

Abdullah ibn Cahsh's troop (Batn an-Nakhla sariyya)

One day, our Master, the Prophet wanted to organize a military expedition to Nakhla in order to watch the Quraysh polytheists. He wanted to make Hadrat Abû Ubayda ibn Jarrâh the commander of the soldiers who would be sent. Abû Ubayda ibn Jarrâh, when he received this order, started to weep with the agony

"Glad tidings to those who die on the Hajj road and those who fight on the path of Allah!"

**Hadîth
ash-sharîf**

of being away from our Prophet. Rasûlullah appointed Hadrat Abdullah ibn Jahsh the commander, in place of Hadrat Abû Ubayda ibn Jarrâh.¹⁹⁴

Abdullah ibn Jahsh was one of those that lived Islâm passionately. When he became a Muslim, although the unbelievers fiercely tortured him, he had resisted them with the power of his faith and endured the torments and sufferings without complaining. For this reason, our Master, the Prophet said about him to His Ashâb, **“... Among you, he is the one that endured hunger and thirst the most.”** Abdullah ibn Jahsh, hearing the glad tidings by our Master, the Prophet for martyrs, always longed for martyrdom. At wars, he would bravely fight on the front line.

Hadrat Abdullah ibn Jahsh says, “That day, Rasûl ‘alaihi-salâm, after performing the isha’a namâz, called me and said, **“Early in the morning, come to me. Bring your weapons too. I will send you somewhere.”**

In the morning, I went to masjid. I had my sword, bow, arrows and bag on. My shield was with me too. Rasûl ‘alaihi-salâm, after conducting the morning namâz, returned to His home. I had arrived there before Him, so I was waiting for Him in front of the door. He found several people from muhâjirs who would go with me. He said, **“I have appointed you the commander over these people.”** He gave me a letter and said, **“Go! After two night’s trip, open the letter. Act accordingly to what is commanded in the letter.”** I asked, “O Rasûlullah! To which direction shall I go?” He replied, **“Take the road of Najdiyya. Towards the Rakiyya, to the well.”**

When Abdullah ibn Jahsh was entrusted with the Nakhla expedition, he was given the title of **Amîr al-Mu’minîn** for the first time. In Islâm, he was the first commander who was called by that name. Two days later, when they reached the Malal location with a military unit of eight or twelve soldiers, he opened the letter and read it:

“Bismillâhirrahmânirrahîm. When you have read this letter, go down to Nakhla valley between Mecca and Tâif with the name and blessing of Allahu ta’âlâ. Do not force any of your friends to come with you! Watch and check the Qurayshîs and the Quraysh caravan in the Nakhla valley. Inform us of their affairs.”

After reading the letter, Amîr-ul-Mu’minîn Abdullah ibn Jahsh said, “We are the slaves of Allahu ta’âlâ and all of us will return to Him. I have heard and obeyed. I will fulfill the order of Allahu ta’âlâ and His beloved Prophet,” and kissed the letter and brought it to his forehead as a sign of respect. Then he turned to his friends and said, “Whichever of you is eager to attain martyrdom, come with me. Who doesn’t want to come, can go back. I do not force any of you. If you do not come with me, I will go alone and fulfill the order of Rasûl ‘alaihi-salâm.” His friends replied, all together, “We have heard the orders of our Master, the Prophet. We are obedient to Allahu ta’âlâ, Rasûlullah (sall-Allahu ‘alaihi wa sallam) and you. Walk with the blessing of Allahu ta’âlâ to wherever you would like.”

¹⁹⁴ Ibn Hishâm, as-Sira, I, 601; Wâqidî, al-Maghâzî, I, 2; Ibn Sa’d, at-Tabaqât, II, 7; Tabarî, Târikh, II, 410; al-Kilâf, al-Iktifâ, II, 9-10.





This small army, including Hadrat Sa’d ibn Abî Waqqâs, went towards Hejâz and came to Nakhla. They hid somewhere and started to watch the Qurayshîs who passed there. Meanwhile, a Quraysh caravan passed. Their camels were loaded. The mujâhids approached the caravan and invited them to Islâm. When they did not accept, they began to fight. They killed one of them and captured two. They could not catch another one because he had a horse. All the goods of the unbelievers were left to the mujâhids. Abdullah ibn Jahsh separated one-fifth of these war prizes for our Master Rasûlullah. This was the first war booty Muslims won.¹⁹⁵

“O Jabrâîl! I wish that Allahu ta’âlâ turns my face towards the Kâ’ba from the qibla of the Jews.”

**Hadîth
ash-sharîf**

The Masjid al-Qiblatayn

Seventeen months had passed since the Hegira of our beloved Prophet (sall-Allahu ‘alaihi wa sallam) to Medîna al-munawwara. Up to then, they would perform namâz by turning towards the Bayt al-Maqdis in Quds ash-sharîf (Jerusalem). In the meantime, it had reached the ear of our Master Rasûlullah that the Jews were saying, “What a strange thing! His religion is different from ours, but His qibla is the same as ours!” Due to these words, our Prophet’s blessed heart was saddened.

One day, when Jabrâîl ‘alaihis-salâm came, our Prophet said to him, **“O Jabrâîl! I wish that Allahu ta’âlâ turns my face towards the Kâ’ba from the qibla of the Jews.”**

Then Jabrâîl ‘alaihis-salâm said, “I am only a slave of Allahu ta’âlâ. Supplicate to Allahu ta’âlâ for this!”

After that, the 144th âyat al-karîma of the Sûrah al-Baqara had descended. In maal, “(O My Habîb!) **Verily, We see you often turning your face towards the sky** (for wahy, the divine revelation). **For this, We shall turn you to a qibla with which you will be pleased. Now, turn your face towards Masjid al-Harâm** (the Kâ’ba). (O Muslims!) **You, too, turn your faces towards there during your namâz wherever you are. For sure, the People of Book know that this qibla turning is true from their Rabb. And Allahu ta’âlâ is not unaware of what they do.**”

On Tuesday in the middle of Sha’bân month, when this âyat al-karîma descended, our Master Rasûlullah was conducting the noon or late afternoon namâz. They were at the third rak’at of namâz. As soon as He received the revelation, He changed His direction to the Kâ’ba al-mu’azzama. The Ashâb al-kirâm followed our Master, Habîb al-akram, and they turned towards that direction. That masjid was named **Masjid al- Qiblatayn**, that is, the masjid with two qiblas.

Our Master Rasûlullah also went to Qubâ and, with His blessed hands, rebuilt the pulpit of the first masjid that was built and changed the walls of the masjid.¹⁹⁶

¹⁹⁵ Ibn Hishâm, as-Sira, I, 601; Wâqidî, al-Maghâzî, I, 13; al-Kilâ’î, al-Iktifâ, II, 9-10.

¹⁹⁶ Ibn Hishâm, as-Sira, I, 549; Suhaylî, Rawzu’l-unf, I, 409.



Masjid al-Qiblatayn

The first qibla of Muslims was Masjid al-Aqsâ, which is on the northwest. That was also the Jews' qibla. The Jews were mocking the Ashâb al-kirâm saying that Muslims turn to our qibla. Our beloved Prophet (sall-Allahu 'alaihi wa sallam) prayed to Janâb al-Haqq for our qibla to be Kâ'ba al-mu'azzama.

While our Master Rasûlullah was leading a afternoon namâz (in another narrative, it was late afternoon namâz) in this masjid, the âyat al-karîma, "Turn to Kâ'ba," descended, and He turned to the southeast, to Kâ'ba al-mu'azzama. This is why this masjid is called Masjid al-Qiblatayn, the masjid with two qiblas.





THE GHAZÂ OF BADR

This ghazâ is also called **Second Badr, Badr al-kitâl, and Badr al-kubrâ**. The fact that the Ashâb al-kirâm were successful in their military expeditions started to frighten the unbelievers. From then on, their caravans set off as convoys with soldiers. In the second year of the Hegira, the Meccan polytheists would take funds from each family and sent a caravan of one thousand camels to Damascus. Their leader was Abû Sufyân, one of the notables of Mecca, who had not become a Muslim yet.¹⁹⁷ Around forty soldiers had been assigned to protect the caravan. After selling their goods, they would buy weapons with all the money, and these weapons would be used in the war against Muslims.

When Rasûlullah (sall-Allahu 'alaihi wa sallam) learned that the polytheists sent a large caravan to Damascus for trade, He appointed several persons from the Muhâjirs to discover their situation. When they reached the place called Dhu'l-Ushayra, they learned that the caravan had passed and returned to Medîna. If the weapons and the goods of the unbelievers were taken away from them, they would not be able to harm ahl al-Islâm, and their resistance would be broken. Therefore, our Master Rasûlullah evaluated the situation and immediately started the preparations for war.¹⁹⁸

Our Master, the Prophet appointed Abdullah ibn al-Umm Maktûm deputy for conducting namâz.¹⁹⁹ Hadrat Talha ibn Ubaydullah and Sa'îd ibn Zayd were sent as a scout team to learn about the return of the caravan. He ordered Hadrat 'Uthmân to stay in Medîna because his wife was gravely ill. Then He assigned four more persons. Thus, the number of people on duty became eight.

The opportunity could not be missed. Our Master, the Prophet made preparations immediately. He took three hundred and five sa'hâbîs from the Muhâjirs and Ansâr with Him and marched towards the Badr location, on the twelfth day of the Ramadân ash-sharîf. Their number with those who were on duty was 313 persons.²⁰⁰ Sixty-four of them were muhâjirs.

Badr was a place where the roads to Mecca, Medîna and Syria interconnected.

Young teenagers, even women, begged our Master, the Prophet, to allow them to join this military expedition. Upon Umm Waraqa's coming to the presence of our Master Rasûlullah and saying, "May my parents be sacrificed for your sake, O Rasûlullah! If you allow me, I would like to come with you. I will bandage the wounds of the wounded and look after the ill. Perhaps, Allahu ta'âlâ will grant me martyrdom as well!" Habîb al-akram said, **"Stay at your home, read the Qur'ân al-karîm. Verily, Allahu ta'âlâ will grant you martyrdom."**

Sa'd ibn Abî Waqqâs reported, "When our Master Rasûlullah wanted to send

¹⁹⁷ Wâqidî, al-Maghâzî, I, 27.

¹⁹⁸ Ibn Sa'd, at-Tabaqât, III, 216, 382.

¹⁹⁹ Ibn Sa'd, at-Tabaqât, II, 11.

²⁰⁰ Ahmad ibn Hanbal, al-Musnad, I, 248; Haythamî, Majmâ'uz-Zawâid, VI, 68.

The Rout of Badr Ghazâ





back the children who would like to go to war with us, I saw that my brother, Umayr, was trying to hide and not to be seen. He was sixteen years old then. I asked him, 'What has happened to you? Why are you hiding?' He said, 'I am afraid that our Master Rasûlullah will regard me too young and send me back! However, I would like to join the war, and I wish that Allahu ta'âlâ will grant me martyrdom.' At that time, when they informed our Master Rasûlullah about him, He told my brother, **'Go back!'** My brother Umayr started weeping. Our Master Habîb al-akram, the ocean of mercy, could not resist his tears. He gave permission. Whereas, I had gird my brother with his sword since he was not able to do so."²⁰¹

"O my Allah! They (my Ashâb) are on foot, give them mounts! O my Allah! They are uncovered and bare. Dress them! O my Allah! They are hungry, feed them! They are poor, make them rich with your fadl al-karam!"

**Hadîth
ash-sharîf**

The banner of our beloved Prophet, the Master of the worlds, was carried by Mus'ab ibn Umayr, Sa'd ibn Mu'âz and Hadrat Alî.²⁰² Ashâb al-kirâm had only three horses and seventy camels. The three horses belonged to Hadrat Mikdâd, Zubayr and Marsad ibn Abî Marsad. Two or three people rode a camel by turns. Our Master Rasûlullah, Hadrat Alî, Abû Lubâba and Marsad ibn Abî Marsad rode one camel alternately. However, not wanting Him to get down and walk, all of them begged Him, "May our lives be sacrificed for your sake, O Rasûlullah! Do not come down. We will walk instead of your highness." But the Sultân of the universe did not regard Himself different from them and said, **"Neither you are more powerful than me in walking, nor I am more needless than you regarding the rewards."** Our Master, Rasûl al-akram (sall-Allahu 'alaihi wa sallam) and His exalted Ashâb were walking in the desert in the burning heat. In addition, they were fasting. The Ashâb al-kirâm enduring many difficulties, to spread Islâm, followed our Master, the Prophet ardently. Because, in the end, there was Allahu ta'âlâ's and His Rasûl's contentment. There were the martyrdom and Jannah they longed for. Our beloved Prophet looked at His Ashâb and invoked, **"O my Allah! They are on foot, give them mounts! O my Allah! They are uncovered and bare. Dress them! O my Allah! They are hungry, feed them! They are poor, make them rich with your fadl al-karam!"**

While our beloved Prophet and His blessed army were marching towards Badr in this very hot weather, the caravan of the polytheists from Damascus had come close to Badr. The two sahâbîs that were sent by our Master, the Prophet, to get news about the caravan, learned that the caravan may come to Badr within a few days and they returned speedily. When the people of the caravan came to the village where the two sahâbîs had learned of the news, they asked the villagers, "Do you know anything about the Muslims spies?" They said, "No, we don't. However, two persons came and sat down there a while, then stood up and left."

When Abû Sufyân went to and inspected the depicted place, he crushed the camel waste on the ground and saw the feed in it. He said, "This is feed from

²⁰¹ Ibn Sa'd, at-Tabaqât, III, 150; Hâkim, al-Mustadrak, III 208.

²⁰² Ibn Hishâm, as-Sira, I, 612; Ibn Kathîr, as-Sira, II, 388; al-Kilâf, al-Iktifâ, II, 18.

Medîna. I suppose those two men are spies of Muhammad (‘alaihi-salâm).” He estimated that the Muslims were very close, so he was very afraid. Being concerned about the caravan, he decided to go to Mecca from the Red Sea Coast, walking day and night. Furthermore, he sent one of his men, named Damdam ibn Amr Ghifârî to inform Mecca of the situation.²⁰³

When this person came to Mecca, he tore his shirt’s front and back. He turned down the saddle of his camel. In an odd manner, he started yelling, “Help! Help! O Quraysh! Come! Muhammad and His Ashâb attacked your caravan and your property that was with Abû Sufyân. If you catch them in time, you can save your caravan!”

Those Meccans who heard this gathered immediately and made preparations. They collected a seven-hundred camel cavalry, one-hundred horsemen and one-hundred-fifty infantry. When they told Abû Lahab, “Come! Join us!” out of fear, he used his illness as an excuse. He sent As ibn Hishâm as his substitute. The polytheist named Umayya ibn Halaf was very slow to get ready. He had heard that our Master, the Prophet said, **“My Ashâb will kill Umayya.”** He was frightened because he knew that our Prophet always said the truth. Therefore, in response to Abû Jahl’s insistence, he claimed he was old and too fat. However, he had to go when Abû Jahl accused him of cowardice.

There were about a thousand people in the polytheist army. They all had iron armors. There were beautifully voiced women with them. They did not neglect to take along musical instruments and alcoholic drinks. They presumed that, with such a powerful army, they would immediately overcome not only three hundred people, even an army of one-thousand. Before leaving Mecca, some people had even determined which persons they would kill and which spoils of war they would take. However, their greatest goal was to demolish Islâm. This ferocious polytheist band set off with women playing tambourines and singing.

Meanwhile, Abû Sufyân had gone far from Badr and was near Mecca. When he was sure that the threat disappeared, he sent one of his men named Qays ibn Imri-ul-Qays to the Quraysh and said, “O Quraysh community! You had left Mecca to protect your caravan, your men and your properties. We are safe from the menace. Now, go back!...” Also, he recommended, “Beware of going to Medîna to fight the Muslims!”

When Qays brought the news to the polytheist army, Abû Jahl said, “I swear that we will arrive at Badr and have a feast for three days and three nights, we will slaughter camels, drink wine. The tribes around will watch and want to be like us. They will see that we are not afraid of anyone. After this, because of our grandeurs, no one will dare to attack us. O the invincible Quraysh army! March!”

Qays saw that Abû Jahl was not in the mood to listen to advice. He returned and informed Abû Sufyân of the situation. Abû Sufyân, who was a far-sighted and cautious person, could not help saying, “Alas! What a pity for the Quraysh! This must be the plan of Amr ibn Hishâm (Abû Jahl). He must have done this because of his love for leadership. However, this kind of extremism is always a great deficiency and an evil-sign. If the Muslims come across them, what a pity

²⁰³ Ibn Hishâm, as-Sira, II, 607; Suhaylî, Rawzu’l-unf, III, 47.





it will be for the Quraysh!" He had the caravan sent to Mecca and caught up with the army.

Meanwhile, our Master, Sarwar al-kâinât (sall-Allahu ‘alaihi wa sallam) was approaching Badr with His Ashâb. Eventually, He saw that Khubayb ibn Yasâf and Qays ibn Muharris, of the polytheists of Medîna, were among the Islâmic army. He recognized Khubayb by his iron helmet and said to Hadrat Sa’d ibn Mu’âz, **“Isn’t that person Khubayb?”** He said, “Yes, O Rasûlullah!” Khubayb was a brave champion who knew the art of war well. With Qays, they came to the glorious presence of our Master Rasûlullah. Our Master, the Prophet asked them, **“Why are you coming with us?”** They said, “You are the son of our sister, and you are our neighbour. So, we are coming with our people to collect booty!” When our Master asked Khubayb, **“Have you believed in Allahu ta’âlâ and His Rasûl?”** he answered, **“No.”** Rasûl ‘alaihis-salâm said, **“Then, go back! Those who are not in our religion can not be with us!”**

“Those who are not in our religion can not be with us!”

**Hadîth
ash-sharîf**

Khubayb said, “Everyone knows my bravery, heroism and that I am champion, who inflicts wounds on the enemy’s chest. At your side, for the booty, I will make war against your foe.” Our Master, the Prophet did not accept his help.

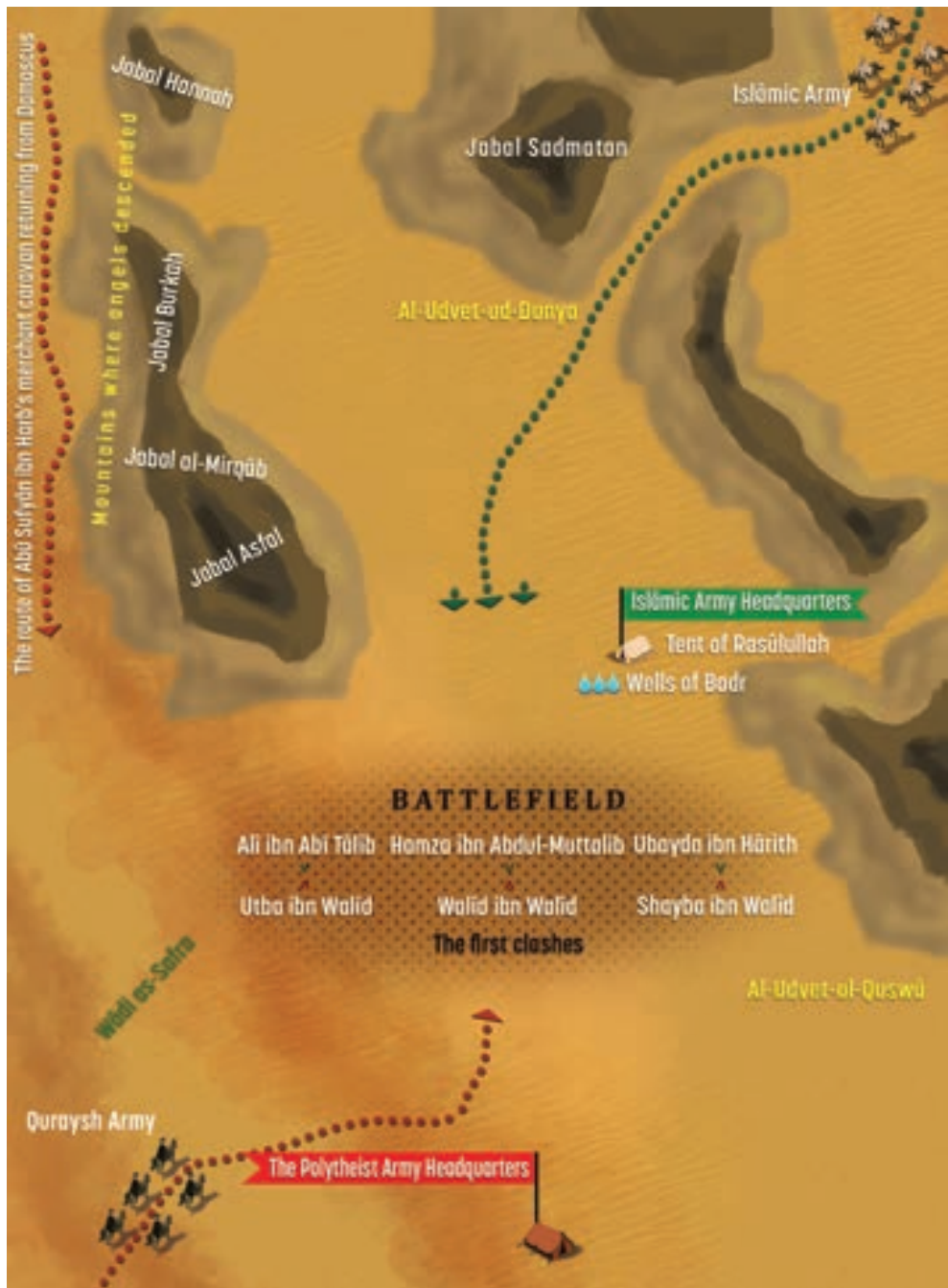
After a while, Khubayb repeated his request. However, our Prophet told him that his request could not be accepted unless he became a Muslim. When they arrived at the Rawha location, Khubayb came to the presence of our Master Rasûlullah (sall-Allahu ‘alaihi wa sallam) and said, “O Rasûlullah! I have believed that Allahu ta’âlâ is the Rabb of the worlds, and you are His Prophet.” Our Master, the Prophet greatly rejoiced. Qays (radiy-Allahu ‘anh), as well, was honoured with Islâm after he returned to Medîna.

When the Islâmic Army came to Safra valley, they heard that the Meccans set up an army and were marching towards Badr to save their caravan. Our Master, the Prophet gathered His Ashâb and consulted with them about the situation. Because, Medînan Muslims had given a promise to our Master Rasûlullah in Aqaba, saying, “O Rasûlullah! Come to our city. There, even if it is at the cost of our lives, we will protect you against your enemy, and we will be obedient to you.” However, now, they had gone out of Medîna. Against them, there was a large army much superior in number, weaponry and property.

When our Master Rasûlullah asked His Ashâb about their opinions, Abû Bakr as-Siddîq and ‘Umar-ul-Fârûq separately stood up and said it was necessary to fight the enemy army. Again, from Muhâjîrs, Mikdâd ibn Aswad stood up and said, “O Rasûlullah! Fulfill what is Allahu ta’âlâ’s order. March with His command. We are with you at every moment. We will never abandon you. We will not say anything like the sons of Isrâel who told Mûsâ ‘alaihis-salâm (in maal), **‘O Mûsâ! As long as this cruel nation is in that region, we shall not go there, and we shall never enter that place. Now, you and your Rabb together go and fight them. We shall stay and sit here...’**²⁰⁴ We will sacrifice our lives on the path of Allahu ta’âlâ and His Rasûl. We swear by Allahu ta’âlâ, who sent you as a

²⁰⁴ Sûrah al-Mâida, 5/24.

Ghazâ of Badr





true prophet, that even if you send us overseas, to Abyssinia, we will go. We will not show you any disobedience. We are ready to perform your every wish. May my parents, my life be sacrificed for your sake, O Rasûlullah!” The speech of Mikdâd made our beloved Prophet very pleased. He made benevolent prayers for him.²⁰⁵

Here, the opinions of the Muslims of Medîna were very important. Because they were many in number, and they had promised to protect Rasûlullah within Medîna. They had not promised to fight outside of Medîna. When this thought was understood, Sa’d ibn Mu’âz of Ansâr stood up and said, “O Rasûlullah! If you allow me, I shall speak on behalf of Ansâr.” When he was permitted, he said, “O Rasûlullah! We have believed in you, we have affirmed your prophethood.

Whatever you have brought to us is right, true. We have given a definite promise and made an oath to listen to and obey you. We will never abandon our promise. We are at your service wherever you honour. We regard your orders high and precious. We will sacrifice our lives for the sake of you. I swear to Allahu ta’âlâ, who has sent you as a true prophet, that if you dive into the sea, we will dive too. None of us will stay back. Whatever you have in your mind, command, we will obey. May our goods be sacrificed with our lives. We shall never run away from the enemy. We are persistent in fighting. Our hope is to make you happy and to attain your contentment. May the mercy of Allahu ta’âlâ be upon you...” The Ashâb al-kirâm who listened to these words became very enthusiastic. They all declared that they agreed with these words sincerely. Our Master Rasûlullah became very pleased. He made benevolent prayers for Hadrat Sa’d and His Ashâb.

Then, all the hesitations had disappeared. The glorious Ashâb, without hesitation, would follow our beloved Prophet until their martyrdom and would attain the contentment of Allahu ta’âlâ and His Rasûl, regardless of the number and power of the enemy. As long as the Master of the world led them, there was no place that could not be gone to. When our Master, Fakhr al-kâinât saw the loyalty and enthusiasm of His Ashâb, He gave the glad tidings to them by saying, “**Now, march! Rejoice with the blessing of Allahu ta’âlâ. Wallahi, at this moment, it is as if I am looking at and seeing the places where the Quraysh people will be wounded and fall on the battlefield!**” Upon this, with enthusiasm, the Ashâb al-kirâm marched after our Master, Rasûlullah.

The help of angels

When they came close to Badr, it was a Friday night. Our beloved Prophet told His Ashâb, “**I expect that you can obtain some information at the well near that small hill.**” He sent Allahu ta’âlâ’s lion Hadrat Alî, Sa’d ibn Abî Waqqâs, Zubayr ibn Awwâm and some of His Ashâb there.

Hadrat Alî and his friends went to the well immediately. They saw the water

*“O Rasûlullah!
Fulfill what is Al-
lahu ta’âlâ’s order.
March with His
command.*

*We are with you at
every moment.
We will never
abandon you.”*

**Mikdâd ibn
Aswad
(radiy-Allahu
‘anh)**

²⁰⁵ Ibn Sa’d, at-Tabaqât, II, 14.

and camel keepers of the Quraysh. When they noticed the Muslims, they ran away. However, two of them were caught. One of them was Ashlam, slave of the sons of Hajjâj, the other one was Arîz Abû Yasâr, slave of the sons of As ibn Sa‘îd. When they were brought before our Master, the Prophet, Rasûlullah asked them, **“Where are the Quraysh?”** They answered, “They have camped behind that sand dune.” Our Master asked, **“How many people are the Quraysh.”** They answered, “We don’t know that.” Our Master, the Prophet asked, **“How many camels do they slaughter daily?”** They answered, “One day nine, the other day ten.” Our Master, the Prophet said, “Their number is less than one thousand, more than nine hundred.” He asked, **“Who are present from the notables of the Quraysh?”** When they replied, “Utba, Shayba, Hârith ibn Amr, Abu’l-Buhtarî, Hâkim ibn Huzâm, Abû Jahl, Umayya ibn Halaf...” our Master Rasûlullah turned to His Ashâb and said, **“The people of Mecca have sacrificed their darlings to you.”** Then He asked those two persons, **“Of the Quraysh, did anybody turn back while coming here?”** They answered, “Yes, Ahnas ibn Abî Sharik, from the Banî Zuhra tribe, returned.” Our Master said, **“While he was not on the right path, and while he did not know Allahu ta‘âlâ and His Book; he has shown the correct way to the members of Banî Zuhra... Has there been anyone who turned back apart from them?”** He received the answer, “The sons of Adî ibn Ka‘b returned.”²⁰⁶

Our Master, the Prophet sent Hadrat ‘Umar to the Quraysh for a last warning and to make a treaty. ‘Umar ibn Khattâb told them, “O stubborn people! Rasûl ‘alaihi-salâm says, **‘Let everyone give up this effort and return to their homes in safety. Because it is more acceptable for me to fight anyone other than you!...’**”

In response to this proposal, Hâkim ibn Huzâm, one of the Quraysh polytheists, came forward and said, “O Quraysh community! Muhammad is treating you very fairly. Accept His offer immediately. If you don’t do what He said, I swear that He will not pity you anymore!” Abû Jahl was angry at these words of Hâkim and said, “We will never accept this, and we will not turn back unless we get revenge against the Muslims so that no one will be able to attack our caravans again.” Thus, he blocked the way to peace. Hadrat ‘Umar returned.

That night our Master, the Prophet, and His glorious Ashâb arrived at Badr before the polytheists had, and they stopped at a place near the wells. Our Master, the Prophet consulted His Ashâb and asked for their opinions about where the headquarters should be set up. Among them, Hadrat Habbâb ibn Munzir, who was only thirty-three years old then, stood up and requested to talk. When it was granted, he asked, “O Rasûlullah! Is this the place where Allahu ta‘âlâ ordered you to set up headquarters and must be stayed at absolutely? Or, has it been chosen as a result of a personal view and a war measure?” Our Master, the Prophet said, **“No! Here was chosen due to a war measure!”**

Upon this, Hadrat Khabbâb said, “May my parents, my life be sacrificed for

²⁰⁶ Ahmad ibn Hanbal, al-Musnad, I, 117; Ibn Hishâm, as-Sira, I, 616; Wâqidî, al-Maghâzî, I, 52; Ibn Sa‘d, at-Tabaqât, II, 15; Tabarî, Târikh, II, 142; Suhaylî, Rawzu’l-unf, III, 58.





your sake, O Rasûlullah. We are warriors. We know this area well, too. There is sweet and abundant water in the well where the Quraysh will settle. If you permit us, let us settle there. Let us cover all the wells around here, then make a pool and fill it with water. While combating the enemy, we can come and drink water whenever we are thirsty. But, the enemy will not be able to find any water and will be ruined.”²⁰⁷

At that moment, Jabrâil ‘alaihi-salâm brought the revelation communicating that this opinion was correct. Our Master, the Prophet said, **“O Khabbâb! The true view is what you have shown,”** and stood up. Together, they went to the mentioned well. Except for the one with sweet water, they closed all the wells and built a big pool. They filled it with water and placed cups for drinking.

In the meantime, Hadrat Sa’d ibn Mu’âz, came to the glorious presence of our Master, the Prophet, and offered, “O Rasûlullah! Shall we build an awning from the date branches, which you can sit under?” Our Master, Fakhr al-âlam was pleased with this opinion of Sa’d and made benevolent prayers for him. An awning was built at once.

The Sultân of the Prophets, with His honourable Ashâb, surveyed and examined the battlefield. From time to time, He stopped and showed the places with His blessed hand where the Quraysh polytheists would be killed, saying, **“Inshâ-Allah (if Allahu ta’âlâ wills), that place is where so-and-so will be hit and fall tomorrow morning! Inshâ-Allah, that place is where so-and-so will be hit and fall tomorrow morning! It is there! There...”**

Afterwards, Hadrat ‘Umar reported this by saying, “I saw that each of them was hit and killed exactly at the places where Rasûl al-akram had put His blessed hand. Not a little forward or backward.”

The Master of the worlds (sall-Allahu ‘alaihi wa sallam) separated the Ashâb al-kirâm into three groups. He gave the banner of Muhâjirs to Mus’ab ibn Umayr, the banner of Awsîs to Sa’d ibn Mu’âz and the banner of Hazrajîs to Khabbâb ibn Munzir. Each of them gathered under their own banners.²⁰⁸ Our Master, the Prophet had the army take row formation.

While He was having the army make row formation, with a stick that He was holding in His blessed hand, He touched the chest of Sawâd ibn Gaziyya, who had broken the ranks, and said, **“Get into the row, O Sawâd!”** Sawâd said, “O Rasûlullah! The stick you are holding in your hand hurt me. For the sake of Allahu ta’âlâ Who sent you with the true religion, the Book and justice, I would like to touch you with the stick in the same way too.” All the Ashâb al-kirâm there were astonished at his word. Does it befit to retaliate against the Master of the worlds? Was it right to do so? However, our Master Rasûlullah opened the front of His blessed shirt and said, **“Come on! Retaliate and take your right!”**

Then, Hadrat Sawâd kissed the blessed chest of our Master Habîb al-akram

“Inshâ-Allah, that place is where so-and-so will be hit and fall tomorrow morning! Inshâ-Allah, that place is where so-and-so will be hit and fall tomorrow morning! It is there! There...”

**Hadîth
ash-sharîf**

²⁰⁷ Hâkim, al-Mustadrak, III, 482.

²⁰⁸ Wâqidî, al-Maghâzî, I, 58; Ibn Sa’d, at-Tabaqât, II, 373.

(sall-Allahu 'alaihi wa sallam) with joy and love. Since everybody had expected retaliation, upon that scene, they admired their brother Sawâd and envied him. When our beloved Prophet asked, **“Why did you do that?”** he replied, “O Rasûlullah, may my parents and I be sacrificed for your sake! Today I can see that the end of my life has come by the order of Allahu ta'âlâ, and I am afraid of leaving your high person. That's why I wanted my lips to touch your blessed body during these last minutes we have. I wanted to encourage your intercession for me on the Day of Judgment, and thus achieve my salvation from the torment.” Our Master, the Prophet was touched by this love of his, and He made benevolent prayers for Hadrat Sawâd.

The right-wing of the blessed Islâmic army would be commanded by Zubayr ibn Awwâm, and the left-wing would be commanded by Mikdâd ibn Aswad.²⁰⁹

Our Master Rasûlullah (sall-Allahu 'alaihi wa sallam) wanted to consult with His glorious Ashâb about how to start the war. He asked, **“How will you fight?”** Then Âsim ibn Thâbit stood up and expressed his opinion while he was holding his bow and arrow in his hand as follows, “O Rasûlullah! Let us start shooting arrows when the Quraysh polytheists approach us, about one-hundred meters. Then let us throw stones at them by hand when they are within throwing distance. And, when they approach close enough for us to use our spears, let's attack with our spears until they break. Afterwards, let's unsheathe our swords and fight!” Our Master, the Prophet liked this tactic. Then He gave to His Ashâb the following command:

“Do not leave your lines. Stay at your places without moving anywhere. Do not start fighting unless I command. Do not waste your arrows until the enemy approaches close enough. When the enemy sheds their shields, shoot your arrows. When they are even closer, throw stones with your hands. Use your spears when they come near. And when they are at close quarters, fight by using your swords.”

Then, sentinels were stationed, and the Ashâb al-kirâm were allowed to rest. By a hidden cause of Allahu ta'âlâ, they slept so deeply that they couldn't lift even their eyelids. When our Master, the Prophet went to the awning made from date branches, Hadrat Abû Bakr and Sa'd ibn Mu'âz drew their swords and kept guard at the gate of the awning. Our beloved Prophet (sall-Allahu 'alaihi wa sallam) lifted His blessed arms and, with great sorrow, started to entreat to Allahu ta'âlâ, **“O my Rabb! If you perish this small community, then, there will be no worship done to you on the earth...”** This sorrowful invocation continued until the morning.

The blessed Islâmic army had established its headquarters on sandy land. For this reason, walking was difficult, feet would sink into the sand. With the benevolence of Allahu ta'âlâ and the benediction of our Master Rasûlullah's invocation, that night, an increasingly heavier rain started, streams flooded. The water cups were filled, the ground became hard enough that feet would not sink into the sand.

However, the polytheists were in mud and flood. After fajr, our Master Rasûlullah

²⁰⁹ Ibn Kathîr, as-Sira, II, 388.





awakened His Ashâb for morning namâz. After He conducted namâz, He spoke about the virtues of ghazâ and martyrdom. He encouraged the Ashâb al-kirâm to combat. He said, **“Verily, Allahu ta’âlâ orders what is true and real. He does not accept any deeds which were not done for the contentment of Allahu ta’âlâ. Strive to fulfill our Rabb’s order here, in return of which He promised His mercy and compassion, and by doing so, pass the trial! Because His promise is true, His word is correct, and His punishment is vehement. You and I are bound to Allahu ta’âlâ, Who is Hayy and Qayyûm. We have taken refuge in Him. We have clung to Him. We have depended on Him. Our last return is also to Him. May Allahu ta’âlâ forgive me and all Muslims!...”**

On the seventeenth of Ramadân ash-sharîf, the sun of Friday rose. In a short time, the most ruthless, the most imbalanced, the most important, the greatest war of history would begin...

On the one side, there were Fakh al-âlam (sall-Allahu 'alaihi wa sallam) and a handful of His glorious Ashâb who did not, in the slightest, hesitate to sacrifice their lives, on the other side, there was a ferocious and excessive group of unbelievers that gathered to demolish Islâm completely and kill a prophet who was honoured by becoming the Habîb of Allahu ta’âlâ. Unfortunately, among them, there were relatives of Rasûl al-akram too. They had come to Badr to combat their beloved nephew.

Our Master, the Prophet reviewed His army’s array and repeated His instructions. Meanwhile, the Quraysh polytheists came out of their headquarters and began to flood the Badr valley. Most of them were covered with armor. With great arrogance, they had attacked the Islâmîc army. When our Master Rasûlullah saw this state of the polytheists, He went in His tent with Hadrat Abû Bakr. He stretched His blessed hands forward and started entreating to Janâb al-Haqq, **“O my Rabb! Here, the Quraysh polytheists are coming with all their arrogance!... They are challenging You; they are denying Your Prophet. O my Allah! I ask You to fulfill Your promise of help and grant victory to me!... O my Allah! If you wish the perishment of those few Muslims, then, there will be no one worshipping you!...”**

In this manner, He repeatedly entreated to Allahu ta’âlâ, asking for help. This extremely touching supplication of Our Master, the Prophet continued until His ridâ fell from His blessed shoulders. Hadrat Abû Bakr, very touched with this sincere prayer, lifted the ridâ with great respect and placed it on our Master’s blessed shoulders. He consoled Him by saying, “May my life be sacrificed for your sake, O Rasûlullah! So much of your supplication will suffice!... You have persevered on your prayer to your Rabb! Certainly, Allahu ta’âlâ will soon grant you the victory which He promised.” At that moment, the Master of the worlds went out of the tent, reciting âyat al-karîmas, in maal:

“Soon, this community (in Badr) will certainly be routed, and they

*“O my Rabb! Here, the Quraysh polytheists are coming with all their arrogance!... They are challenging You; they are denying Your Prophet. O my Allah! I ask You to fulfill Your promise of help and grant victory to me!...
Hadîth ash-sharîf*

will turn their backs and flee. More precisely, the time of their actual torment will be in the qiyâmat. The torment of that time is more terrible and grievous."²¹⁰

Our beloved Prophet came to lead His army. Then He recited the following âyat al-karîmas, in maal, **"O the believers! When you encounter a host of enemy, be steadfast and mention the name of Allahu ta'âlâ often so that you may triumph... Obey Allah and His Rasûl. Do not quarrel with one another. Lest you fail, lose power and strength. Show patience and firmness. Because Allahu ta'âlâ is with those that are patient."**²¹¹

This would be the first war that would be made against the enemy en masse. The war was about to start. Everybody was extremely heated. Upon the reciting, by our Master Rasûl al-akram, of the âyat al-karîma in maal, **"mention the name of Allahu ta'âlâ often..."** the Ashâb al-kirâm started to say in unison, **"Allahu akbar!... Allahu akbar!..."** and to entreat Janâb al-Haqq to grant them victory. Now, they were waiting for just one signal from our Master, the Prophet.

According to the custom of those times, before two armies were to encounter, brave men would rush forward from both sides, and they would fight face to face. With this combat, the anger and passion of both sides for fighting would increase, and they would be aroused for battle. But Âmir ibn Hadramî, without abiding by this rule and violating it, shot an arrow towards the Islâmîc army. The arrow hit Mihjâ from the Muhâjirs, and he attained martyrdom, his blessed soul ascended to Jannah. The Master of the Prophets gave good news for this first martyr by saying, **"Mihjâ is the master of the martyrs."** Ashâb al-kirâm were unable to contain themselves. However, they could not make even a small move without the command of our Master, the Prophet. Their hearts were ready to explode like a volcano.

Meanwhile, it was seen that three persons from the polytheist army sprang forward. They were ferocious enemies of Islâm, from the sons of Rabîa; Utba, his brother Shayba and his son Walîd. They shouted at the mujâhids, "Is there anyone who can fight us?" When Hadrat Abû Huzayfa started walking towards his father Utba, to combat against him, the Sultân of the worlds told him, **"Stop!"** The sons of Lady Afra; Mu'âz, Mu'awwaz and Abdullah ibn Rawâha from the mujâhids of Medîna advanced. They stood before Utba, Shayba and Walîd. Holding their swords, they were waiting, ready for the fight.

The polytheists, curious as to who they were, asked, "Who are you?" When they replied, "We are Muslims of Medîna," the polytheists said, "We do not have anything to do with you! We require the sons of Abdulmuttalib. We want to combat them," and they turned towards the Islâmîc army and shouted, "O Muhammad! Send our equals from our own people against us!"

After saying benevolent prayers for those three brave Ashâb of His on the battlefield, our Master Rasûl al-akram (sall-Allahu 'alaihi wa sallam) ordered them to return to their places. Then glancing through His Ashâb, He said, **"O the sons of Hâshim! Stand up! Fight on the right path against those**

²¹⁰ Sûrah al-Qamar, 54/45-46.

²¹¹ Sûrah al-Anfal, 8/45-46.





who have come to extinguish the nûr of Allahu ta’âlâ with their false religions; in the first place, this is what Allahu ta’âlâ sent your Prophet for. O Ubayda, stand up! O Hamza, stand up! O Alî, stand up!”

Hadrat Hamza, Hadrat Alî and Hadrat Ubayda, the lions of Allahu ta’âlâ, put on their helmets and walked to the field. When they stood in front of them, the polytheists asked, “Who are you? We will combat you if you are our equals.” They answered, “I am Hamza! I am Alî! I am Ubayda!” The polytheists said, “You are honourable persons like us. We have accepted to combat you.” Although the heroic mujâhids invited the polytheists to Islâm, their offer was not accepted. Upon this, all three of them unsheathed their swords and attacked the polytheists. Hadrat Hamza and Hadrat Alî killed the unbelievers Utba and Walîd. Hadrat Ubayda wounded Shayba. Shayba, too, wounded Ubayda. Hadrat Hamza and Hadrat Alî came to help Ubayda. They killed Shayba. They picked up Hadrat Ubayda and brought him to the presence of our Master Rasûlullah.²¹²

Blood and marrow were flowing from the blessed ankle of Hadrat Ubayda ibn Hârith. Not paying any attention to his circumstance, he asked of our Prophet, “O Rasûlullah! May my life be sacrificed for your sake! If I die under this circumstance, I am a martyr, aren’t I?” Then our Master, the Prophet said, “**Yes, you are a martyr,**” and gave the good news that he deserved Jannah. (Hadrat Ubayda died at the Safra location, on the way back after the war.)

The polytheists, who lost their three important men in this combat, were astonished. Despite that, Abû Jahl was trying to improve the morale of his army, by saying, “Do not be concerned over the deaths of Utba, Shayba and Walîd. They were too hasty in the combat and died needlessly. I swear that we will not return unless we capture and tie the Muslims up with ropes.”

As for the heroic Ashâb al-kirâm, they were looking forward to punishing this group of polytheists, with their swords, as soon as possible. Our beloved Prophet was constantly repeating this invocation, **“O my Allah! Fulfill Your promise to me!... O my Allah! If You destroy this tiny community of Muslims, on the earth, there will be no one left to worship You!...”**

Meanwhile, from the polytheist ranks, one of the bravest and the keenest archers of the Quraysh, Abdurrahmân, walked onto the battlefield. He was Hadrat Abû Bakr’s son; however, he had not yet become a Muslim. It was seen that a person from the ranks of mujâhids drew his sword immediately and marched forward. It was Hadrat Abû Bakr, who was honoured by becoming the first Muslim and attaining the degree of Siddîq, who was the highest of all people after the prophets. He sprang forward to fight his son. However, the Master of the worlds told him, **“O Abû Bakr! Don’t you know that you are like my seeing eye, hearing ear! Stay with me! Seeing your face relieves me of all sorts of suffering that come to my body and heart. Your company gives strength to my heart.”** He

“O my Allah! Fulfill Your promise to me!... O my Allah! If You destroy this tiny community of Muslims, on the earth, there will be no one left to worship You!...”

**Hadîth
ash-sharîf**

²¹² Ibn Hishâm, as-Sira, I, 708; Ibn Sa’d, at-Tabaqât, II, 17; Tabarî, Târikh, II, 134-135.

prohibited him from fighting. Abû Bakr could not stop himself from saying to his son, “O evil! What happened to your relation to me?”

Then, the Sultân of the Prophets, our Master, the Prophet took a fistful of sand from the ground. He threw this sand towards the enemy and said, **“May their faces be black!... O my Allah! Spread fear to their hearts, make their feet tremble!”** Then He turned towards His Ashâb and ordered, **“Attack!...”** The glorious Ashâb who waited for the signal started acting according to the given instruction. Amidst the shoutings of **“Allahu Akbar!... Allahu Akbar!...”** arrows began to zip, and stones hit their targets, spears struck armor. The lions of Allahu ta’âlâ, Hadrat Hamza was in combat with two swords; Hadrat Alî, Hadrat ‘Umar, Zubayr ibn Awwâm, Sa’d ibn Abî Waqqâs, Abû Dujâna²¹³, Abdullah ibn Jahsh were scattering the polytheist ranks and astonishing the unbelievers. They were like an invincible fortress. The sounds of **“Allahu Akbar!... Allahu Akbar!...”** filled the skies, the grandness of Allahu ta’âlâ’s glory hit the unbelievers like a hammer. Our Master, the Prophet was entreating Allahu ta’âlâ saying, **“Yâ Hayyu! Yâ Qayyûm!”** Hadrat Alî said, “In the Badr, the bravest of us was Rasûl ‘alaihi-salâm. He was the closest to the polytheist ranks. Whenever we were in difficulty, we would take refuge to Him.”

The polytheists surrounded Abû Jahl, their leader. They dressed a person among them like Abû Jahl and made him look like him. This unfortunate person’s name was Abdullah ibn Munzir. Hadrat Alî attacked Abdullah. He beheaded him in front of Abû Jahl. The polytheists dressed Abû Qays. He was killed by Hadrat Hamza.

Hadrat Alî was fighting a polytheist. The polytheist swung his sword at Hadrat Alî, and his sword was stuck in the shield. Hadrat Alî swung his sword, called Zulfikâr, at the polytheist’s armed body. He cut the polytheist from his shoulder to his chest along with his armor. At that moment, he saw a sword shining over his head. He lowered his head quickly. While the man, who’s sword was shining, was saying, “Take it! This is from Hamza ibn Abdulmuttalib!” the polytheist’s head, together with his helmet, fell to the ground. When Hadrat Alî turned and looked, he saw his paternal uncle Hadrat Hamza fighting with two swords. When our Prophet saw His Ashâb fighting so bravely, He said, **“They are Allahu ta’âlâ’s lions on Earth”** and appreciated them.

At some point, the sword of Hadrat Ukâsha, who fought next to our Master, the Prophet, was broken. Seeing that, our beloved Prophet picked up a stick He saw on the ground and gave it to him. He said, **“O Ukâsha! Fight with this!...”** As soon as Ukâsha received the stick, as a miracle of our Prophet, it became a long, shining and sharp sword, the mid-edge of which was strong. He killed many polytheists with this sword till the end of the battle.

While fighting, the Master of the worlds Rasûl al-akram (sall-Allahu ‘alaihi wa sallam) was also declaring the following blessed hadîth ash-sharîf that greatly motivated His Ashâb, **“I swear by Allahu ta’âlâ Whose Power holds my existence, that Haqq ta’âlâ will put those who fight today hoping for the contentment of Janâb al-Haqq and showing patience and perseverance and**

²¹³ The real name of Abû Dujâna radiy-Allahu ‘anh is Sammâk ibn Harasha.





who are killed while advancing without turning back, in His Jannah for sure.” Hearing those blessed words, Umayr ibn Humâm increased his attacks by saying, “How wonderful! How wonderful! It means that there is nothing necessary except attaining martyrdom for me to enter Jannah!” He was fighting against the enemy, and at the same time, he was saying, “One can go to Allahu ta’âlâ not with material provisions but only with the fear of Haqq ta’âlâ, performing the deeds for the âkhirat and showing patience and perseverance for jihad. All the provisions other than these will be over for sure!” Thus, he fought until he attained martyrdom.

The battle greatly intensified. At least three polytheists were assaulting each sahbâbi. Nothing could make the glorious Ashâb, who tried to counter them with their swords, retreat. They obtained strength by saying, **“Allahu Akbar! Allahu Akbar!...”** they did not tire from repeatedly attacking. For a moment, the offence of the polytheists increased. The Ashâb al-kirâm were in a difficult situation.

At that point, our Master Rasûlullah, together with Hadrat Abû Bakr, entered His awning made from date branches. Our Prophet started again to entreat Allahu ta’âlâ. **“O my Rabb! Grant me the help that you promised!...”** At that moment, a revelation descended. In maal, **“When you implored your Rabb for help and victory, He had accepted your praying by saying, ‘I will indeed reinforce you with a thousand angels, coming one after another.’”**²¹⁴ Then our Master, the Prophet stood up at once and said, **“O Abâ Bakr, glad tidings! The help of Allahu ta’âlâ reached to you! That is Jabrâîl! Holding the bridle of his horse and armed, he is waiting for command on the dunes.”**

As it was stated in the Sûrah al-Anfâl, Janâb al-Haqq decreed to the angels as follows, in maal, **“When your Rabb inspired the angels: I am with you (on the help for Muslims). So, assist the believers (with the glad tiding of help), give them power and strength. I will cast terror into the hearts of those who disbelieve. So smite their necks and smite off each of their fingers (all of their joints). That is because they defied Allahu ta’âlâ and His Rasûl. Whoever defies Allahu ta’âlâ and His Rasûl (will suffer His torment), Allahu ta’âlâ is severe in punishment!”**²¹⁵

Upon this order, Jabrâîl, Mikâîl, Isrâfîl ‘alaihimus-salâm, each taking one thousand angels with them, took their places respectively near, on the right and on the left of our beloved Prophet.²¹⁶

Jabrâîl ‘alaihis-salâm had wrapped a yellow turban on his head. And other angels had white turbans on their heads. They let the ends of their turbans hang down towards their backs and were riding on white horses. Our Master Sarwar al-âlam said to His Ashâb, **“Angels have signs and marks on them. You, too, make**

“O Abâ Bakr! Don't you know that you are like my seeing eye, hearing ear! Stay with me! Seeing your face relieves me of all sorts of suffering that come to my body and heart. Your company gives strength to my heart.”

**Hadîth
ash-sharîf**

²¹⁴ Sûrah al-Anfal, 8/9.

²¹⁵ Sûrah al-Anfal, 8/12-13.

²¹⁶ Wâqidî, al-Maghâzî, I, 57; Ibn Sa'd, at-Tabaqât, I, 16; Bayhaqî, Dala-il an-Nubuwwa, III, 40; Hâkim, al-Mustadrak, III, 72.

some form of sign and mark for yourself!” Then Zubayr ibn Awwâm wrapped a yellow cloth, and Abû Dujâna wrapped a red cloth as a turban on their heads. Hadrat Alî took a white banner, and Hadrat Hamza attached an ostrich feather on his chest.

With the angels’ participation in the war, the situation changed at once. Even before Ashâb al-kirâm swung their swords at an enemy, their heads were cut off and fell to the ground. It was seen that unknown persons were fighting the polytheists around our Master, the Prophet.

Hadrat Sahl related, “During the Ghazâ of Badr, we witnessed that when we swung our swords towards the heads of the polytheists, their heads were separated from their bodies and dropped to the ground even before our swords touched their targets!”

The killing of Abû Jahl

Abû Azîz ibn Umayr, the flagman of the polytheists, was captured. Their commander, Abû Jahl, to encourage the Qurayshîs, was reciting poems ceaselessly, and he was trying to improve the morale of his soldiers. He was attacking as if he was in his early youth. He was boasting, saying, “My mother gave birth to me for these days!...” He was inciting the youth to fight.

Ubayda ibn Sa’îd, one of the polytheists, was in full armor. Only his eyes could be seen. He was turning around on his horse, saying, “I am Abû Zâtulkarish! I am Abû Zâtulkarish!” that is, “I am the father of abdomen (I have a big abdomen).” He was challenging Muslims in his peculiar way. Hadrat Zubayr ibn Awwâm, a heroic mujâhid, approached him, targeted his eyes, and threw his spear saying, “Allahu Akbar!” The spear hit its target, made Ubayda ibn Sa’îd fall from his horse. When Hadrat Zubayr reached him, Ubayda was dead. Although he put his foot on his cheek and pulled the spear out with all his power, the spear came out with difficulty. It was bent.

The bravery Hadrat Zubayr showed in the Battle of Badr was so great. There was no place without wounds on his body. His son Urwa told about this situation as such, “My father had received three serious sword strikes. One of them was on his neck. The wound was so deep that I could put my finger in it.”

Abdurrahmân ibn Awf, too, was fiercely fighting the Qurayshîs. He was bringing down whomever he faced without paying attention to his own bleeding wounds. Hadrat Abdurrahmân narrated an incident that he witnessed:

“For a moment, there was no one left in front of me. When I looked around, I saw two young men from the Ansâr. I wanted to be near to the most powerful of them. One of these two youths scrutinized me, then turned towards me and asked, ‘O Uncle! Do you know Abû Jahl?’ I answered, ‘Yes, I know him.’ When I asked him, ‘O my brother’s son! Why do you ask me about Abû Jahl?’ he replied, **‘They told me that he blasphemes Rasûlullah. I swear by Allahu ta’âlâ that, once I see him, I will never leave him until I kill him or I die myself.’** Indeed, I was astonished by this definite and resolute word of a young man in his excitement.

The other youth, too, scrutinized me and spoke like the previous one. In the meantime, I had seen Abû Jahl! Among the enemy soldiers, he was constantly moving to and fro. When I said, ‘O Youngsters! That person who is hurriedly





going to and fro is Abû Jahl.' they took their swords and moved towards Abû Jahl. They started to fight. These youths were the brothers Mu'âz and Mu'awwaz, children of Lady Afra."

Meanwhile, Mu'âz ibn Amr, one of the champions of the Ashâb al-kirâm, found the opportunity to approach Abû Jahl. He attacked Abû Jahl, who was on a long-tailed horse, and struck Abû Jahl's leg with his sword vehemently. Abû Jahl's leg fell to the ground. Then, Ikrima, who had not become a Muslim yet, came to help his father and started to fight Hadrat Mu'âz ibn Amr.

At that moment, the brothers Mu'âz and Mu'awwaz sprang forward like a falcon. They downed everyone before them and reached Abû Jahl. They struck him with their swords until they thought he was dead.

As for Hadrat Mu'âz ibn Amr, he was wounded on his hand and arm while he was fighting against Ikrima. His blessed hand was cut from his wrist and hanged by a piece of skin. Mu'âz ibn Amr, who was engrossed in fighting, had no time to waste for his hand nor to wrap it for treatment. Even though his hand hung on by only a piece of skin, he was fighting heroically.

Allahu akbar!... What a strong belief it was!... What a worth-seeing scene that was!... After fighting for a while in such a manner, Hadrat Mu'âz realized that his ability to move was decreasing. His wounded hand was the cause. Then he stepped on it, tore it off and threw it away...²¹⁷

Nawfal ibn Huwaylid, a ferocious enemy of Islâm, was one of the most popular champions of the Quraysh. He was constantly shouting and trying to agitate and provoke the crowd of polytheists. When our Master, the Prophet saw his behavior, He invoked as follows, **"O my Allah! Help me against Nawfal ibn Huwaylid. Defeat him."** When Hadrat Alî, the lion of Allahu ta'âlâ, saw the polytheist Nawfal, he pounced on him at once. He slashed his sword so strongly that he cut off both of his legs, even though they were covered with armor. Then he slashed his sword across his neck and beheaded him.²¹⁸

Umayya ibn Halaf, who used to make Bilâl al-Habashî lie on the hot sands and put huge rocks on his chest, was one of the most ferocious polytheists. That enemy of Islâm, who made use of every opportunity to torment our Master Rasûlullah (sall-Allâhu 'alaihi wa sallam), was trying to gather the polytheists in the Badr Valley and striving to extinguish the nûr of Islâm. Hadrat Bilâl, who saw him in such a manner, approached and stood before him with his sword and attacked him by saying, "O Umayya ibn Halaf, the leader of unbelief!... If you survive; I wish, I will not!" When he said, "O Ansârî brothers! Help, the leader of unbelief is here!" the Ashâb al-kirâm surrounded Umayya and killed him at once.²¹⁹

²¹⁷ Bukhârî, "Maghâzî", 8; Muslim, "Jihad and Siyar", 147; Ibn Hishâm, as-Sira, I, 634; Bayhaqî, Dala'il an-Nubuwwa, III, 83; Suhaylî, Rawzu'l-unf, III, 77.

²¹⁸ Wâqidî, al-Maghâzî, I, 92; Bayhaqî, Dala'il an-Nubuwwa, III, 98; Shamsaddîn Shâmî, Subulu'l-Hudâ, IV, 94.

²¹⁹ 173 Bukhârî, "Wakâlat", 2; Ibn Hishâm, as-Sira, II, 631; Ibn Abî Shayba, al-Musannaf, VIII, 477; Bayhaqî, Dala'il an-Nubuwwa, III, 94; Tabarî, Târikh, II, 153.

"(O my Ashâb!) Angels have signs and marks on them. You, too, make some form of sign and mark for yourself!"

**Hadîth
ash-sharîf**

There was no leader in the polytheist army anymore. None of them knew what to do; they were haphazardly trying to run away. The fortress of unbelief had fallen. The glorious Ashâb continued to chase them. Some of the polytheists were caught and captivated. Our Master, the Prophet's paternal uncle, Abbâs, was among the captives.²²⁰

The victory was the believers'

Our Master, the Prophet (sall-Allahu 'alaihi wa sallam) asked of His glorious Ashâb, **"Is there anybody who has information about Nawfal ibn Huwaylid?"** Hadrat Alî stepped forward and said, "O Rasûlullah! I have killed him." Our beloved Prophet rejoiced so much to hear that news, and He recited takbîr by saying, **"Allahu akbar!"** and said, **"Allahu ta'âlâ accepted my invocation regarding him."**

When they told Him Umayya ibn Khalaf was killed, He greatly rejoiced and said, **"Alhamdulillah! Thanks be to Allahu ta'âlâ. My Rabb has affirmed His born slave and made His religion superior."**

Our Master Rasûl al-akram, regarding Abû Jahl, asked, **"What did Abû Jahl do? What happened to him? Who will go and look for him?"** He ordered them to search for him among the dead. They looked for him; however, they could not find him. Our Master, the Prophet said, **"Look for him, I made a promise about him. If you cannot recognize him, look for the scar on his knee. One day, he and I were at the feast of Abdullah ibn Jud'ân. We were both young. I was a little bigger than he was. When I was cramped, I pushed him. He fell down on his knees. One of his knees was wounded, and the mark of this wound did not disappear from his knee."**

Upon this, Abdullah ibn Mas'ûd went to search for Abû Jahl. He recognized him. He was wounded. He asked, "Are you Abû Jahl?" He put his foot on Abû Jahl's throat. He grabbed Abû Jahl's beard and pulled it. He said, "O enemy of Allahu ta'âlâ! Has Allahu ta'âlâ finally made you deplorable?" Abû Jahl replied, "Why will He make me deplorable? O shepherd! May Allah make you deplorable. You have come to a place, which is very difficult to climb! Tell me, to which party does the victory belong." Hadrat Ibn al-Mas'ûd said, "The victory belongs to Allah and His Rasûl." While he was taking off Abû Jahl's helmet, he said, "O Abû Jahl! I will kill you." Abû Jahl showed how much infidelity and arrogance he had by saying, "You are not the first of those who killed their nations' superiors. However, it will be very hard for me that you kill me. At least, cut my throat off near my chest so that my head will appear majestic."

Since Ibn al-Mas'ûd could not behead Abû Jahl with his own sword, he cut off the head of Abû Jahl with Abû Jahl's own sword. He brought his weapon, armor, helmet and his head to our Master, the Prophet. He said, "May my parents be sacrificed for your sake, O Rasûlullah! This is the head of Abû Jahl, who is the enemy of Allahu ta'âlâ." Our beloved Prophet said, **"Allah, there is no god but Him."** Then, He stood up and went to the body of Abû Jahl. He said, **"Praise be to Allahu ta'âlâ, for He made you worthless and**

²²⁰ Ibn Hishâm, as-Sira, I, 715; Suhaylî, Rawzu'l-unf, III, 173.





disgraceful. O enemy of Allah! You were the pharaoh of this ummat.” Then He thanked Allahu ta’âlâ, saying, **“O my Rabb! You have fulfilled your promise to me.”**

Our Master, Rasûlullah (sall-Allahu 'alaihi wa sallam) had the wounds of the wounded Ashâb al-kirâm bandaged. He had those who were martyred found. Fourteen people were martyred, eight of them from Ansâr. While all of their blessed souls flew to Jannah, seventy persons were killed from the polytheists, who tried to put out the nûr of Islâm. In addition, seventy-two persons were captured.

Our Master Rasûlullah sent Abdullah ibn Rawâha and Zayd ibn Hâritha to Medîna to give the good news of victory.

Our Master, the Prophet conducted janâza namâz²²¹ for the martyrs, and He had them buried in their graves.

Of the corpses of the polytheists, twenty-four were thrown into a dry well; others were thrown into pits and covered with earth.

The Master of the worlds came to the well with His honourable Ashâb and said, **“O the ones who have been thrown into the well!”** and continued by reciting the names of the killed polytheists along with their fathers’ names, **“O Utba ibn Rabîa! O Umayya ibn Halaf! O Abû Jahl ibn Hishâm!... What a bad people you were to your prophet. You denied me, but others approved and confirmed me. You exiled me from my town, my homeland. But others opened their doors to me and welcomed me with open arms. You fought against me, but others helped me. Have you attained what my Rabb promised you? I have attained the victory that my Rabb promised.”**

Hadrat 'Umar asked our Prophet, “O Rasûlullah! Are you telling these to the carcasses?” Thereupon our Master Rasûl al-akram replied, **“I say by the name of my Rabb, Who sent me as a true prophet, that you don’t hear me more than they do. But they can not answer.”**

The polytheists, while running away from the battlefield to save their lives, could not take anything they had brought. All of these passed to Muslims. Our Master, the Prophet allotted the booty among all His Ashâb who joined the Badr War and who were on duty. They stayed at Badr for three more nights and returned to Medîna after nineteen days.

Meanwhile, Abdullah ibn Rawâha and Zayd ibn Hâritha, who had been sent as harbingers, approached Medîna. When they arrived at the place known as Aqiq, on Sunday mid-morning, they separated. Abdullah ibn Rawâha and Zayd ibn Hâritha entered Medîna through different parts. They were stopping by each house and informing them of the victory.

Abdullah ibn Rawâha, the poet of our Master Rasûlullah, was heralding the victory loudly by reciting;

“I say by the name of my Rabb, Who sent me as a true prophet, that you don’t hear me more than they (the polytheists’ corpses) do. But they can not answer.”

**Hadith
ash-sharîf**

²²¹ Janâza; dead person’s body. Please see the fifteenth chapter of the fifth fascicle of Endless Bliss for ‘janâza’ and ‘salât (namâz) of janâza’.

*O Ansâr! I give you the glad tidings hereby,
The Prophet of Allah is safe and alive.*

*The polytheists were killed and in captivity,
Among war prisoners, the famous are many.*

*All the sons of Rabîa and Hajjâj, as well,
Abû Jahl Amr ibn Hishâm was killed at Badr.*

Hadrat Asim ibn Adiy asked, “O Ibn ar-Rawâha! Is what you said true?” Abdullah ibn Rawâha said, “Yes, I swear by Allah it is true! Inshâallah (if Allah wills), Rasûlullah will come tomorrow with the captives whose hands are tied!”

The demise of Hadrat Ruqayya

That day, Hadrat Ruqayya, daughter of our beloved Prophet, had passed away. Her husband, Hadrat ‘Uthmân had conducted her janâza namâz. This victory news, over that grief, had eased them a little.

Our Master, the Prophet (sall-Allahu ‘alaihi wa sallam), with His Ashâb, thanked Allahu ta’âlâ Who bestowed the Badr victory over them and performed sajda (prostration) of shukr (gratitude) then, started off towards Medîna al-munawwara with the captives.

Earlier, Abdullah ibn Rawâha and Zayd ibn Hâritha had brought the good news about the victory and told about what happened in the Ghazâ of Badr, and who were martyred. Children, women, people on duty in Medîna had rejoiced for the victory. They went out of the city to welcome our Master, the Prophet. Hâritha ibn Surâqa was among the martyrs. Her mother, Rabî, had learned that her son was martyred by an enemy arrow while he was drinking water from the pool. When our mother Rabî heard that news, she said, “I will not weep for my son until Rasûl ‘alaihi-salâm comes. When He honours Medîna, I will ask Him. If my son is in Jannah, I will never weep. If he is in Jahannam, I will shed blood, instead of tears, from my eyes.”

When our beloved Prophet, with His blessed Ashâb al-kirâm, honoured Medîna, Rabî came to His presence and said, “May my parents be sacrificed for your sake, O Rasûlullah! You know how much I love my son, Hâritha. Did he become a martyr and go to Jannah? If so, I shall be patient. If not, I will shed blood, instead of tears, from my eyes.” Our Master Habîb al-akram gave the good news to her, **“O Umm Hâritha! Your son is not in one but in several Jannahs. His place is Firdaws** (a high level of the Jannahs).” Upon this, Rabî said, “From now on, I will not weep for my son.” Our Master asked for a cup of water. Due to His compassion, He put His hand in the water and then pulled it out. He had Hadrat Hâritha’s mother and his sister drink that water. Also, He wet their faces and heads with this water. After that day, the faces of Rabî and her daughter were very luminous. Also, they had very long lifetimes.

Our Master, hâja al-kâinât’alaihi afdalussalawât, distributed the seventy captives brought to Medîna among His Ashâb and ordered that they treat them well. A revelation regarding the fate of the captives had not been sent by Allahu ta’âlâ yet. Our Master Rasûlullah, after consulting with His Ashâb, decided that





the captives were to be released for ransom. Ransoms were determined according to each captive's property. Those who had no property and were literate would teach ten illiterate people in Medīna how to read and write, then they could go to Mecca. Our Master, the Prophet's paternal uncle Abbās was among the captives. Our Master said to him, **"O Abbās! Pay for the release of yourself, your brother's son Uqayl (Aqīl) ibn Abī Tâlib and Nawfal ibn Hârith. For, you are rich."** Then Hadrat Abbās said, "O Rasûlullah! I am a Muslim. Qurayshis brought me to Badr by force." Rasûlullah replied, **"Allahu ta'âlâ knows if you are Muslim or not. If you are telling the truth, Allahu ta'âlâ will give you its rewards for sure. But you are against us in respect of your appearance. That's why you should pay for your release."** When Abbās said, "O Rasûlullah! I have no wealth with me except 800 dirhams, which you took as war booty," our Master, the Prophet said, **"O Abbās! Why don't you tell about that gold?"** Then he asked, "Which gold?" When our beloved Prophet answered, **"The gold coins that you gave to your wife Umm al-Fadl, the daughter of Haris, on the day you were going out of Mecca! When you gave them, there was nobody else except you two. The gold coins, of which you told Umm al-Fadl, 'I do not know what will happen to me during this expedition. If something happens to me and if I am not able to turn back, this amount of the gold is for you, this amount is for Fadl, this amount is for Abdullah, this amount is for Ubaydullah, and this amount is for Qusam.'"** Hadrat Abbās was astonished and said, "I swear that there was nobody else while I was giving those gold coins to my wife. How do you know this?" Our Master, the Prophet replied, **"Allahu ta'âlâ informed me."** Then Hadrat Abbās said, "I bear witness that you are Allahu ta'âlâ's Rasûl and you tell the truth," and recited the Kalima ash-shahâda.²²² When Hadrat Abbās became a Muslim, our Master, the Prophet put him in charge of Mecca. He ordered him to protect the Muslims there and send news about the enemies of Islâm.

"O Abbās! Allahu ta'âlâ knows if you are Muslim or not. If you are telling the truth, Allahu ta'âlâ will give you its rewards for sure. But you are against us in respect of your appearance. That's why you should pay for your release."

**Hadīth
ash-sharīf**

The Quraysh, who were defeated heavily in the Ghazâ of Badr, were notified that they could get the captives back by paying the ransom. However, Nadr ibn Hârith, who tormented the Master of the Prophets much before the Hegira, was beheaded. Also, Uqba ibn Abī Mu'ayt, who had put a camel's stomach on our beloved Prophet while He was performing namâz in the Kâ'ba, was killed. When this ferocious enemy of Islâm was decapitated, our Master Rasûlullah praised Allahu ta'âlâ. He went to his corpse and said, **"Wallahi, I do not know anybody as bad as you, who denies Allahu ta'âlâ, His Rasûl and the Qur'ân al-karīm and who tormented His Rasûl so much."**

The captives stayed with the Ashâb al-kirâm ('alaihimurridwân) until they were taken by their guardians in exchange for ransom. All the sahâbîs treated

²²² Tabarî, Târikh, II, 523,524.

the captives very well and shared their food with them. Mus’ab ibn Umayr’s brother, Abû Aziz, was among the captives. He related, “I was also captive in the house of a Medînan Muslim. They were treating me very well, giving the loaves of bread that they would eat in the morning and at night to me, thus they were obliged to eat only dates. Whenever one of them gathered a piece of bread, he would give it to me directly. Since I was ashamed, I would give the bread back to the person who brought it. But he would return it to me, again.”

Again, one of the captives named Yazîd from Quraysh related as follows, “While the Muslims were going back from Badr to Medîna, they made us, the captives, mount the animals, and they went on foot.”

Khadîja radiy-Allahu ‘anhâ’s sister’s son, our Master, the Prophet’s son-in-law Abu’l-Âs ibn Rabî was among the captives. Abu’l-Âs was one of the merchants of Mecca, and he was very rich. He was famous for his reliability and piety. When the ransoms for the captives were being sent from Mecca, to complete it, Hadrat Zaynab sent the necklace her mother gave her as a wedding gift. When the ransoms arrived, our Master, the Prophet (sall-Allahu ‘alaihi wa sallam) recognized the necklace and said, “O my Ashâb, if you see fit, sent my daughter Zaynab’s captive with the ransom.” Ashâb al-kirâm agreed as well. Abu’l-Âs ibn Rabî was allowed to go to Mecca with all his goods on the condition that he will send Zaynab to Medîna. Abu’l-Âs sent off Zaynab and her companions with his brother Kinâna. The polytheist who heard about this sent some of their men after them. They reached them at Zî-Tuwâ. When Habar ibn al-Aswad threw his spear, the camel shied and threw Hadrat Zaynab. Kinâna unloaded his arrows in front of him and said, “I will destroy whoever that tries to kill Zaynab.” He took Zaynab out of Mecca and brought her to their destination. Hadrat Zaynab fell ill because of her wounds. She was pregnant. When she arrived at Medîna, she lost her baby. Rasûl ‘alaihis-salâm was very sad when He heard of this.

The fact that the polytheists were defeated at the Badr, and that they fled from the battlefield in a deplorable state, caused a great surprise in Mecca. A totally unexpected result, they never thought of, had come about. Abû Lahab and other polytheists did not believe the words of the first herald. When Abû Sufyân, who ran away from the battlefield, came to Mecca, they called him over immediately. Abû Lahab asked him, “O my brother’s son! Tell us, how did it happen?” Abû Sufyân sat down there. Many people, standing, were listening to him. Abû Sufyân told them:

“Don’t ask! When we met with Muslims, it was as if our hands were tied, they did as they wished. They killed some of us, captured some others. I swear that I do not condemn or criticize any of our people. Because, at that time, we met with some people who were on white horses between the earth and the sky. Nothing could resist them; none could oppose them!”

The slave of Abbâs, Hadrat Abû Râfi’, who had become a Muslim in the early days of Islâm, however, fearing the torments of the polytheists, had not disclosed his faith, was there. Listening to them silently, Abû Râfi’, forgot everything because of his joy and suddenly said, **“Wallahi, they are angels.”**





Abû Lahab slapped him violently, grabbed him and threw him to the ground. He severely beat him. Upon this, Umm al-Fadl, wife of Hadrat Abbâs, could not stand. Because she herself had become a Muslim, too. Umm al-Fadl, taking one of the sticks in the room, saying, “You saw him powerless, since he has no one, didn’t you?” She hit Abû Lahab vehemently. Abû Lahab’s head was wounded. Contemptible, despised and despicable, dripping blood, he went back. Seven days later, Allahu ta’âlâ gave him a disease called black red. He died of this disease. His sons left his body unburied for two or three nights. In the end, he began to stink. Everyone was avoiding where he was and loathed the disease which Abû Lahab contracted as if it was a plague. Upon this, one of the Qurayshîs said to the sons of Abû Lahab, “Shame on you! Do you not feel shame? You left your father at home until he stunk. At least, take him somewhere and bury him!” His sons said to that man, “We are afraid of the disease in him.” This time, the man said to them, “You go, I will come and help you.” Then, the three of them gathered. They shouldered him and carried him off and left him at an out-of-the-way place. They threw stones on him until it was not possible to see him. Thus, Abû Lahab entered his land, the dark Jahannam pit, where he will forever stay in torment and fire.

“Wallahi, I do not know anybody as bad as you (Uqba ibn Abî Mu’ayt), who denies Allahu ta’âlâ, His Rasûl and the Qur’ân al-karîm and who tormented His Rasûl so much.”

**Hadîth
ash-sharîf**

Walîd ibn Walîd was among the Quraysh captives at the Ghazâ of Badr. Abdullah ibn Jahsh had captured him. His brothers, Hishâm, and Khâlîd ibn Walîd, who had not embraced Islâm yet, came to Medîna. Abdullah ibn Jahsh would not emancipate him unless his ransom was given. Although Khâlîd consented, Hishâm, his paternal half brother, did not accept. Our Master Rasûlullah suggested the delivery of their father’s weaponry and equipment. To this offer, Hishâm consented, but Khâlîd did not accept. Finally, they agreed on their father’s sword (it had a value of 100 dinâr), his armor and his helmet. They saved Walîd from captivity and set off for Mecca. However, Walîd left them at the location of Dhu’l-Hulayfa, which was four miles from Medîna, came to our Master, the Prophet and embraced Islâm. He became one of the Ashâb al-kirâm. After a while, he went to Mecca, to his brothers. When Khâlîd ibn Walîd asked him, “Since you were going to become a Muslim, why did you not become a Muslim before we paid your ransom? You caused us to part with a memento from our father. Why did you do that?” He replied, “I was afraid that the Quraysh people would say, ‘He could not endure captivity and became obedient to Muhammad ‘alaihis-salâm.’”

Enraged with that response, his brothers imprisoned him with some Muslims from the sons of Manzum, along with Iyâsh ibn Abî Rabîa and Salama ibn Hishâm (radiy-Allahu ‘anhumâ). Walîd ibn Walîd was imprisoned for years because he had become a believer. He was oppressed and suffered tortures done by his uncle Hishâm, a ferocious enemy of Islâm and his polytheist relatives. Our Master Rasûl al-akram (sall-Allahu ‘alaihi wa sallam) prayed for Iyâsh ibn Abî Rabîa, Salama ibn Hishâm and Walîd, having been oppressed by the polytheists, as follows, **“O my Rabb! Save Walîd ibn Walîd, Salama ibn Hishâm, Iyâsh ibn**

Rabîa and other Muslims who seem weak (and helpless) (from the infidels' captivity), **O my Rabb, crush Mudar** (Quraysh) **vehemently** (worse than before). **Liken these years** (for them) **to the years of Yûsuf** (Joseph)." With the blessing of our Master Rasûlullah's prayer, Walîd found an opportunity and escaped from where he was tied. He came to Medîna al-munawwara and reached our beloved Prophet. When our Master Habîbullah asked about the situation of Iyâsh ibn Rabîa and Salama ibn Hishâm, he mentioned that they were bound by their feet to each other and suffering from bitter torment and tortures.

The Sultân of the universe was very sad about their condition; He searched for a way to rescue them. When he asked who could rescue them, Walîd, although he had undergone torture for years, answered with great bravery and enthusiasm, "O Rasûlullah! I will rescue them; I will bring them to you." He came to Mecca again and learned the whereabouts of the tortured Muslims by following a woman who brought food to them. Both of them were jailed in a roofless building. At night, risking his life, Walîd, with great courage, came down from the wall and reached his friends. The two innocent men, whose only guilt was to believe, were bound by the polytheists to a stone and suffered all kinds of torture in the sweltering heat of Arabia. Walîd rescued these blessed brothers of his and had them mount his camel. He started off for Medîna al-munawwara on foot, with bare feet, to reach Rasûlullah, whom he loved dearly as soon as possible. The thing, which was burning him, was not the intense desert heat, but the love of meeting the Master of the worlds.

He came to Medîna in three days, barefoot, without food and water. His toes were all injured from the harshness of stones. Walîd ibn Walîd reached to Habîbullah, whom he loved so much.

Badr victory caused great exultation among Muslims. The polytheists sunk into sorrow and disappointment. Negus, the ruler of Abyssinia, gave the good news to the Ashâb al-kirâm when he heard that our Master Rasûlullah was victorious, by saying, **"Praise be to Allahu ta'âlâ, for He made His Rasûl victorious at Badr and granted Him victory."**

The events after the Ghazâ of Badr

Our beloved Prophet (sall-Allahu ‘alaihi wa sallam) was at war with both the Jews and the munâfiqs like Abdullah ibn Ubayy who pretended to be Muslim, as well as the polytheists. In addition, He invited polytheist tribes around Medîna to Islâm and worked for their becoming honoured by embracing Islâm. The ghazâs like Karkara, Banî Kaynukâ, Sawîq, Ghatfân, Bahran... were all made after the Ghazâ of Badr.

Some incidents that happened in the second year of Hegira

That year, zakât (an annual duty, for people who are considered rich in Islâm, of giving a certain amount of certain kinds of property to certain kinds of people) was made fard, in addition, sadaqa al-fitr, eid namâz and qurban (sacrificing animals) were made mandatory. Our Master Rasûlullah married His daughter Umm Gulthum to Hadrat 'Uthmân. Our Master, the Prophet married Hafsa, the daughter of Hadrat 'Umar and Zaynab bint Khuzayma. Hadrat Hasan, the son of Hadrat Alî, was born.





His marriage to Hadrat Âisha

Our Master, the Prophet was engaged to Hadrat Âisha while they were at Mecca, but they didn't have their wedding yet. One day Hadrat Abû Bakr asked our Master Sarwar al-âlam, "O Rasûlullah! What is holding you back from marrying your wife?" Rasûlullah replied, "**It is mahr** (The mahr is comprised of things like gold, silver, or any kind of property or any kind of benefit that is given by a man to the woman he is to marry)." Then Hadrat Abû Bakr sent money for mahr to Rasûlullah.²²³

"Praise be to
Allahu ta'âlâ, for
He made His Rasûl
victorious at Badr
and granted Him
victory."

**Hadîth
ash-sharîf**

Thereupon our mother Hadrat Âisha's wedding was held. At the time, our Master, the Prophet was fifty-five years old.²²⁴ Our mother Hadrat Âisha was so intelligent and talented that she could immediately express incidents poetically. She would never forget what she learned and memorized. She was very clever, intelligent, erudite, litterateur, chaste and pious. Since she had a retentive memory, Ashâb al-kirâm would ask and learn many things from her. She was praised by an âyat al-karîma.

The Ghazwa of Karkarat al-Qadr

The news of a group from Banî Salim and Ghatfân gathering in Karkara arrived. Upon this, our Master, the Prophet, with two hundred from the Muhâjir and Ansâr, set off from Medîna. Hadrat Ibn al-Umm Maktum was left as a deputy in Medîna. Hadrat Alî was carrying the white banner. When they arrived at that location, they couldn't find anyone. The polytheist had heard that the mujâhids were coming and left. They came across a cameleer and asked him about the group from Banî Salim and Ghatfân. The cameleer said, "They had hired me to look after their animals for five days. But I don't know where they are now." Five thousand camels were taken as booty. Cameleer Yasâr was taken captive as well. After staying at the Valley of Karkarat al-Qadr for three days, herding the camels, they departed for Medîna. At the location called Darâr, our Master, the Prophet, setting one-fifth of it apart, divided the camels. Everyone got two camels. The next day, when they were performing morning namâz, they saw that the cameleer called Yasâr was praying with them. Upon this, Our Master, the Prophet emancipated him. They returned to Medîna soundly.

*Whoever burns with the fire of longing for you becomes nûr,
And, the heart devastated by the trouble of love prospers.*

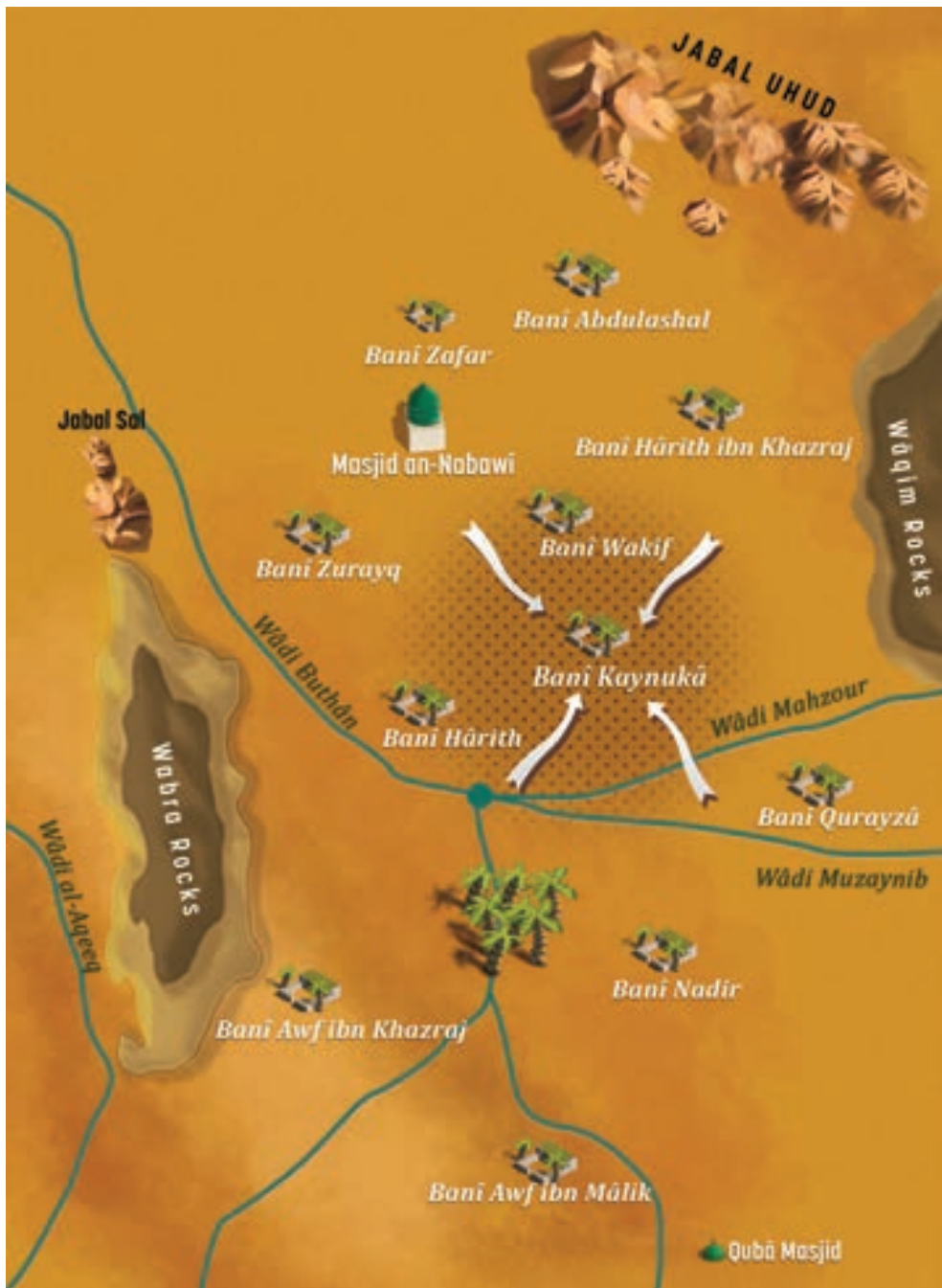
The Ghazâ of Banî Kaynûka

One day, the Jews of Banî Kaynukâ had wanted to make a mockery of a Muslim lady. Having seen this, a sahâbi drew his sword at once and killed that Jew. The Jews gathered and martyred that blessed sahâbî. Our Master, the Prophet was informed of this incident. Our Master, Rasûl al-akram gathered them at the market place of Kaynukâ and said, "**O Jewish community! Fear that you will be caught by a torment like the one which Allahu ta'âlâ befell over the Quraysh.**"

²²³ Ibn Sa'd, at-Tabaqât, I, 239; Qâdî Iyâd, Shifâ ash-sharîf, 300-301.

²²⁴ Bukhârî, "Manâqib-ul-Ansâr", 44; Tirmidhî, "Nikâh", 18.

The Ghazâ of Banî Kaynûka





Become Muslims. You know well that I am a prophet who has been sent by Allahu ta’âlâ. You have already read this and Allahu ta’âlâ’s promise to you in your book.”

In spite of this compassion, the Jews who broke the treaty they made challenged the Sultân of the worlds, by saying, “O Muhammad! Don’t be deluded by the fact that you defeated a people who do not know how to fight a war! We swear that we are warriors. You will understand what great fighters we are, only when you begin to combat us!”

Thus, they disclosed their challenge by violating the previous agreement. Upon that, Jabrâîl ‘alaihis-salâm brought a revelation, in maal, “(O My Habîb!) **If you worry about treachery from a people who had made a treaty** (with you) (which they violated), **inform them rightly and justly that you have rejected their treaty** (before declaring war against them). **For Allahu ta’âlâ does not love the treacherous.**”²²⁵

In maal of another âyat al-karîma, “**O My Rasûl! Say to those unbeliever Jews: You will be vanquished for sure, and together you will be driven to Jahannam, which is an evil resting place.**”²²⁶

In the middle of the month of Shawwâl, on Saturday, our Master, Habîb al-akram assembled an army at once and marched to the fortress where the Kaynûka Jews inhabited. The white banner was carried by Hadrat Hamza. Abû Lubâba was left in Medîna as the deputy.²²⁷

The blessed army besieged the Kaynûka fortress. The Jews, who said, “We are what warriors call heroes,” could not even dare to shoot arrows from their fortress, let alone resist. Our Master, Rasûlullah controlled who went in and out of the fortress. No one could exit. This state continued for fifteen days.²²⁸

The Jews became frightened, and they surrendered. Although each of them should have been killed, our beloved Prophet, who was sent as a mercy for the worlds, pitied them, and He let the Jews of Kaynûka go to Damascus. None of them were allowed to stay back. Thereby, they were cast out from the lands of Medîna.²²⁹ They migrated from the lands of Banî Kaynukâ. Their properties and weapons became Muslims’ prize.

Ghazwa of Sawîq

When Abû Sufyân came to Mecca after fleeing from the Battle of Badr, he vowed he wouldn’t put oil on his hair nor go near his wife until he took revenge from Muhammad sall-Allahu ‘alaihi was sallam. To fulfill his vow, on the second year of Hegira, the fifth day of Dhu’l-hijja, on Monday, he set off for Medîna with two hundred cavalries. One night, he went to someone’s house in Medîna and asked about our Master, the Prophet. That person didn’t pay any attention to him.

²²⁵ Sûrah al-Anfal, 8/58.

²²⁶ Sûrah Âl-i ‘Imrân, 3/12.

²²⁷ Ibn Sa’d, at-Tabaqât, II, 29.

²²⁸ Ibn Sa’d, at-Tabaqât, II, 29.

²²⁹ Wâqidî, al-Maghâzî, I, 176-180; Ibn Sa’d, at-Tabaqât, II, 29.

“You will be vanquished for sure, and together you will be driven to Jahannam, which is an evil resting place.”

Âl-i ‘Imrân: 12

He didn't even open the door. Abû Sufyân left there and stayed at the house of Salâm ibn Mushkam. The next day, he went to the Arîz region. In this region, he came across Ma'bad ibn Amrush and his servant and killed them while they were working. He set a date palm orchard on fire. Saying, "My vow is fulfilled," he left.

When this incident was reported to our Master, the Prophet, leaving Abû Lubâba as a deputy in Medîna, He went after Abû Sufyân with two hundred men. This news reached the polytheists; they started to run. To escape, they left their goods and a type of grain called Sawîq with the pots to cook them. Muslims found this and took them as a trophy. This is the reason this war was called the Ghazwa of Sawîq.

The marriage of Hadrat Alî and Hadrat Fâtima

It was the second year of the Hegira. Our Master, the Prophet's (sall-Allahu 'alaihi wa sallam) daughter Hadrat Fâtima became fifteen years of age.

One day, Hadrat Fâtima went to the presence of our Master Rasûl al-akram for performing a service. Our Master Rasûlullah saw that His daughter had reached marrying age. After that day, many persons asked for our mother, Fâtima-tuz-Zahrâ's hand in marriage. Rasûl 'alaihi-salâm paid no attention and said, "**Her marriage depends on Haqq ta'âlâ's decree.**"

One day, Hadrat Abû Bakr, Hadrat 'Umar and Hadrat Sa'd ibn Mu'âz said, "Everybody, except Hadrat Alî, asked for Hadrat Fâtima's hand in marriage. But none were accepted," while they were sitting in the masjid. Hadrat Siddîq said, "I suppose that this marriage will be granted to Alî. Let's go to visit him and discuss this subject. If he puts forward poverty as an excuse, let's help him." Then Hadrat Sa'd said, "O Abâ Bakr! You are always charitable. Stand up, let us accompany you." Those three left the masjid and went to see Hadrat Alî. Hadrat Alî had left on his camel and was watering a date garden that belonged to a person from Ansâr. When he saw them, he greeted and welcomed them. Hadrat Abû Bakr asked, "O Alî! For every benevolent deed, you are always the leader, and you have such a rank in the sight of Rasûl al-akram that nobody else has ever had. Everybody asked for Hadrat Fâtima's hand in marriage. But nobody was accepted. We suppose that you will be accepted. Why don't you make an attempt at this?"

When Hadrat Alî heard these words, his blessed eyes filled with tears, and said, "O Abâ Bakr! You grieve me deeply. Nobody is keen on her as much as me. However, my poverty is an obstacle to this." Then Hadrat Abû Bakr said, "Don't speak like that. Wealth is nothing in the sight of Allahu ta'âlâ and His Rasûl. Poverty can not be an obstacle to that. Go and ask for her hand in marriage."

Hadrat Alî related, "Shy and diffident, I came into the presence of Rasûlullah. Rasûlullah was grand and staid as usual. I sat down before Him but could not speak. Our Master Rasûlullah asked, "**Why did you come, do you need anything?**" I kept my silence. When He said, "**Perhaps, you came to ask for Fâtima's hand in marriage,**" I was only able to say, "Yes." (Our Master, the Prophet made Fâtima hear that Hadrat Alî asked for her hand in marriage. She kept her silence, too.) Our Master, the Prophet asked, "**What do you have as mahr to give to Fâtima?**" I said, "O Rasûlullah! I have nothing with me to give





to her.” Then He asked, **“Where is your Khutamî armored shirt that I gave to you, what happened to it?”** When I answered, “It is with me,” He said, **“Sell it and bring me its money. It is enough as mahr.”**²³⁰ According to another report, when our Master Rasûlullah asked Hadrat Alî, **“What do you have with you?”** he replied, “I have my horse and my armored shirt with me.” Then our Master Rasûlullah said, **“You will need your horse but sell your armor.”** According to another report, our Master, the Prophet said, **“O Alî! Go and rent a house for yourself.”**

“Uthman is my companion in Jannah.”

Hadîth ash-sharîf

Until he got married, Hadrat Alî used to stay with our Master, the Prophet. Upon the order of our Master, the Prophet, he rented the house of Hâritha ibn Nu'mân, near the Masjid an-Nabawî, across the room of Hadrat Aîsha. He sent his armor to the bazaar. While Hadrat 'Uthmân was browsing the bazaar he recognized Hadrat Alî's armor. He asked the seller, “How much does the owner of this armor want?” The seller said, “400 dirhams.” Hadrat 'Uthmân (radiy-Allahu ‘anh) said, “Come and get the money.” Then, he went to his house. He took that armor from the seller and paid for it. He said, “No one is worthy of this armor but him. He should spend this money on the wedding. And accept our apology.” He gave the 400 dirhams, put the armor on top of it, and sent it as a gift to Hadrat Alî.

When Hadrat Alî came to our Prophet with his armor and dirhams, our Master, the Prophet invoked many blessings on Hadrat 'Uthmân, and said, **“Uthmân is my companion in Jannah.”** Then He called Bilâl al-Habashî, gave some of the money, and ordered him by saying, **“Take this money and go to the market! Buy a little rose water and honey with the rest of the money, then mix them into the water in a clean cup in the corner of the masjid. Make honey sherbet, we shall drink it after the nikâh is performed. Invite my Ashâb from the Ansâr and Muhâjirs who are available and declare to the people that Fâtima and Alî will get married.”**

Bilâl al-Habashî went out and declared to the people that Hadrat Alî and Hadrat Fâtima were getting married. Ashâb al-kirâm came to the Masjid an-Nabawî and filled the inside and outside of the masjid. Then our Master, the Prophet stood up and recited the following khutba, **“All hamd and shukr belong to the Rabb of everything. He is the One Who is praised for the blessings He granted, Who is worshipped because of His eternal Might and Power, of Whose torment and account everyone is afraid, Whose command and decree rule over the earth and the skies. He is the One Who creates the creatures with His power, distinguishes them with His fair rules, honours people with His religion (of Islâm) and His Prophet Muhammad ('alaihi-salâm)...**

Allahu ta'âlâ commanded me to marry my daughter Fâtima to Alî ibn Abî Tâlib. Now I make you witness that (with the command of Allahu ta'âlâ) I have married Fâtima to Alî ibn Abî Tâlib with a mahr of 400 mithqals of silver. May my Rabb bring them together and make this blessed for them. May He make their descendants pure, the key for mercy, mine of

²³⁰ Bayhaqî, Dala'il an-Nubuwwa, III, 173; Ibn Kathîr, as-Sira, II, 544.

wisdom, and trustworthy for the ummat of Muhammad. This is all I wanted to say. I beg for mercy from my Rabb for myself and you.”

Then Hadrat Alî stood up and recited this short khutba, “...I say salât and salâm (blessings and peace) to Muhammad ‘alaihi-salâm before whom we are present, He had married me to His blessed daughter Fâtima with a mahr of 400 mithqâls of silver. O my brothers in faith! Certainly, you have heard and witnessed what our Master, the Prophet said. I witness and consent to this too. I accept it just as it is. Allahu ta’âlâ witnesses all of our words, and He is the guardian of all of us.”²³¹

After the marriage ceremony was over, our Master, the Prophet had fresh dates brought and said, **“Now, take from these dates and eat.”** Everyone took and ate them. Then, Hadrat Bilâl distributed honey sherbet, they drank that too, and all the sahâbîs invoked, **“Bârakallahu fî kumâ wa ‘alaikumâ wa jama’a shamlakumâ.”** (May Allahu ta’âlâ make both of you blessed, may He make everything coming to you to be blessed, and may He join you with each other!) At the time of the wedding, Fâtima radiy-Allahu ‘anhâ was fifteen years old, and Alî radiy-Allahu ‘anh was twenty-five years old.

Hadrat Fâtima was weeping after the nikâh (marriage contract prescribed by Islâm). Our Master, the Prophet came and said, **“O Fâtima! What happened to you, why are you crying? I swear by Allahu ta’âlâ that I married you to the best one in knowledge, gentleness and wisdom among those who asked for your hand in marriage.”** Hadrat Fâtima replied, “O my dear father! The mahr for every girl who gets married is valued and determined with gold and silver. If my mahr was also valued in the same way, what would be the difference between you and others? On the day of qiyâmat, for how many of the Muslims who are sinners, you will intercede; I, too, would like to intercede for their wives. This is my wish.”

When Allahu ta’âlâ communicated that Hadrat Fâtima’s wish was accepted, our Master Rasûlullah said, **“O Fâtima! You have made it clear that you are a prophet’s child!”**

Hadrat Alî said, “One month had passed from the time of these businesses. Nothing was mentioned about this subject. Out of my diffidence, that is, since I was shy, I could not even open my mouth to say a word. But our Master Rasûlullah, from time to time, would say to me when He saw me alone, **“What a good lady your wife is! Glad tidings to you, for she is superior to all women in the world.”**

In those days, when Hadrat Alî’s brother Hadrat Uqayl said, “O Alî! We have been pleased with this marriage, but my wish is that these two happy persons be close to each other.” Hadrat Alî said, “I have the same wish, too, but I feel embarrassed.” Hadrat Uqayl, holding Hadrat Alî’s hand, took him to the house of our Master, the Prophet. When they arrived there, they met Rasûlullah’s jâriya, Umm Ayman. They explained the situation to her. Then Umm Ayman said, “You don’t need to come for this. We will unite with the wives of Rasûlullah

²³¹ Ibn Sa’d, at-Tabaqât, VIII, 24; Ibn Asâkir, Târikh Dimashq, LII, 445.





on this issue, then we will let you know. Because, for this kind of subject, women's advice will be abided." Umm Ayman spoke about this subject with Rasûlullah's wives. Then they went to Hadrat Aîsha's house. Referring to Hadrat Khadîja, they said, "If she were alive, we would not be worried." Our Master Rasûlullah wept and said, **"Is there a wife such as Khadîja? While the people were contradicting me, she affirmed me and spent all of her properties for my sake. She greatly helped the religion of Islâm. When she was alive, Haqq ta'âlâ commanded me to give the glad tidings to Khadîja: A palace made of emerald has been built for her in Jannah."**

The wives of our Master Rasûlullah informed Him of the wish of Hadrat Alî. Upon this, our Master Rasûlullah ordered Umm Ayman to invite Hadrat Alî. When Alî came, our Prophet's wives left. Hadrat Alî bowed his head and sat down. Rasûlullah asked, **"Do you want your wife, O Alî?"**

Then Alî radiy-Allahu ‘anh answered, "Yes, O Rasûlullah! May my parents be sacrificed for your sake!" Our Master Rasûl al-akram said to Asma bint Umays, **"Go and prepare Fâtima's house."** Then Asma went to the house that Hadrat Fâtima will enter as a bride. She prepared one cushion from new leather, one cushion from patched leather, and one cushion from wicker and padded them with date fibers. After the night namâz, our Master Rasûlullah came to Fâtima's house and checked the preparations.

Our Prophet ordered some things such as food, ornament and fragrance to be bought with two-thirds of the money and clothing to be bought with one-third of the money, which Hadrat Alî brought, and completed the needs for the household goods. The following was included in Hadrat Fâtima's trousseau and household goods: Three cushions which were prepared by Asma bint Umays, a fringed carpet, a pillow filled with date fibers, two hand mills, a waterskin, an earthenware water pitcher, a drinking cup made from leather, a towel, a skirt, a tanned ram skin, a threadbare multi-coloured carpet from Yemen, a sofa woven from date leaves, two multi-coloured garments from Yemen and a velvet blanket. Beyond these, our Master Rasûlullah gave some money to Hadrat Alî and told him to buy dates and oil. Hadrat Alî reported the event as follows:

"I bought dates with five dirhams and oil with four dirhams. Then I brought them to the presence of Rasûlullah. He requested a board made from leather for serving food. He mixed the date, flour, oil and yogurt with His blessed hand and prepared a kind of dish then told me, **'O Alî! Go and bring whoever you can find.'** I went out and saw many people. I invited all of them and entered the house, then I said, "O Rasûlullah! There are many people."

The Master of the worlds, our Master Fakhr al-kâinat commanded, **'Bring them in tens to eat.'** I did just that. They calculated that seven hundred people, men and women, had eaten and became full."

After the wedding meal of Hadrat Alî and Hadrat Fâtima was eaten, according to a report by Umm Ayman, our Master, the Prophet said to Hadrat Alî, **"O Alî,**

"O Fâtima! What happened to you, why are you crying? I swear by Allahu ta'âlâ that I married you to the best one in knowledge, gentleness and wisdom among those who asked for your hand in marriage."

**Hadîth
ash-sharîf**

my daughter Fâtima has gone to your home as a bride. And I will come after the evening namâz and pray there. Wait for me.” When Hadrat Alî came home, he sat in a corner. Hadrat Fâtima also sat in the other corner of the house. Then, our Master Rasûlullah knocked on the door. Umm Ayman opened the door. Rasûlullah asked, **“Is my brother here?”** Then Umm Ayman asked, “May my parents be sacrificed for your sake, O Rasûlullah! Who is your brother?” When our Master Rasûlullah said, **“He is Alî ibn Abî Tâlib.”** Umm Ayman asked, “Have you made your daughter marry your brother?” Then, our Master Rasûlullah said, **“Yes.”** When Rasûlullah asked if His brother was there, Umm Ayman supposed that the marriage would not be allowed. But, when our Master Rasûlullah said, **“Yes,”** He wanted to indicate that the obstacle to marriage is from being born from the same mother. (Hadrat Alî is the son of our Prophet’s uncle.)

Then our Master Rasûlullah asked Umm Ayman, **“Is Asmâ bint Umays here too?”** When she gave the answer, “Yes,” He said, **“So, she has come to serve the daughter of Rasûlullah.”** When Umm Ayman said, “Yes,” He invoked, **“May she attain blessings.”**

After that, He had a cup and water brought. He washed His blessed hands. He also poured some musk into the water. Then He called Hadrat Fâtima. Out of her modesty, Hadrat Fâtima was looking at her clothing. Taking a little from the water, our Master Rasûlullah sprinkled it on her chest, head and back and invoked by saying, **“Allahumma innî a’îzuhâ bika wa zurriyatihâ min-ash-shaytân-ir-rajîm** (O my Rabb, I take refuge in You for the protection of her and her descendants from the shaytan, who has been stoned.)” Then He made the same to Hadrat Alî and invoked by saying, **“Allahumma bâriq fîhimâ wa bâriq alaihimâ wa bâriq lahumâ fî naslihimâ.”** Reciting the Sûrahs Ikhlâs and Mu’awwizatayn, He said to him, **“Go next to your wife with the name and blessing of Allahu ta’âlâ.”** Then, He held both sides of the doorway with His blessed hands and invoked with benediction and left there.²³²

Hadrat Alî said, “Four days after our wedding, our Master Rasûlullah honoured our house. He advised us with His words, which please the hearts and full of wisdom, and He commanded, **“O Alî! Bring water!”** Then I stood up and brought water. He recited an âyat al-karîma and said, **“Drink a little from this water and leave some.”** I did so. He sprinkled the remaining water on my head and chest. Then He said again, **“Bring water.”** I brought water again. He did the same to Fâtima. Afterwards, He sent me out.”

After he went out, our Prophet asked His daughter about Hadrat Alî. Fâtima said, “O my father, he owns all attributes of perfection. But some Quraysh women say to me, “Your husband is poor.” Then our Master Rasûlullah said, **“O my daughter! Your father and your husband are not poor. All the ground and sky offered me their treasures and troves. But I did not accept them. I accepted what is valued in the sight of Allahu ta’âlâ. O my daughter! If you knew what I know, this world would be despicable in your eyes. In the name of Allahu ta’âlâ, your husband is among the first sahâbîs. He has a high rank in Islâm and has the deepest knowledge. O my daughter! Allahu ta’âlâ has**

²³² Abdurrazzâq, al-Musannaf, V, 485.





chosen two individuals from the Ahl al-bayt. One of them is your father, and the other one is your husband. Never disobey him and don't oppose his orders."

After advising His daughter, our Master, Fakhr al-kâinat'alaihi afdalus-salawât, invited Hadrat Alî inside. He entrusted Hadrat Fâtima to him, too, saying, **"O Alî! Care for Fâtima's feelings. She is a piece from me. Treat her well. If you sadden her, you will have saddened me."** Then He entrusted both of them to Allahu ta'âlâ. He stood up, and as He was about to go, Hadrat Fâtima said, "O Rasûlullah! I will see to the housework, and Alî will see to the work out of the house. If you grant me a jâriya (a female slave), she will help me with some of the housework. Thus, you will make me happy." Then, our Master Rasûlullah said, **"O Fâtima! Shall I grant you something better than a maidservant, or shall I grant you a maidservant?"**

"O Alî! Care for Fâtima's feelings. She is a piece from me. Treat her well. If you sadden her, you will have saddened me."

**Hadîth
ash-sharîf**

Our mother Hadrat Fâtima replied, "Grant something better than a maidservant." Thereupon our Master Rasûlullah said, **"When you go to bed every day, say Subhânallah** (which means there is no defect in Allah) **thirty-three times, Alhamdulillah** (which means hamd, thanks done to anybody will have been done to Him, for He is the only One who sends every favour) **thirty-three times, Allahu akbar** (Allah is the Greatest, His greatness cannot be comprehended through the mind, knowledge or thoughts) **thirty-three times and Lâ ilâha illallahu wahdahû lâ sharika leh. Le hul mulku wa le hul hamdu wa huwa alâ kulli shay'in qadîr once. All of them make 100 words. You will find one thousand hasana** (good, benefaction) **on the day of qiyâmat. Your good deeds will outweigh on the mîzân** (scales)." Then our Master, the Prophet left His daughter's house and went to His home of bliss.

The killing of Ka'b ibn Ashraf

With the Badr victory, the hearts of Jews and idolater polytheists in Medîna were filled with fear. Some Jews acted reasonably and became Muslims, saying, "Certainly, this is the person of whose attributes we read in our books. It will not be possible to withstand Him. Because He will always be triumphant." Some others said, "Muhammad fought the Quraysh who don't have knowledge of war. Due to that, He was victorious. If He had made war against us, we would have shown Him how to fight and how to win."

A Jew named Ka'b ibn Ashraf, hearing of the victory of the Islâmic army at Badr, out of his enmity against Muslims, went to Mecca. He gathered the polytheist there, recited poems to make them attack Medîna; he provoked them. He made a deal with them about combating our Master, the Prophet 'alaihi-salâm. He even plotted an assassination attempt against our beloved Prophet. Allahu ta'âlâ informed our Master, Rasûlullah of this situation and declared, in maal, **"They are people who Allahu ta'âlâ cursed** (those who Allahu ta'âlâ kept away from His mercy)..."²³³

²³³ Sûrat-un-Nisâ, 4/52.

Upon this, our Master Rasûl al-akram asked His honourable Ashâb, **“Who will kill Ka’b ibn Ashraf? Because he offended Allahu ta’âlâ and His Rasûl.”** Muhammad ibn Maslama asked, “O Rasûlullah! Would you like me to kill him?” Our Master, Rasûlullah said, **“Yes, I would.”** Muhammad ibn Maslama thought over this and made plans for several days. He went to Abû Nâila, Abbâd ibn Bishr, Hârith ibn Aws, Abû Abs ibn Jabr, who were some of his friends, and disclosed this subject to them. All of them deemed it suitable and said, “We will kill him together.” Together, they went to our Master, the Prophet. They said, “O Rasûlullah! If you give permission, may we say some words, which Ka’b will like, about you while we talk to him?” Our Master, the Prophet permitted them to say whatever they wanted.

Thereon, Muhammad ibn Maslama, with his friends, went to Ka’b ibn Ashraf. He said, “That Muhammad demanded sadaqa from us. He levied heavy taxes on us. So, I have come to borrow from you.” Ka’b, rejoicing, thought that Muhammad ibn Maslama agreed with him and said, “He will bear down on you even more.” Muhammad ibn Maslama said, “Well, we have obeyed Him once. We will go on obeying Him. Let’s see how it will end. Now, loan us some dates.” Ka’b said, “Yes, I will. However, you should give me something as security!” Muhammad ibn Maslama and those with him asked, “What do you want?” Ka’b answered, “I want your women as security.” They did not consent. Ka’b said, “Then, give your sons as security.” They said, “We can not pawn them either. If we do, they will be referred to as a pawn given for one or two camel-load of dates, and that will be an unforgettable shame for us. But, we can give you our weapons and armors as pawn.” Ka’b accepted this offer. He told them when they should come.²³⁴

One night, Muhammad ibn Maslama came to Ka’b. Abû Nâila was with him too. Ka’b called them to the fortress. He went down to welcome them. The wife of Ka’b asked him, “Where are you going at this time of the night?” Ka’b said, “Those who have come are Muhammad ibn Maslama and my brother Abû Nâila.” His wife said, “That voice I heard does not sound good to me. As if blood is dripping from it.” Ka’b replied, “No, they are Muhammad ibn Maslama and my milk brother Abû Nâila. He is a good young man. He comes without hesitation, even if he is invited to a sword fight at night. He is such a person.” Muhammad ibn Maslama brought two persons - according to another report, three persons - with him into the fortress. These were Abû Abs ibn Jabr, Kharis ibn Aws, Abbâd ibn Bishr.²³⁵ Hadrat Muhammad ibn Maslama told his friends, “When Ka’b comes, I will tell him that I will smell his hair, I will hold his head and smell. When you see I have held Ka’b’s head tightly, strike him with your swords.” Ka’b ibn Ashraf came near them. He was well dressed and smelled nice. Ibn Maslama, saying, “I have never smelled such a nice smell till now,” came near him. Ka’b boasted, “The most fragrant women of Arabs are with me.” Muhammad ibn Maslama said, “Will you allow me to smell your head?” Ka’b said he would allow it. Maslama smelled it. He got his friends to smell it too. Then, he said that he wanted to smell it again. This time, Muhammad ibn Maslama held Ka’b’s head

²³⁴ Ibn Sa’d, at-Tabaqât, II, 33-34.

²³⁵ Ibn Sa’d, at-Tabaqât, II, 32.





and signaled his friends to strike him with their swords. When the first sword was struck, Ka'b uttered a loud cry; but, he did not die. Upon this, Muhammad ibn Maslama killed him with his dagger. The mujâhids, who killed Ka'b, left there immediately and reached to Medîna. When they gave the good news to our Master Rasûlullah, our Prophet thanked Allahu ta'âlâ and invoked blessings on the mujâhids.

The killing of the unbeliever Ka'b ibn Ashraf frightened the Jews greatly. Because, after the killing of a prominent leader like Ka'b, it was only a matter of time before they were killed. In the morning, they gathered and came to the presence of our Master, the Prophet. They complained about the event. Our Master, Rasûl al-akram said, **"He always disturbed us and recited poems against us. If any of you does the same, he should know that his punishment is the sword."** Upon this threat, out of fear, the Jews made a treaty with our Master, Rasûlullah again...²³⁶

"He (Ka'b ibn Ashraf) always disturbed us and recited poems against us. If any of you does the same, he should know that his punishment is the sword."

**Hadîth
ash-sharîf**

The Ghazâ of Ghatfân

This ghazwa is also called **"Ghazâ of Anmâr"** and **"Ghazâ of Zî-Amr"**. A group from Banî Sa'laba and Banî Muhârib gathered at the location called Zî Amr and decided to loot everything they find around Medîna. Their leader was Da'sur ibn Hârith ibn Muhârib, whose nickname was Awras. Our Master, the Prophet sall-Allahu 'alaihi wa sallam, leaving 'Uthmân ibn Affân radiy-Allahu 'anh as His proxy in Medîna, set off from Medîna with a force of four hundred fifty. On the way, they came across someone named Jabbâr. They asked him about the enemy. He said, "They don't want to fight you. When they saw you, they fled." Rasûlullah offered him Islâm. He accepted it and became a Muslim.

The rain started when the army of Islâm moved towards the valley and continued with full force for a while. Then, slowed down and ceased. Including our Master, the Prophet, all the mujahids were soaking wet. Everyone was drying their clothes at a side. At a secluded spot, Rasûlullah took off His clothes and hang them on a tree. While He was resting under the tree, the infidels that were watching the Islâmîc army saw that Rasûlullah was alone, and they informed Da'sur ibn Hâritha. Upon this, he approached quietly to where Rasûlullah was resting to kill Him. He drew his sword and said, "Who can save you from my hand." Our Prophet said, **"Allahu ta'âlâ can."** At that instant, Jabrâîl 'alaihis-salâm came, he hit Da'sûr's chest and knocked him down. His sword dropped from his hand. Rasûlullah sall-Allahu 'alaihi wa sallam picked up Da'sûr's sword and said, **"Who can save you from my hand."** Da'sûr answered, "No one can," and saying the kalima ash-shahâda, he became a Muslim. He inspired many people to come to îmân.²³⁷ He promised to never assemble soldiers. They returned to Medîna without a fight. This expedition was eleven days long.

²³⁶ Bukhârî, "Maghâzî", 15; Wâqidî, al-Maghâzî, I, 182; Ibn Sa'd, at-Tabaqât, II, 31; Ibn Asâkir, Târikh Dimashq, LV, 271.

²³⁷ Ibn Sa'd, Tabakât, II, 35.

The Ghazâ of Bahrân

This is also called “**Banî Sulaym**” or “**Ghazâ of Najrân**”. The news that many polytheists had gathered at Banî Sulaym and they were planning to attack Medîna came. Rasûlullah, with a force of three hundred, marched against the enemy. When the enemy heard that the Islâmic army was coming, they ran to the mountains. Hence, there was no fight. This expedition lasted for twelve days.

*Thy love has infatuated me;
O my Allah, I love Thee!
Thy love is so sweet, really;
O my Allah, I love Thee!*

*Neither wealth pleaseth me,
Nor do I worry about property.
Thy love, alone, makes me happy;
O my Allah, I love Thee!*

*Thou hast commanded us to pray,
And advised keeping in the right way.
Thy blessings to enjoy in endlessly.
O my Allah, I love Thee!*

*The nafs I have is so treacherous;
Poor me, with this being so lecherous!
I’ve found the real delight, so gorgeous:
O my Allah, I love Thee!*

*Performing ibâdats properly,
And also earning the worldly,
Is what I do daily and nightly.
O my Allah, I love Thee!*

*Love is not only words, O Hilmi!
Thine Allah commandeth drudgery;
Let your manners testify to thee;
O my Allah, I love Thee!*

*Islâm’s enemies are so many,
Attacking the religion insidiously;
How could one ever sit idly!
O my Allah, I love Thee!*

*A lover simply will not sit lazily,
Lest his darling should be hurt slightly.
Silence the enemy, and then say honestly:
O my Allah, I love Thee!*





THE GHAZÂ OF UHUD

*"Uhud loves us,
and we love Uhud."*

**Hadîth
ash-sharîf**

The month of Shawwâl, the third year of Hegira... The Meccan polytheists didn't learn their lesson from their overwhelming defeat in the Ghazâ of Badr, nor could they forget their grief. In this war, the Quraysh had lost many of their prominent figures. Furthermore, the fact that the trade route of Damascus had gone under the control of Muslims, infuriated them.

A trade caravan, under the command of Abû Sufyân, had returned to Mecca with one hundred percent profit. Since most of the participants in the fund had died in the Ghazâ of Badr, the profit of the caravan was kept in the building, which was called Dâr-un-Nadwa, where the polytheists gathered to make decisions.

Some people who lost their fathers, brothers, husbands, sons in the Badr, like Safwân ibn Umayya, Ikrima ibn Âbî Jahl, Abdullah ibn Rabîa, applied to Abû Sufyân, saying, "Muslims have killed our leaders. They ruined us. Now, it is time for revenge. Let us prepare an army with the profit of the caravan. Let us raid Medîna, let us take our revenge."

Since the vehement unbelievers, such as Abû Jahl, Utba, Shayba, had been killed before, Abû Sufyân, who had not become a Muslim yet, was the leader of the polytheists. In the Damascus trade, one-hundred thousand gold coins had been earned. Half of it was capital, and half of it was profit. The capital was distributed to the owners immediately, and the profit was divided into two. The first half of the profit was used in getting weapons and the second half in collecting soldiers. In addition, money was given to the poets and orators. The orators and the poets were provoking the people, they were reciting poems to encourage people to war; women were joining them by playing tambourines. The polytheists, whose aim was to expel Muslims from Medîna, to kill our beloved Prophet and to destroy Islâm, visited neighbouring tribes and collected soldiers from them too.

Finally, a strong army of 3000 was prepared in Mecca. 700 of them were armored, 200 of them were horsemen, and they had 3000 camels. This huge army, which was accompanied by musicians and women too, were commanded by Abû Sufyân. His wife, Hind, was the head of women, and she was going to the extreme to promote the war. Because she had lost her father and her two brothers in the Ghazâ of Badr. She could not forget her pain, she was silencing people who opposed the participation of women in the war, saying, "Remember the Badr war! You ran away from Badr to reunite with your women and children!... From now on, those who want to escape will find us against them!..." Thus, she provoked the Quraysh to war with all her power.²³⁸

Jubayr ibn Mut'im, one of the polytheists, had a slave named Wahshî, who was a real expert in throwing spears. He was a sharpshooter. Hind and Jubayr were burning for revenge from Hadrat Hamza since he had killed Hind's father Utba and Jubayr's uncle Tuayma in the Badr. Jubayr told his slave Wahshî, "If

²³⁸ Shamsaddîn Shâmî, Subulu'l-Hudâ, IV, 182.

you kill Hamza, I will set you free.” Hind told Wahshî, “If you kill him, I will give you many gold coins and jewelry!”²³⁹

Having completed all the preparations, the Quraysh army unfurled its flags, and they gave one flag to Talha ibn Abî Talha, one flag to someone from Ahabish, and one flag to Sufyân, son of Uwayf.

The preparations in Mecca were completed. Hadrat Abbâs sent a letter to Medîna via a person whom he trusted, stating that the polytheists constructed an army of three thousand, seven hundred of them in armor, two hundred of them horsemen, they had three thousand camels and countless weapons. He mentioned that the army was about to leave and asked for measures to be taken against them.

Upon this, our Prophet (sall-Allahu 'alaihi wa sallam) gave the duty of inspecting the situation to some of His friends. These saḥâbîs set off to Mecca. On the road, they heard that the army of polytheists was coming and started investigating. In a short while, they completed their task and returned to Medîna. The information, which they obtained, was in accordance with the letter.

The Master of the worlds started preparation immediately. In addition, He took measures by placing sentries around Medîna, to prevent a sudden raid by the enemy. The Ashâb al-kirâm completed their preparations in a short time. After bidding farewell to their households, they gathered around our Master, the Sultân al-anbiyâ.

That day was Friday. Our Master, the Prophet led the Friday namâz for His Ashâb. In the khutba, He emphasized the importance of making jihâd to spread the religion of Allahu ta'âlâ and combat on the path of Allah. He gave the glad tidings of martyrdom and going to Jannah for the ones who would die for this sake. He communicated that Allahu ta'âlâ would help those who persevere against the enemy and endure the difficulties.

Our Master Rasûl al-akram told His Ashâb al-kirâm that He would like to consult about where the war should be made. He also told them a dream, which He had seen that night. He said, **“In my dream, I saw myself in strong armor. I saw that an opening appeared on the edge of my sword Zulfikâr. I saw a butchered cow, and then I saw a ram was brought.”** His Ashâb asked, “O Rasûlullah! What is your interpretation of this dream?” He answered, **“Wearing a strong armor is the sign of Medîna, staying in Medîna. Stay there... Seeing that an opening appeared on the edge of my sword is the sign of a loss which I will suffer. The butchered cow is a sign that some of my Ashâb will be martyred. Regarding a ram being brought, this is a sign of a military unit which, inshaallah, Janâb al-Haqq will kill.”**

According to another narration, **“I struck my sword on the ground, its edge broke. This indicates that some of my Ashâb will become martyrs on the day of Uhud. I struck my sword to the ground again, it returned to its previous solid state. This indicates that a conquest will come from Allahu ta'âlâ, believers will be united.”**

Rasûlullah, when He was not informed about issues by wahy, would consult

²³⁹ Bukhârî, “Maghâzî”, 23; Ibn Hishâm, as-Sira, II, 69; Suhaylî, Rawzu'l-unf, III, 253.





with His Ashâb and act accordingly. Regarding where they should confront the enemy, some of the Ashâb said, “Let us stay in Medīna and make a war of defence.” This offer was suitable with the wishes of our Master, the Prophet, too. The superiors of the Ashâb, such as Hadrat Abû Bakr, Hadrat ‘Umar, Sa’d ibn Mu’âz (radiy-Allahu ‘anhum), had the same opinion as our Master, the Prophet.

However, young and heroic saḥâbîs, who could not join in the Ghazâ of Badr, were very sad that they could not be present in that war when they heard from our Master, the Prophet, of the ajir and thawâb²⁴⁰ of the saḥâbîs who participated, and the high degrees which the martyr of Badr attained. For that reason, they wanted to confront the enemy outside of Medīna and engage in close combat. Hadrat Hamza, Nu’mân ibn Mâlik and Sa’d ibn Ubâda, who attended the Ghazâ of Badr, were of the same mind. Hadrat Haysama took permission and said;

“Don’t talk against my Ashâb! Even if you give sadaqa as much as the Mount Uhud, you will not receive the amount of thawâb they received for a sadaqa of a handful of barley!”

**Hadīth
ash-sharīf**

“O Rasûlullah, the Quraysh polytheists collected soldiers from various Arabian tribes. They mounted their camels, horses and entered our lands. They will siege us in our homes and forts, and then they will go back. They will say various things behind us. This will cause them to have courage; they will organize new raids. If we do not confront them now, other Arabian tribes will set their eyes on us. I hope that Allahu ta’âlâ will give us victory over the polytheists.

If the second of these happen, then it is martyrdom; Badr deprived me of it. However, I had greatly longed for it. My son, when he heard I wanted to join the Badr War, had drawn lots with me. He was luckier than I was; he attained the honour of martyrdom.

O Rasûlullah! I long for martyrdom so much. I saw my son in a dream last night. He was wandering around the gardens and rivers of Jannah and telling me, ‘Join the Ashâb of Jannah! I attained the truth which Allahu ta’âlâ promised!’

O Rasûlullah! I swear by Allah that, in the morning, I started to wish to be a companion to my son in Jannah. Now, I am also old. I do not wish anything other than to reach my Rabb.”

He entreated, “May my life be sacrificed for you, O Rasûlullah! Pray to Allahu ta’âlâ for my martyrdom and my being honoured with becoming a companion to my son in Jannah!” Our Master, the Prophet didn’t reject his wish and prayed for his attaining martyrdom.

Having seen that the majority was of this opinion, our beloved Prophet decided to meet the enemy outside of Medīna. Then, He said, “(O my Ashâb!) **If you have perseverance and patience, Janâb al-Haqq will grant you His help again. Our duty is to be determined and to endeavor.**”

Having conducted the afternoon namâz, our Master, the Prophet reached His blessed home. After Him, Hadrat Abû Bakr and Hadrat ‘Umar took permission and entered the house. They helped our Master Rasûl al-akram (sall-Allahu

²⁴⁰ Sawâb or thawâb is a reward given by Allahu ta’âlâ to those who do good deeds. Ajir and thawâb are synonymous.

‘alaihi wa sallam) wear His turban and armor. Our Master girded His sword and placed His shield on His back.

Meanwhile, the Ashâb al-kirâm had gathered outside and waited for our Master, the Prophet. Those who wanted to stay in Medîna and conduct a defensive war told the others, “Rasûlullah did not want to go out of Medîna. He accepted this upon your words. However, Rasûlullah takes orders from Allahu ta’âlâ. Leave this issue to Him. Do as He commands.” Others regretted what they did. Saying, “Let us not be in disagreement with Rasûlullah,” they gave up their opinion. When our beloved Prophet came out of His house of bliss, they apologized, saying, “May our lives be sacrificed for your sake, O the Messenger of Allah! Do as you wish. If you want to stay in Medîna, let us stay. We seek refuge in Janâb al-Haqq from opposing your order.”

Our Master Habîb al-akram replied, **“A prophet does not take off the armor He wore without making war. Until Janâb al-Allah verdicts between Him and His foes. My advice to you is that if you do as I command and be patient and have perseverance by reciting Allahu ta’âlâ’s name, Allahu ta’âlâ will help you.”**

Meanwhile, Hadrat Amr ibn Jamûh was saying to his four sons at home, “My sons! Bring me to this ghazâ, too.” His sons were trying to persuade their father by saying, “Father! Because of your foot injury, Allahu ta’âlâ accepted your excuse. Rasûlullah accepted that you are excused. You are not obliged to go to jihâd. We are going instead of you!” However, Hadrat Amr said, “Shame on sons like you. You had impeded me to earn Jannah in the Ghazâ of Badr by saying the same things. Will you deprive me of it again?” Then, he went before our beloved Prophet and said, “May my life be sacrificed for your sake, O the Rasûl of Allah!” My sons want to make me deprived of this war by stating some excuses. I swear by Allahu ta’âlâ that I would like to go to war with you and be honoured to enter Jannah. O Rasûlullah! Do you not see it appropriate for me to fight for the sake of Allah and be martyred and walk in Jannah with those lame feet of mine?” Our Master answered, **“Yes, I see it appropriate.”** Hadrat Amr ibn Jamûh greatly rejoiced, made preparations and participated in the army.²⁴¹

Abdullah ibn Umm Maktûm was left in Medîna to conduct namâz.²⁴²

The Sultân of the Rasûls tied three banners. He gave one of the banners to Khabbâb ibn Munzir, one to Usayd ibn Khudayr and the other to Mus’ab ibn Umayr. The army was around one thousand soldiers; two of them were horsemen, and one hundred were in armor.²⁴³

On a Friday afternoon, with the sounds of takbîr **“Allahu Akbar!”** our beloved Prophet (‘alaihi-salâm) set out to Uhud. In front of the army, there were Hadrat Sa’d ibn Ubâda and Sa’d ibn Mu’âz in their armor. The Muhâjirs were on the right and the Ansâr on the left.

On the road, they met a military unit of six hundred Jews. These were the allies

²⁴¹ Ibn Hishâm, as-Sira, II, 90; Wâqidî, al-Maghâzî, I, 265.

²⁴² Ibn Sa’d, at-Tabaqât, IV, 209.

²⁴³ Wâqidî, al-Maghâzî, I, 215, 240; Ibn Asâkir, Târikh Dimashq, LV, 267.





of the leader of munâfiqs, Abdullah ibn Ubayy ibn Salûl. They wanted to join the Islâmîc army. Our Master, the Prophet asked, **“Have they become Muslims?”** They replied, “No, O Rasûlullah.” Our Master said, **“Go and say to them to return. Because we do not want the help of unbelievers against polytheists.”**

Our Master Rasûlullah ('alaihi-salâm) came to the place called Shaykhayn, which was between Medîna and Uhud. There they stopped for the night. The sun had not set yet. In the army, there were some children sahâbîs who wished to fight the enemy and become a martyr. When our beloved Prophet inspected the army, He saw that there were seventeen children.

One of them, Râfi' ibn Hadîj, was trying to appear taller by rising on the tips of his feet. Upon the words of Hadrat Zuhayr, “O Rasûlullah! Râfi' shoots arrows well,” they recruited him. Samûra ibn Jundub saw that and said, “I can defeat Râfi' in wrestling, so I wish to be present in the Ghazâ, too.” Our Master, the Prophet smiled and made them wrestle. When Hadrat Samura defeated Râfi' in the wrestling, he was taken into the mujâhid ranks. Other children were sent back to Medîna to protect people there.²⁴⁴

The adhâns of the evening and night namâz were recited by Bilâl al-Habashî. Our beloved Prophet conducted the namâz. Then, He appointed Muhammad ibn Maslama as the commander of fifty troops and ordered them to keep watch until morning. Ashâb al-kirâm started to rest. That night, the honour of guarding Rasûlullah was granted to Hadrat Zakwân.

Meanwhile, the enemy army learned that the Islâmîc Army rested at Shaykhayn. They charged cavalry troops under the command of Ikrima for patrolling. Ikrima, who did not become a Muslim yet, approached the Islâmîc Army up to the Harra location. Then, he retreated, fearing the patrols of mujâhids.

After dawn, the Master of worlds awakened His Ashâb. They came to the Mount Uhud. The two armies could see each other there. Bilâl al-Habashî recited the adhân of morning namâz with his sweet voice that touched the souls. The mujâhids, in armor, performed their namâz behind our beloved Prophet (as a jamâ'at, congregation). They made their duâs (supplications, invocations). Our Master put on His helmet and His second armor.

Meanwhile, Abdullah ibn Ubayy, the leader of the munâfiqs, saying, “Have we come here to be killed? Why couldn't we understand this at the beginning,” returned to Medîna with about 300 munâfiqs.

The number of those who believed, united at heart, risked their lives and showed no hesitation, longing to attain the grade of martyrdom, was around seven hundred. All of them promised that they would protect our beloved Prophet to the last drop of their blood.

The Master of the prophets (sall-Allahu 'alaihi wa sallam) put the mujahids in an array. He positioned the army so that the army's back was towards the Mount Uhud, and its front was towards Medîna. He appointed Ukâsha ibn Mihsan as

“A prophet does not take off the armor He wore without making war. Until Janâb al-Allah verdicts between Him and His foes.”

**Hadîth
ash-sharîf**

²⁴⁴ Ibn Hishâm, as-Sira, II, 66; Wâqidî, al-Maghâzî, I, 215; Suhaylî, Rawdu'l-unf, V, 419.

Ghazâ of Uhud



the commander to the right-wing and Abû Salama ibn Abdulasad to the left-wing. Sa'd ibn Abî Waqqâs and Abû Ubayda ibn Jarrâh were in the front, as heads of the archers. Zubayr ibn Awwâm was the head of the armoured forces and Hadrat Hamza was the head of the forces without armor in the front. Mikdad ibn Amr was appointed to the forces at the back.

*Only for the sake of Allahu ta'âlâ, not for His own personality,
He would have love or enmity, that fount of generosity.*

*He never laughed with laughter nor swore at anything,
He had beautiful words and a smiling face, that fount of generosity.*

*He was beneficent, full of mildness and modesty,
He did not deprive the needy, that fount of generosity.*

On the left side of the Islâmic Army, there was Aynayn Hill. There was a narrow passage on this hill. Our Master, Rasûl al-akram put fifty archers under the command of Abdullah ibn Jubayr. The archers took their positions at the passage. Our beloved Prophet went to them and gave this definite order, **“Protect us from our back. Stay at your positions and never leave here. Even if you see that we have defeated the enemy, do not leave your positions unless we inform you, unless**





we send you a man. Even if you see that the enemy will kill us or have killed us, do not come and help us. Do not try to protect us from them. Shoot arrows at enemy horsemen whenever they head towards you. Because horsemen can not advance against the arrows shot. O my Allah! You are my witness that I have informed them of these!”

Our beloved Prophet repeated His order several times. He said, **“Even if you see birds are tearing our corpses, never leave your positions unless I send you a man.”**²⁴⁵ Again, unless I send you an order, never leave your positions, even if you see that we are slaying the unbelievers and stepping on their bodies!...” He then left there and took command of the army.

He gave the banner to Mus’ab ibn Umayr. Hadrat Mus’ab, holding the banner, took his position in front of our Master, the Prophet.²⁴⁶ Meanwhile, Hadrat Hanzala, who was newly married, quickly came to Uhud from Medîna and joined the ranks of mujâhids.

The polytheist army, which had come to Uhud three days ago, was commanded by Abû Sufyân. They took their position so that their backs were towards Medîna. The horsemen at the right wing would be commanded by Khâlîd ibn Walîd, the horsemen at the left wing would be commanded by Ikrima. It is also reported that Safwân ibn Umayya had a post in charge of the horsemen. The polytheists’ banner was carried by Talha ibn Abî Talha.

There was a large difference in the balance of power between the two armies. The Quraysh army was more than four times larger than the Islâmic army regarding number, weapons and equipment.

In the Quraysh army, there was unceasing clamor and commotion, women, who were obsessed with their wish of vengeance, were playing tambourines, singing and encouraging the soldiers to fight, they were begging for help from the idols they worshipped.

As for the mujâhids’ side, they were saying duâs and takbirs, **“Allahu akbar! Allahu akbar!...”** They were begging for Allahu ta’âlâ’s help for the religion of Islâm to be protected and spread.

Our beloved Prophet was encouraging His brave Ashâb for jihad and fight for the sake of Allahu ta’âlâ and telling them the rewards that they would attain for that sake, saying, **“O my Ashâb! Those who are less in number find it difficult to fight the enemy. If they show perseverance and effort, Allahu ta’âlâ makes them attain ease. For, Allahu ta’âlâ is with those who obey Him... Ask for the reward that Allahu ta’âlâ promised you...”** Regarding the Ghazâ of Uhud, it was said in the âyat al-karîmas, in maal, as follows, **“(O the Mu’mins!) Obey Allahu ta’âlâ and His Rasûl (what they ordered) so that you will be shown**

“Unless I send you an order, never leave your positions, even if you see that we are slaying the unbelievers and stepping on their bodies!...”

**Hadîth
ash-sharîf**

²⁴⁵ Bukhârî, “Jihad”, 164; “Maghâzî”, 10, 20; Abû Dâwûd “Jihad”, 116; Ahmad ibn Hanbal, al-Musnad, IV, 293; Ibn Hishâm, as-Sira, II, 65; Wâqidî, al-Maghâzî, I, 160, 220, 224; Ibn Sa’d, at-Tabaqât, I, II, 47, III, 476; Tabarî, Târikh, II, 192.

²⁴⁶ Ibn Hishâm, as-Sira, II, 73; Tabarî, Târikh, II, 199; Suhaylî, Rawzu’l-unf, III, 258.

mercy. Rush (practically race) to ask for forgiveness from your Rabb and to enter Jannah, which is as vast as the skies and the earth, prepared for those who fear Allahu ta’âlâ. They spend their properties both in plenty and hardship for the sake of Allah. They restrain their anger and forgive others. Allahu ta’âlâ loves those who do favours (good deeds).²⁴⁷

“And their reward is forgiveness from their Rabb and Jannahs with rivers flowing under the trees. They will stay there forever. How beautiful is the reward of those who act so, who obey Allahu ta’âlâ and His Rasûl!”²⁴⁸

The Ashâb al-kirâm’s hearts were full of belief, their eyes were emitting bravery. They were overwhelmed with the desire for martyrdom. They were eager to attack the enemy, they were waiting for the command. Like in the Ghazâ of Badr, Hadrat Alî put on his white, Zubayr ibn Awwâm his yellow and Abû Dujâna his red turban. Hadrat Hamza wore his plume, made of ostrich feathers.

The two armies approached each other. Now, the excitement was at its apex. In a short time, a great battle would start. On the one side, there were Islâmic mujâhids who did not hesitate to fight against their closest relatives to spread the religion of Allahu ta’âlâ, and on the other side, there were enemies of Islâm who insisted on their false paths.

When they came closer, an arrow’s shot away from each other, an armored polytheist on his camel advanced. He demanded someone to combat, from the mujâhids. He presumed that everyone was afraid of him, so he repeated his demand three times. Upon this, it was seen that a yellow turbaned, tall heroic mujâhid walked onto the battlefield. He was Zubayr ibn Awwâm, son of the paternal aunt of our Master, the Prophet. “**Allahu akbar!...**” exclamations rose from the Islâmic army, they were praying for the victory of Hadrat Zubayr. It was seen that Zubayr ibn Awwâm jumped over the polytheist’s camel when he came near. A deadly struggle began on the camel. At that moment, it was heard that our beloved Prophet commanded, “**Take him down to the ground!**” As soon as Hadrat Zubayr took this order, he pushed his rival down. Then, he too jumped down and cut the head of the polytheist off from his armored body. Our Master invoked blessings on Hadrat Zubayr.

Then, the flagman of the polytheists, Talha ibn Abî Talha jumped onto the battlefield. He shouted, “Is there anyone among you who will confront me?” He was faced with Hadrat Alî, the lion of Allahu ta’âlâ. With one strike, he split the head of the polytheist flagman, who was in full armor, down to his chin. Seeing that, our beloved Prophet said takbîr, “**Allahu Akbar!... Allahu Akbar!**” When the Ashâb al-kirâm joined, everywhere resounded with the sounds of takbîr.²⁴⁹

Then, Talha ibn Abî Talha’s brother, ‘Uthmân ibn Abî Talha, who saw that the polytheists’ banner fell, ran to the battleground. He lifted up their banner and demanded a warrior to fight. Hadrat Hamza confronted him. He struck his sword at ‘Uthmân’s shoulder so vehemently, saying, “Yâ Allah!” that the polytheist’s arm,

²⁴⁷ Sûrah Âl-i ‘Imrân, 3/132-134.

²⁴⁸ Sûrah Âl-i ‘Imrân, 3/136.

²⁴⁹ Ibn Hishâm, as-Sira, II, 151; Wâqidî, al-Maghâzî, I, 224, 308; Ibn Sa’d, at-Tabaqât, II, 40; Bayhaqî, Dala’il an-Nubuwwa, III, 239; Suhaylî, Rawzu’l-unf, III, 318.





which held the banner, detached. He fell to the ground and died.²⁵⁰

This time, Abû Sa’d ibn Abî Talha, who saw the polytheist banner fell down, came on foot to the battlefield. He, too, was in full armor from head to toe. He picked up the banner of unbelief from the ground, turned towards the army of Islâm and started yelling, “I am the father of Qusam. Who can challenge me?” Our Master, the Prophet sent Hadrat Alî again. Hadrat Alî, after killing that polytheist and making their banner fall down on the ground, took his place in the ranks of mujâhîds.

After this, many polytheists came forward, lifted their banners from the ground, and demanded soldiers from the mujâhids to fight against them. However, the brave sahbâts were triumphant every time with the permission of Allahu ta’âlâ. With the death of each flagman, takbîr sounds rose from Islâmîc soldiers, great grief and despair overwhelmed the polytheists. Even the noisy polytheist women were insulting their own soldiers by saying, “Shame on you!” At the same time, they were urging them to fight by asking, “What are you waiting for?”

*“O my Ashâb!
Those who are less
in number find it
difficult to fight
the enemy. If they
show perseverance
and effort, Allahu
ta’âlâ makes them
attain ease.”*

**Hadîth
ash-sharîf**

Who will give this sword’s due

At that heated moment, our beloved Prophet showed the sword on which this couplet was written:

*There is shame in cowardice, honour in advancing.
One cannot be free of destiny by fearing.*

He asked, **“Who will take this sword from me?”** Once they heard this, many of the Ashâb al-kirâm outstretched their hands to take it. Our Prophet again said, **“Who will take this to give its due?”** The Ashâb al-kirâm fell silent and stayed back. Zubayr ibn Awwâm, who ardently wanted the sword, said, “I’ll take it, O Rasûlullah.” Our Prophet didn’t give the sword to Hadrat Zubayr. The requests of Hadrat Abû Bakr, ‘Umar and Alî were also not accepted by our Prophet.

Abû Dujâna asked, “O Rasûlullah! What is the due of that sword?” Our beloved Prophet answered, **“Its due is to strike the enemy until it becomes bent. Its due is your not killing Muslims, your not fleeing away before the unbelievers. Its due is to fight on the path of Allah until Allah grants you victory or martyrdom.”** Abû Dujâna said, “O Rasûlullah, I will take it to give its due.” Our Prophet delivered the sword in His hand to him.²⁵¹

Although he was very brave and heroic, Abû Dujâna would also behave very cunningly on battlefields, and he would act in full accordance with the hadîth ash-sharîf, **“War is deceit.”**²⁵² When he took the sword, he began to walk

²⁵⁰ Ibn Hishâm, as-Sira, II, 74; Wâqidî, al-Maghâzî, I, 227; Ibn Sa’d, at-Tabaqât, II, 41; Suhaylî, Rawzu’l-unf, III, 258.

²⁵¹ Bukhârî, “Jihad”, 157; Muslim, “Jihad”, 29; Abû Dâwûd, “Jihad”, 101; Tirmidhî, “Jihad”, 5; Ibn Mâja, “Jihad”, 28.

²⁵² Ahmad ibn Hanbal, al-Musnad, III, 123; Ibn Hishâm, as-Sira, II, 66; Wâqidî, al-Maghâzî, I, 259; Ibn Abî Shayba, al-Musannaf, VII, 562, VIII, 491; Tabarânî, al-Mu’jamu’l Kabîr, XIX, 9.

towards the battlefield, in an arrogant manner, by reciting couplets. On him, there was a traditional long shirt and a red turban.

The Ashâb al-kirâm did not deem Abû Dujâna's walking in this manner very appropriate. Upon this, our beloved Prophet said, **"This is such a walking that, except these places (battlefields), it causes Allahu ta'âlâ's wrath."** Thus, He announced that only against the enemy, it is permissible to walk in an arrogant manner.

From the polytheist ranks, Khâlid ibn Walîd, who could not wait any longer, started an offensive with troops under his command. Our Master, the Prophet ('alaihi-salâm) ordered the eager Ashâb al-kirâm to attack too. In a minute, the sounds of **"Allahu Akbar"** had filled the battlefield. Ahead of everyone, Hadrat Hamza, in the command of non-armed troops, started swinging his swords at each unbeliever he came across. The forces of Khâlid ibn Walîd, coming in a great zeal, were repelled immediately. This time, Khâlid ibn Walîd, to go through the passage and strike from behind, made a big circle and reached the Aynayn Hill. However, Hadrat Abdullah ibn Jubayr and fifty heroes under his command drove them back with a vehement shooting of arrows.

Now, the war had intensified. Both sides were fighting with all their power. Each sahabî was trying to move forward by fighting against at least four polytheists. Hadrat Hamzâ was both shouting, **"Allahu akbar! Allahu akbar!"** and advancing by killing the enemies while saying, "I am Allahu ta'âlâ's lion." Safwân ibn Umayya was searching the battlefield and asking people around, "Where is Hamza? Show him to me." At one point, he saw a person who was fighting with two swords. He asked, "Who is this combatant?" People around him replied, "He is the person you are looking for! He is Hamza!" Sawfan said, "So far, I have not seen anyone, with such zeal and bravery, who attacks to kill his own people."

When the war was at its peak, Zubayr ibn Awwâm from the Muhâjirs, out of his sadness due to the sword not having been given to him, said to himself, "I wanted the sword from Rasûlullah, but He gave it to Abû Dujâna. However, I am His paternal aunt Safiyya's son. Furthermore, I am from Quraysh. Also, I wanted it first. I shall go and see what Abû Dujâna will achieve more than me?" Then he started to follow Abû Dujâna. Abû Dujâna was saying takbir; **"Allahu akbar!"** and killing whichever polytheists he encountered. One of the most ferocious polytheists, who was bulky and in full armor with only his eyes visible, confronted Abû Dujâna. First, he attacked Hadrat Abû Dujâna. Abû Dujâna protected himself with his shield. The sword of that polytheist, stuck in Abû Dujâna's shield. He pulled his sword but could not take it out. Now, it was Abû Dujâna's turn. He killed his enemy by a single sword blow.

After this, Abû Dujâna, by striking down each unbeliever confronting him, came to the place on the slope of the mountain where the women were encouraging the polytheists with their tambourines. He lifted his sword, but he changed his mind and did not kill Hind, wife of Abû Sufyân.²⁵³ Seeing this, Zubayr ibn Awwâm told himself, "Allahu ta'âlâ and His Rasûl know better than

²⁵³ Ibn Hishâm, as-Sira, II, 68; Suhaylî, Rawzu'l-unf, V, 456; Ibn Kathîr, es-Sira, III, 33.





me, to whom the sword should be given.” He said, “Wallahi, I have not seen any warrior better in combat than he.”

“War is deceit.”

**Hadīth
ash-sharīf**

Mikdād ibn Aswad, Zubayr ibn Awwām, Hadrat Alī, Hadrat ‘Umar, Talha ibn Ubaydullah, Mus’ab ibn Umayr were all like impassable forts. The Ashāb, seeing our Master, the Prophet fighting the enemies very closely and attacking them repeatedly, was not able to contain themselves. They were gathering around our Master, the Prophet and giving no respite to the enemy in armor, lest He would be harmed. Meanwhile, it was seen that Hadrat Abdullah ibn Amr became a martyr. He was the first martyr of Uhud. His friends, who saw his martyrdom, dived into the centre of the enemy like lions for the contentment of Allahu ta’ālā.

At a point when the war became very intense, Hadrat Abdullah ibn Jahsh, who was a symbol of heroism, and Hadrat Sa’d ibn Abī Waqqās, who was the master of archers, met each other. They were wounded at various places. Hadrat Sa’d ibn Abī Waqqās narrated, “It was a severe moment of the war in Uhud. Suddenly, Abdullah ibn Jahsh came to me, held my hand and took me to the base of a rock. He told me, “Now, say a du’ā here, and I will say ‘Āmīn’ (amen). Then, I will say a du’ā, and you will say ‘Āmīn!’” I agreed. I invoked, “O my Allah! Send me very strong and robust foes! Let me fight them fiercely. Let me kill all of them and return to my home as a ghāzi (ghazā veteran).” With all his heart and soul, he said, “Āmīn” to my supplication.

Then he started to supplicate Allahu ta’ālā, **“O my Allah! Send powerful enemies to me and let me fight them fiercely. Let me give the jihād its due. Let me kill all of them. In the end, let one of them martyr me. Then, let him cut my lips, my nose, my ears. Let me come before you, covered in blood. When you ask me, ‘Abdullah! What did you do to your lips, your nose, your ears?’ Let me answer, ‘O my Allah! I have committed many mistakes with them. I could not use them properly. I was ashamed to bring them to you. I have come covered with earth from a war in which your beloved Prophet (‘alaihi-salām) participated.’”** I did not wish to say “Āmīn” for such a supplication. However, since he wanted and I had promised previously, I said, “Āmīn” unwillingly.

Then, we drew our swords and continued to fight. We were killing whomever came before us. He was attacking very bravely and crushing the enemy ranks. He was striking the enemy repeatedly; attacking with an inexhaustible desire to become a martyr. While fighting, reciting ‘Allahu Akbar! Allahu Akbar!’ his sword broke. At that time, our beloved Prophet gave him a date branch and commanded him to continue the war. As a miracle, this branch became a sword, and he went on fighting. He killed many foes. Towards the end of the war, he attained martyrdom, which he wished for so much, with the arrows shot by a polytheist named Abu’l Hakam. When he was martyred, unbelievers attacked his body and cut his nose, his lips and his ears. His entire body was covered in blood.”

Kazman, among the ranks of mujāhids, broke the sheath of his sword and attacked the polytheists by saying, “Death is much better than fleeing,” and behaved

very bravely. He alone killed seven or eight unbelievers. In the end, he received wounds and fell down. The Ashâb al-kirâm were astonished at his heroism. When they notified Our Master, He said, **“He belongs to Jahannam.”** Hadrat Katâda ibn Nu’mân went to Kazman and said, “O Kazman! May martyrdom be blessed for you!” Kazman replied, “I did not fight for the sake of religion. I fought so that the Qurayshîs would not come to Medîna and destroy my date palm garden!” Then he committed suicide by cutting his wrist veins with an arrow. Thus, it was understood why our Master said, **“He belongs to Jahannam!”**

Since the beginning of the war, with the Master of the worlds, our beloved Prophet, all the Ashâb al-kirâm fought very hard. With vehement attacks, they made the polytheist army retreat. Against these heroic actions of the mujâhids, the polytheists, who were worshipping the idols, named Lât, Uzzâ, Hubal, which they made from stone and wood, started running away. The women, who came to encourage them to fight, were trying to catch them while shrieking.

When the Quraysh polytheists started running away towards Mecca, leaving their goods behind, Muslim soldiers rejoiced and thanked Allahu ta’âlâ for having attained the victory He had promised. Although they had much superiority in number and power, polytheists were devastated before the Muslims. While they were fleeing, the glorious Ashâb were chasing and killing them when they caught them. Meanwhile, Hadrat Hanzala ibn Abû Amîr reached Abû Sufyân, the commander in chief of the polytheist army. Abû Sufyân was trying to escape on his horse. He wounded the legs of Abû Sufyân’s horse and made it fall down. Abû Sufyân, who was on the ground, started shouting, “O Qurayshîs! Help! I am Abû Sufyân! Hanzala wants to slice me with his sword!” Even though the polytheists saw this, they were running away for their lives and were not interested in their commanders.

However, at that moment, the polytheist Shaddâd ibn Aswad was behind Hadrat Hanzala. He thrust his spear into Hanzala’s back. Although Hadrat Hanzala wanted to attack, saying, **“Allahu Akbar!”** he fell and attained martyrdom. His blessed soul ascended to Jannah. Our Master Rasûl al-akram (sall-Allahu ‘alaihi wa sallam) said, **“I saw angels washing Hanzala with rainwater in a silver tray between the sky and the earth.”** Abû Usaydî said, “When I heard these words of Rasûlullah, I went to Hanzala’s body. Rainwater was dripping from his head. I returned and notified Rasûl al-akram of that.” Hadrat Hanzala was called **“Gasîl-ul-malâika”**, that is, the person that was washed by the malaks (angels).²⁵⁴

Seeing the polytheists flee, some of the archers at Aynayn passage thought the war was over and left their positions. Their commander, Abdullah ibn Jubayr and twelve people remained there.²⁵⁵

The heroism of Hadrat Alî

At that moment, the commander of the Quraysh archers Khâlid ibn Walîd, on alert and trying to use every opportunity, moved the horsemen under his command when he saw that the number of mujâhids in the passage decreased.

²⁵⁴ Ibn Hishâm, as-Sira, II, 74; Wâqidî, al-Maghâzî, I, 273-274; Tabarî, Târikh, II, 203; Suhaylî, Rawzu’l-unf, V, 436.

²⁵⁵ Ahmad ibn Hanbal, al-Musnad, IV, 293; Ibn Sa’d, at-Tabaqât, II, 47.





In a minute, with Ikrima ibn Abî Jahl, they came to the Aynayn passage. Hadrat Abdullah ibn Jubayr and his loyal, faithful friends formed an array and spread. They showered the enemy with arrows until their quivers were empty. Exclaiming, **“Allahu akbar! Allahu akbar!”** they showed much heroism, firstly with their spears, then with their swords in the face-to-face combat. There was a huge disproportion between the believers and unbelievers. They were one to twenty-five. Until the last drop of their blood, the glorious Ashâb al-kirâm fought to carry out the command of their Prophet. One by one, they were honoured with martyrdom, their blessed bodies fell to the ground, and their souls flew to Jannah (radiy-Allahu ‘anhum).

“I saw angels washing Hanzala with rainwater in a silver tray between the sky and the earth.”

Hadîth ash-sharîf

The polytheist, out of their grudge, undressed Hadrat Abdullah and speared his blessed body. They cut his abdomen and pulled out his internal organs.

When Khâlid ibn Walîd and Ikrima martyred the mujâhids in the passage, they quickly attacked the back lines of the Islâmîc army. When the Ashâb al-kirâm saw the enemy appeared behind them in an instant, they didn’t have an opportunity to reorganize. Because many of them had already dropped their weapons. Everything changed suddenly. The Quraysh polytheists, who were fleeing away in the front, saw that Khâlid ibn Walîd launched an attack from behind. They returned. The mujâhids were caught between two fires. The enemy attacked from the front and behind of the army. The sahâbîs lost contact with each other. They had to disperse.²⁵⁶

Hadrat Alî related as follows, **“I dived into the centre of a polytheists’ military unit which Ikrima ibn Abî Jahl was in. They surrounded me. I sabered most of them. I dived into another brigade and eliminated most of them, too. As the term of my life did not expire, nothing happened to me. For a moment, I could not see Rasûlullah. I told myself, ‘I swear He is not such a person who would abandon the battlefield. Probably, Allahu ta’âlâ took and ascended Him from among us because of our inappropriate actions! Now, there is no other way left for me but to die by fighting the enemy.’ I broke the scabbard of my sword. When I attacked the polytheists and dispersed them, I saw Rasûlullah was caught among them. Then I understood that Allahu ta’âlâ was protecting Rasûlullah with His angels.”**

The enemy soldiers had approached our Master Rasûl al-akram (sall-Allahu ‘alaihi wa sallam). The situation was very dangerous. Our beloved Prophet did not leave His position; He stood and persevered like a steep mountain. While He was fighting the enemy, He was also trying to collect He dispersed Ashâb, saying, **“O so-and-so, come towards me! O so-and-so, come towards me! I am Rasûlullah. Jannah is for the one who returns to me!”** Hadrat Abû Bakr, Hadrat ‘Umar, Abdurrahmân ibn Awf, Talha ibn Ubaydullah, Alî ibn Abî Tâlib, Zubayr ibn Awwâm, Abû Dujâna, Abû Ubayda ibn Jarrâh, Sa’d ibn Mu’âz, Sa’d ibn Abî Waqqâs, Habbâb ibn Munzir, Usayd ibn Hudayr, Sahl ibn Hanîf, Asim

²⁵⁶ Wâqidî, al-Maghâzî, I, 232, 301.

ibn Thâbit, Hârith ibn Simma, suddenly ringed around our beloved Prophet and established a living fortress wall to protect Him.

Meanwhile, it was heard that Hadrat Abbâs ibn Ubâda, in order to reunite the dispersed Ashâb al-kirâm, was shouting, “O my brothers! This catastrophe we are facing is the result of our not carrying out the command of our Prophet. Do not disperse! Gather around our Prophet! If we do not join the protectors and if we cause Rasûlullah to be harmed, there will be no excuse for us before our Rabb!” Hadrat Abbâs ibn Ubâda, together with Khârija ibn Zayd and Aws ibn Arqâm, dived into the enemy ranks with cries of **“Allahu Akbar!”** They fought heroically for the sake of Rasûlullah, to protect Him. Khârija ibn Zayd had received nineteen wounds. The others’ were not less than his. Thus, all three of them attained the rank of martyrdom, which they longed so much for.

The Ashâb al-kirâm, in that very dangerous moment, started to gather around our Master, the Prophet, one by one. The Polytheists surrounded our beloved Prophet and His glorious Ashâb who shielded Him with their own bodies. Advancing in unity from every direction, they were closing the circle. The Master of the worlds, seeing that a group of Qurayshîs sprang forward, asked His Ashâb, that was around Him and ready to give their lives, **“Who will face this unit?”** It was seen that Hadrat Wahb ibn Kâbus said, “May my life be sacrificed for the sake of you, O Rasûlullah! I will,” and sprang forward. With a drawn sword, this hero, who constantly recited the glorious name of Allahu ta’âlâ, dived into the polytheists. Our Master, the Prophet said, **“I give you glad tidings of Jannah.”** When He saw his perseverance and struggle against the enemy, He said, **“O my Allah! Have mercy on him! Pity him!”**

Sa’d ibn Abî Waqqâs, who saw that the polytheists encircled Hadrat Wahb and martyred him with spears, sprang forward to help him and showed much heroism as he was surrounded by the enemy. He killed many unbelievers and fought off others. He came to his beloved Prophet. Our Master, the Prophet said about Hadrat Wahb, **“I am pleased with you. May Allahu ta’âlâ be pleased with you too.”**

When our Master, Habîb al-akram, saw that an enemy unit broke the circle of the mujâhids and was advancing towards Him, He told Hadrat Alî, **“Attack them!”** Hadrat Alî attacked, he killed Amr ibn Abdullah and forced the others to run away. When his sword was broken, our Master, the Prophet gave the sword called Zulfikâr to him. While another enemy group was coming, our Master, the Prophet said, **“O Alî! Send the harm of these people away from me.”** Allahu ta’âlâ’s lion, who was ready to sacrifice his life for the sake of Rasûlullah, attacked immediately. He killed Shayba ibn Mâlik and repulsed the others. At that moment, Jabrâil ‘alaihis-salâm came and told our Master, the Prophet, **“O Rasûlullah! This is an extraordinary heroism of Alî,”** our Master Rasûlullah replied, **“He is from me, I am from him.”** Jabrâil ‘alaihis-salâm said, “I am from both of you.” At that moment, a voice was heard, **“There is no hero like Alî, there is no sword like Zulfikâr.”**

When the polytheists understood that they could not approach our beloved Prophet, they began to shoot arrows. Their arrows were either passing over Him or falling down before, behind, right, or left of Him. As soon as the Ashâb al-





kirâm, who fought with a great effort to repel the enemy, saw this situation, they gathered around the Master of the worlds and started making their own blessed bodies a shield against the coming arrows. When our Master, the Prophet ordered His Ashâb to reciprocate with arrows, the sahâbîs started shooting arrows at the enemy too. Our beloved Prophet ordered Hadrat Sa’d ibn Abî Waqqâs to sit before Him. Hadrat Sa’d, who was a very good sharpshooter, began to quickly send the arrows one by one. At each of his drawings of an arrow from his quiver, he was saying, **“O my Rabb! This is your arrow! Shoot the enemy with it!”** Our beloved Prophet was saying, **“O my Allah! Accept the invocation of Sa’d! O my Allah! Make Sa’d’s arrow straight!... Continue Sa’d! Continue! May my parents be sacrificed for the sake of you!”** At each shooting of an arrow, our Master, the Prophet repeated the same invocations in this manner.

“O Sa’d! May my parents be sacrificed for the sake of you! O my Rabb! Make his arrows reach their targets and accept his invocation!”

**Hadîth
ash-sharîf**

When Hadrat Sa’d was out of arrows, our beloved Prophet gave him His own arrows and made him shoot them at the enemy. Each arrow of Hadrat Sa’d ibn Abî Waqqâs hit either an enemy or his animal.

During the flare of arrow shots by the polytheists, Hadrat Abû Talha was standing before our Master, the Prophet, thus protecting Him with his own body and shield against all arrows. From time to time, he would utter loud cries that astonished the enemy. Our Master, the Prophet said, **“Among the soldiers, the voice of Abû Talha is better than one hundred people.”** Abû Talha, whenever he found an opportunity, did not refrain from shooting arrows at the polytheists, he would shoot very quickly and with great strength. He did not miss any of his targets. Whenever our Master Rasûl al-akram wanted to know the result of the arrows and raised His head, Abû Talha, fearing that an arrow would strike Him, would say, **“May my parents be sacrificed for your sake, O Rasûlullah! Do not raise your blessed head so that no arrow of the enemy can strike and harm you! My body is a shield and a sacrifice to your existence! Unless they slaughter me, they cannot reach you! Nothing will happen to you unless I die!..”** He preferred our beloved Prophet to his own life.

All around the field of Uhud, a terrific fight went on vehemently. They continued the fight between faith and unbelief, some as horsemen and some as infantry. The Ashâb al-kirâm could not yet pull themselves together. There were about thirty sahâbîs around our Master, the Prophet. They made their bodies a shield to the coming arrows, spears and swords. Their only wish was to fulfill the order of our Master, the Prophet and fend off any harm that might come to Him. Hadrat Hamza, the leader of the brave, in that chaos, drew away from our Master, the Prophet. He fought with a sword in each of his two hands. He spread fear into the hearts of the enemy with the cries of **“Allahu Akbar!...”** Up to that moment, he alone killed more than thirty-one polytheists and deprived many of them of their arms or legs. While he dispersed a polytheist group surrounding him, Sibâ ibn Umm Anmâr challenged Hadrat Hamza by saying, “Is there a champion who can face me?” Hadrat Hamza said, “Come near me, O son of a circumciser woman!

So, you challenge Allahu ta’âlâ and His Rasûl?” In a moment, he grabbed him by his legs and knocked him down.²⁵⁷ He beheaded him. Then, he saw Wahshî targeting him with a spear in his hand, behind the rock across from him. At once, he walked towards him. When he came to the pit, which was dug by the floods, he slipped and fell on his back. At that moment, the armor on his abdomen opened. Wahshî took this opportunity and shot his spear! The spear flew and struck Hadrat Hamza’s blessed body. The great one of the heroes fell there, saying, **“My Allah!”** He attained martyrdom and reached the rank he longed for. He sacrificed his life on the path of Allahu ta’âlâ, for his beloved Prophet (radiy-Allahu ‘anh).

Meanwhile, a person in the rows of the enemy was encouraging the polytheists to attack the Master of the world (sall-Allahu ‘alaihi wa sallam) by saying, “O Quraysh community! Do not cease to combat against Muhammad, who does not observe the rights of kinship and who has divided your nation. If Muhammad survives, may I not survive.” This voice belonged to Âsim ibn Abî Awf. Hadrat Abû Dujâna had heard that voice. Searching while fighting, he found Âsim ibn Abî Awf and killed him immediately. However, Ma’bad, the polytheist behind him, swung his sword at Hadrat Abû Dujâna with all his power. As a bestowal of Allahu ta’âlâ, Abû Dujâna suddenly and quickly crouched down, avoiding the fatal blow. At once, he stood up, struck his sword and killed Ma’bad.

The target of the Quraysh polytheists was the Master of the worlds. They spent all their power to approach Him. However, they could not pass the honourable, glorious Ashâb, who was circling Him and did not hesitate to sacrifice their lives lest He would be harmed. These thirty heroes said, **“O Rasûlullah! Our face is a shield in front of your blessed face; our body is sacrificed for your blessed body. We only wish your safety.”** The polytheists attacked in groups. When our Master Fakhr al-âlam pointed out a group of enemy soldiers and asked His heroic Ashâb that was around Him and who made their bodies a shield to Him, **“Who will sacrifice himself to protect us on the path of Allahu ta’âlâ?”** Five Medînan sahâbî sprang forward. These heroes fought furiously by saying takbîrs in front of the blessed eyes of our Master, Rasûlullah. In the end, four of them were martyred right there. When the fifth had received fourteen wounds and fell to the ground, the Master of the worlds said, **“Bring him near me.”** He was bleeding from everywhere. Our beloved Prophet sat down, stretched His blessed feet to be a pillow for his head. This happy sahâbî, who attained the honour of martyrdom in that condition, was Hadrat Umâra ibn Yazîd.

The heroism of Talha ibn Ubaydullah

When the polytheists drew closer, our Prophet asked, **“Who will confront these, who will stop these?”** Hadrat Talha ibn Ubaydullah answered, **“I will! O Rasûlullah!”** He wanted to rush forward. Our Master, the Prophet said, **“Who else is there, like you?”** A sahâbî from Medîna requested permission by saying, **“O Rasûlullah! I am!”** When our beloved Prophet replied, **“Then, you confront**

²⁵⁷ Bukhârî, “Maghâzî”, 23; Ahmad ibn Hanbal, al-Musnad, III, 501; Ibn Sa’d, at-Tabaqât, III, 164; Tabarî, Târikh, II, 516.





them,” he sprang forward and attacked the polytheists. He showed many unprecedented heroisms. Having killed several unbelievers, he was honoured with martyrdom.²⁵⁸

Our Master Rasûl al-akram asked again, **“Who will confront them?”** Before everyone, again Hadrat Talha came forth. When our Master, the Prophet asked, **“Who else is there, like you?”**

A blessed person from the Ansâr said, “I will confront them, O Rasûlullah.” Our Prophet said, **“Then, do confront them.”** He, too, attained martyrdom by fighting the polytheists. In the same manner, all the sahâbîs, whomsoever were present near our Master, the Prophet at that moment, attained martyrdom by fighting the enemy.

Then, there was nobody left near the Master of the universe, except Hadrat Talha ibn Ubaydullah. Hadrat Talha was afraid that harm would come to Rasûlullah, he was rushing everywhere and keenly fighting the unbelievers. The very fast swinging of his sword, how instantly he repelled the attacks of the enemies all around Rasûlullah, the way he made his body a shield against arrow, spear and sword attacks, was such a unique event. Hadrat Talha was whirling around and disregarding the swords slashing his body. His wish was to protect the Master of the universe and attain martyrdom for that sake, like his other brothers. There was nowhere on his body that was not wounded. There was nothing visible on his clothing but blood. Even though he was in such a state, he was covering all sides. At that moment, Hadrat Abû Bakr and Sa’d ibn Abî Waqqâs reached our Master Rasûl al-akram.

The master of the heroes, Hadrat Talha fainted and fell to the ground due to blood loss. He was wounded from sword, spear and arrow strikes. He had sixty-six major and innumerable smaller wounds. Our beloved Prophet ordered Hadrat Abû Bakr to help Hadrat Talha immediately. Abû Bakr as-Siddîq sprinkled water upon his face to awaken him. The moment Hadrat Talha ibn Ubaydullah awakened, he asked, “O Abû Bakr! How is Rasûlullah?” He showed the beauty of his affection and loyalty to Him. That was the final degree of loving Rasûl al-akram, sacrificing one’s life for His blessed body. When Hadrat Abû Bakr answered, “He is well. He has sent me.” Talha felt relief and said, **“Countless shukr (thanks) to Allahu ta’âlâ. As long as He is alive, all the troubles are nothing.”** Meanwhile, some other sahâbîs had reached them too.

The Master of the worlds, Muhammad Mustafâ (sall-Allahu 'alaihi wa sallam) honoured Hadrat Talha with His presence. The wounded mujâhid wept out of his joy when he saw Rasûlullah alive. Our Master, the Prophet rubbed his body, then opened His hands and invoked, **“O my Allah! Cure him, grant him power.”** As a miracle of our Master Rasûl al-akram, Hadrat Talha stood up in sound health and began to fight the enemy again. Our beloved Prophet said about him, **“On the day of Uhud, on the earth, I saw nobody was near to me, except Jabrâîl on my right and Talha ibn Ubaydullah on my left.”**²⁵⁹ **“He who wants to look at**

*“Talha and Zubayr
are my neighbours
in Jannah.”*

*Hadîth
ash-sharîf*

²⁵⁸ Shamsaddîn Shâmî, Subulû'l-Hudâ, IV, 203.

²⁵⁹ Hâkim, al-Mustadrak, III, 426; Haythamî, Majmâ'uz-Zawâid, IX, 52; Suhaylî, Rawzu'l-unf, VI, 9.

a man of Jannah walking on earth should look at Talha ibn Ubaydullah.”

The war was continuing intensely on all fronts. Around our Master, the Prophet, there were sahâbîs like Abû Dujâna, the flagman Mus’ab ibn Umayr, Talha ibn Ubaydullah, Lady Nasîba, who came from the rear lines to protect our Prophet and some others. Together with Rasûlullah, they were fighting against the polytheists. A ferocious polytheist, Abdullah ibn Hunayd, fully armed and in full armor, saw our beloved Prophet. He was shouting, “I am the son of Zuhayr. Show me Muhammad. Either I will kill Him, or I will die next to Him.” When he spurred his horse towards our Master, the Prophet, Hadrat Abû Dujâna stood in front of him and said, **“So, come! I am someone who shields the blessed body of Muhammad ‘alaihis-salâm with his own body. You cannot reach Him unless you crush me!”** He struck his sword against the legs of the horse of Abdullah ibn Hunayd. He made him fall and lifted his sword and struck him, saying, “Take this from the son of Harasha!” Watching this incident, the Master of the worlds invoked, **“O my Allah! Be pleased with the son of Harasha (Abû Dujâna), as I am pleased with him!”**

Mâlik ibn Zuhayr, from the polytheists, who was a sharpshooter and an unerring archer, was looking for our Master, the Prophet and planning to shoot Him with an arrow at the earliest opportunity. He came near our Master Rasûlullah, drew his bow, targeted the blessed head of our beloved Prophet, and shot his arrow. There was not even enough time to blink an eye. Hadrat Talha made himself the target by immediately opening his hand. The arrow hit Hadrat Talha’s hand and tore it to pieces. All the nerves of his fingers were cut, and the bones of his hand were broken. Our Master Fakhr al-âlam sall-Allahu ‘alaihi wa sallam saw what happened, too. He was very upset and said, **“If you had said Bismillah (when you extended your hand to the arrow to protect me), angels would have ascended you to the heavens while people were looking at you.”** ²⁶⁰

Four polytheists of Mecca, named Abdullah ibn Kamîa, Ubayy ibn Halaf, Utba ibn Abî Waqqâs and Abdullah ibn Shihâb al-Zuhrî had sworn an oath to kill our Master Rasûl al-akram. During this difficult time, our Master Rasûlullah, together with some of His sahâbîs, were fiercely fighting against the enemy. Ahead of our Master, the Prophet, there was the flagman, Hadrat Mus’ab ibn Umayr. Because of the armor he had worn, Hadrat Mus’ab looked very similar to our beloved Prophet. Holding the banner of the Islâmîc army in his right hand, he, too, had been fighting intensely against the polytheists. At that moment, Ibn Kamîa, in full armor and on his horse, approached. He yelled, “Show me Muhammad! May I not survive, if He survives!” He rode his horse towards our Master, the Prophet. Hadrat Mus’ab and Lady Nasîba confronted him and began to combat him by making their bodies a shield to our Master, the Prophet. They hit him with many sword strikes; however, the infidel was not affected because of his armor. Ibn Kamîa struck Lady Nasîba with his sword and tore her shoulder. Then, he cut off the right hand of Hadrat Mus’ab, which was holding the banner. Mus’ab ibn Umayr, whose right hand was severed, held the blessed banner of Islâm with his

²⁶⁰ Wâqidî, al-Maghâzî, I, 254; Ibn Sa’d, at-Tabaqât, III, 217; Bayhaqî, as-Sunan, II, 220; Hâkim, al-Mustadrak, III, 416.





left hand without allowing it to fall. At that moment, he was reciting the âyat al-karîma, in maal, **“Muhammad ‘alaihis-salâm is a Rasûl. There have been Rasûls before Him too.”**²⁶¹ This time, Ibn Kamîa slashed his sword at the left hand of Hadrat Mus’ab. The glorious flagman, whose left hand was cut off too, wouldn’t allow the banner of Islâm to fall. The heroic sahâbî held the banner with his arms and pressed it against his body so that it continued to fly. Ibn Kamîa struck his spear into the body of this glorious sahâbî. He, too, went to the âkhirat as a martyr, like his other friends.

“He who wants to look at a man of Jannah walking on earth should look at Talha ibn Ubaydullah.”

**Hadîth
ash-sharîf**

While Hadrat Mus’ab was falling, the glorious banner of Islâm was not allowed to fall to the ground; an angel in the guise of Mus’ab had caught it. When our beloved Prophet commanded, **“Forward, O Mus’ab! Forward!”** the angel who held the banner replied, “I am not Mus’ab.” Then, our Master, the Sultân of the worlds, understood that he was an angel and gave the banner to Hadrat Alî.²⁶²

Ibn Kamîa thought Hadrat Mus’ab was our Master, the Prophet. In haste, he reached the polytheists and started shouting, “I have killed Muhammad!” The polytheists who heard this, with the pleasure of attaining their goal, became even more excessive. The Ashâb al-kirâm, who did not know the reality of the incident, fell into grief. The air was filled with sorrow. Even Hadrat ‘Umar’s hands fell to his sides, and he just sat down with his friends. When Anas ibn Nadr saw them in this state, he asked, “Why are you sitting?”

They answered, “Rasûlullah has been martyred!...” Hadrat Anas said, **“Even if Rasûlullah was martyred, His Rabb (Allahu ta’âlâ) is Everlasting. What will we do by surviving after Rasûlullah? Now, stand up! Let us sacrifice our life for the same thing that our Master, the Prophet sacrificed His blessed life for.”** He broke his sword’s sheath²⁶³ and attacked the enemy with his sword drawn, shouting, **“Allahu Akbar!...”** He killed many of the unbelievers, and he became a martyr. His face alone had seventy wounds. Since he had innumerable wounds on his body, no one could recognize him except his sister.

Many of the Ashâb al-kirâm had been dispersed, some of them had attained martyrdom. The polytheists gained an advantage of their state and gathered around our Master Rasûl al-akram. With stones and swords, they were trying to martyr Him. Since He had two folds of armor on, the strikes did not affect Him. The stones thrown by Utba ibn Abî Waqqâs struck our beloved Prophet’s face and wounded His lower lip. A blessed (incisor) tooth on His lower right jaw was broken. At that moment, the polytheist Ibn Kamîa came too and swung his sword at the head of the Master of the world. Our beloved Prophet’s helmet was crushed, its two rings

²⁶¹ Sûrah Âl-i ‘Imrân, 3/144.

²⁶² Ibn Hishâm, as-Sira, II, 73; Wâqidî, al-Maghâzî, I, 300; Ibn Sa’d, at-Tabaqât, II, 42; Bayhaqî, Dalâ’il an-Nubuwwa, III, 255; Suhaylî, Rawzu’l-unf, III, 258; Ibn Kathîr, as-Sira, III, 39.

²⁶³ Breaking the sheath of one’s sword in Arabia in those days was a gesture, a sign, which was made in battles, to show that he would never cease to fight, he would not retreat, and he would fight until he attains his goal or he dies.

sank into His blessed temples. From another sword strike by Ibn Kamîa, He was wounded on His blessed shoulder and fell on His side into the deep pit dug by Abû Âmir to make Muslims fall. Our beloved Prophet, regarding Ibn Kamîa, invoked, **“May Allahu ta’âlâ make you deplorable and wretched!”** Ibn Kamîa extremely rejoiced. Shouting, “I have killed Muhammad! I have killed Muhammad!...” he went to Abû Sufyân. The polytheists had achieved their goal! They were not interested in our Prophet anymore. They had retreated from around the pit where our Master, the Prophet was. They turned to fight the Ashâb al-kirâm.²⁶⁴

When our Master, Rasûl al-akram (‘alaihi-salâm) fell into the pit, His blessed cheeks were bleeding. When He wiped His face with His hands, He saw that His hands and His beard were covered in blood. Before even a drop of blood could fall to the ground, Jabrâîl ‘alaihi-salâm came and caught that blessed blood and said, **“O the Habîb of Allah! For the name of Allahu ta’âlâ, if this blood fell, there would be no green plant on the earth until the qiyâmat.”** Our Master, Fakhr al-âlam was praying for the hidâyat (guidance) of people who tried to kill Him, who hit Him with swords, who broke His blessed teeth and bloodied His blessed face, saying, **“If a drop of blood falls from me onto the earth, calamity will befall from the skies. O my Rabb! Forgive my people! For they do not know.”**

At that moment, Hadrat Ka’b ibn Mâlik shouted, “O Muslims! Good news! Rasûlullah is here!” The glorious Ashâb, who heard this voice, ran there as if they were given a new life. Hadrat Alî and Talha ibn Ubaydullah came immediately and took Him out of the pit. Hadrat Abû Ubayda ibn Jarrâh, with his teeth, pulled out the rings of the helmet, which stuck into our beloved Prophet’s blessed temples. When he pulled out these iron pieces, his two front teeth also came out. Hadrat Mâlik ibn Sinân, one of the Ashâb al-kirâm, licked the blood from the blessed face of our Master Rasûlullah. Upon this, our Master, the Prophet said, **“The fire of Jahannam will not touch the one whose blood is mixed with my blood.”**

The polytheists launched an offensive, again. The Ashâb al-kirâm, with the joy of reuniting with our Master, the Prophet, formed a ring around Him in an instant, and they did not allow any polytheist to break into the circle. The polytheists, understanding that they could not do anything to our Master, the Prophet, began to go up the mountain. The Sultân of the two worlds told Hadrat Sa’d ibn Abî Waqqâs, **“Turn them back.”** Hadrat Sa’d asked, “O Rasûlullah! I have only one arrow left. How can I make them return with it?” Our Master Rasûlullah repeated the same command. Upon this, the master of the archers, Hadrat Sa’d ibn Abî Waqqâs drew one arrow from his quiver and shot it. The arrow hit its target and made a polytheist fall. When he reached his hand to his quiver again, he saw that there was another arrow. He looked at it carefully; this was the previous arrow. Another polytheist died. This happened again and again. As a miracle of our beloved Prophet, Hadrat Sa’d had found the same arrow in his quiver each time. The Qurayshîs, seeing that their men were killed one by one, gave up climbing the mountain. They went down and retreated.

Among them, Ubayy ibn Halaf rode his horse towards our Master, the Prophet

²⁶⁴ Ibn Hishâm, as-Sira, II, 79; Suhaylî, Rawzu’l-unf, III, 263; Ibn Kathîr, as-Sira, III, 45.





and started shouting, “Where is that person who claims to be a prophet? Let Him confront me and fight!” Although the Ashâb al-kirâm wanted to confront him, our beloved Prophet did not allow them to. He took the spear of Hadrat Haris ibn Simma and advanced. The despicable Ubayy spurred his horse and approached, saying, “O Muhammad! May I not survive if you survive!” He was fully armed, from head to toe. The Master of the worlds threw the spear in His hand at the throat of Ubayy.

“When Talha helped Rasûlullah, Jannah became necessary for him.”

Hadîth ash-sharîf

The spear flew and stuck into his throat between his helmet and the collar of his armor. Ubayy fell crying like a beast. His ribs were broken. The polytheists lifted and took him away. He died on the road, shouting, “Muhammad has killed me!..”

Our Master Rasûlullah, with His Ashâb that was next to Him, started to ascend toward the Uhud rocks. When He reached the rocks, He wanted to climb up. Since He was so tired, and He wore two-fold armor and had received more than seventy sword strikes, He could not. Upon this, Hadrat Talha took our Master, the Prophet on his back up the rocks. Our beloved Prophet said, **“When Talha helped Rasûlullah, Jannah became necessary for him.”** Since He had no power, He could only perform the noon prayer while sitting.

On the mountain slopes, the sahâbîs were attacking the polytheists, like lions. They had made life unbearable for those who hit our Prophet. Meanwhile, Khâtib ibn Baltaa came to our beloved Prophet and asked, “May my life be sacrificed for your sake, O Rasûlullah! Who did this to you?” Our Master answered, **“Utba ibn Abî Waqqâs threw a stone at me, hit my face and broke the fourth tooth of mine.”** Upon this Hadrat Khâtib asked again, “O Rasûlullah! Which way did he go?” Our Master, the Prophet directed him toward where he had gone. Hadrat Khâtib ran towards that direction. After searching, he found Utba. He made him fall from his horse and decapitated him with one strike. He brought the head to Rasûlullah and gave the good news. Our Master, the Prophet invoked blessings on him, **“May Allahu ta’âlâ be pleased with you. May Allahu ta’âlâ be pleased with you.”**

The polytheists could not make a stand against the Ashâb al-kirâm, who reorganized and attacked again. Suffering nearly thirty deaths, they left the battlefield and set off for Mecca. The falsified news of the martyrdom of our Master, the Prophet had reached Medîna. The ladies like Hadrat Fâtima, Hadrat Âisha, Umm Sulaym, Umm Ayman, Hamna bint Jahsh and Quayba ran to Uhud. When Hadrat Fâtima saw that her father, our beloved Prophet, had been wounded, she wept. Our Master Rasûlullah consoled her. Hadrat Alî brought water in his shield. With that water, our mother Fâtima washed the blood and the blessed face of our Master, the Prophet. However, the flow of the blood from the wound on His face did not stop. When Hadrat Fâtima burnt a piece of straw and pressed its ashes on the wound, the flow stopped.²⁶⁵

Then He went down to the battlefield. First, the wounded were identified, then their wounds were dressed. The polytheists had made some martyrs unrecognizable.

²⁶⁵ Ibn Mâja “Tibb”, 15; Wâqidî, al-Maghâzî, I, 250; Bayhaqî, as-Sunan, II, 80; Tabarânî, al-Mu’jamu’l Kabîr, VI, 144.

They had cut their ears, noses and other limbs off and disemboweled them. Hadrat Abdullah ibn Jahsh was among them. Our beloved Prophet and His Ashâb, who had seen this were very saddened. The most distinguished of His sahâbîs had attained martyrdom, having poured their blood on the earth of Uhud, and ascended to Jannah. However, this treatment against martyrs was unbearable. In addition to our Master, the Prophet, all the sahâbîs were filled with sorrow. In the face of that scene, the Master of the worlds wept. With tears running down His blessed face, He said, **“I will bear witness, on the day of qiyâmat, that these martyrs have sacrificed their lives for the sake of Allahu ta’âlâ. Bury them with their blood. Wallahi they will come to the mahshar²⁶⁶ on the day of qiyâmat while their wounds are bleeding. The colour of their blood will be the colour of blood, and the smell of their blood will be musk.”**

Then our beloved Prophet said, **“I cannot see Hamza. What happened to him?”** Hadrat Alî searched and found him. When our Prophet came and faced that inconceivable scene, He could not endure it. Hadrat Hamza’s ears, nose and other limbs had been cut off; his face had been made unrecognizable; he had been disemboweled, and his lungs had been taken out. While our Master, the Prophet was shedding tears from His blessed eyes, addressing Hadrat Hamza, He said, **“O Hamza! At no time, nobody had suffered nor will suffer as much as you had suffered. O the (paternal) uncle of Rasûlullah! O Hamza, the lion of Allahu ta’âlâ and His Rasûl! O Hamza, doer of good deeds! O Hamza, the protector of Rasûlullah! May Allahu ta’âlâ have mercy on you!...”**

At that moment, a woman, who was coming in a hurry, was seen. She was our beloved Prophet’s paternal aunt, our mother Hadrat Safiyya. Like other ladies, she had run to Uhud, when she heard the rumor of the martyrdom of our Master Rasûlullah. When our Master Rasûl al-akram saw His aunt, thinking that she could not endure the state of the martyrs, He told Zubayr ibn Awwâm, her son, **“Turn your mother back, and do not let her see her brother’s corpse.”** Hadrat Zubayr ran and reached his mother. The blessed woman excitedly asked her son, “O my son! Give me news about Rasûlullah!...” Hadrat Alî had come next to them. When Hadrat Alî said, “Alhamdulillah²⁶⁷, Rasûlullah is safe and sound,” she was relieved, but she could not stop herself from asking, “Let me see Him.” Then Hadrat Alî pointed out the Master of the worlds. When our mother Hadrat Safiyya saw that our Master, the Prophet was alive, she rejoiced and praised Allahu ta’âlâ. This time, she wanted to walk further to see the situation of her brother Hadrat Hamza. When her son Zubayr said, “O my mother! Rasûlullah orders you to go back,” she said, “If my going back is for not showing me what happened to him, I have already learnt that my brother’s body had been cut and torn apart. He had suffered that situation on the path of Allahu ta’âlâ. We are prepared for worse situations on this path. We will wait for its thawâb only from Allahu ta’âlâ. Inshâallah, we will be patient and endure it.” When Hadrat Zubayr ibn Awwâm

²⁶⁶ Mahshar is where every being will gather after the resurrection on the day of qiyâmat, for judgement.

²⁶⁷ Alhamdulillah means all thanks and praise is due to Allahu ta’âlâ. Hamd means praise.





came and informed of these, our Master, the Prophet said, **“Then, let her see him.”**

Hadrat Safiyya sat near Hadrat Hamza’s body and wept silently.

When Hadrat Safiyya came, she had brought two cardigans with her. Taking them out, she said, “I brought these for my brother Hamza, please wrap him with them.” **Sayyid-ush-Shuhadâ**, that is, the master of the martyrs, Hadrat Hamza was shrouded with one of those cardigans.²⁶⁸

Our Master Habîbullah came next to the banner-bearer Mus’ab ibn Umayr. Hadrat Mus’ab’s hands had been cut off, and he had received wounds on many parts of his body. The area surrounding him was a pool of blood. Our Master, the Prophet became deeply saddened again and addressing those glorious martyrs, He recited the 23rd âyat al-karîma of the Sûrah al-Ahzâb. In maal, **“There are such brave among Mu’mins that they showed loyalty to the promise they gave to Allahu ta’âlâ. Some of them kept their word about fighting until attaining martyrdom (and they became martyrs). And some of them are awaiting to attain martyrdom. They have never changed their words.”** After that, our Master, the Prophet said, **“And the Rasûl of Allahu ta’âlâ is witness that you will be resurrected as martyrs in the presence of Allahu ta’âlâ, on the qiyâmat day.”**

Then, He turned to the people next to Him and said, **“Visit these people. Greet them. I swear by Allahu ta’âlâ that whoever greets them in this world, these glorious martyrs will greet them in return on the qiyâmat.”**

They could not find anything to make a shroud for Hadrat Mus’ab ibn Umayr. His own kaftan did not cover his entire body. If they covered his head, his feet would be exposed. If they covered his feet, his head would be exposed. Our Master, Habîb al-akram ‘alaihi-salâm said, **“Cover his head with the kaftan, his feet with izhir plant²⁶⁹.”** This happy sahâbî, who spent his life in serving Islâm and who attained the degree of martyrdom, left the world with half a shroud.²⁷⁰

The other martyrs, after their janâza namâz was performed, were buried with their bloodied clothes and put into graves as groups of twos and threes. At the Ghazâ of Uhud, seventy people were martyred. Sixty-four of them were from Ansâr, six of them from Muhâjirs.

Most of the relatives of the Ashâb al-kirâm had attained martyrdom. Due to this, they were wounded at heart. To console the survivors, our Master, Habîb al-akram said, **“Wallahi, how much I wish I could have attained martyrdom with my**

“O Hamza! At no time, nobody had suffered nor will suffer as much as you had suffered. O the uncle of Rasûlullah! O Hamza, the lion of Allahu ta’âlâ and His Rasûl! O Hamza, doer of good deeds! O Hamza, the protector of Rasûlullah! May Allahu ta’âlâ have mercy on you!”

**Hadîth
ash-sharîf**

²⁶⁸ Ibn Abî Shayba, al-Musannaf, VIII, 493; Abdurrazzâq, al-Musannaf, III, 427; Ibn Sa’d, at-Tabaqât, III, 14.

²⁶⁹ **Izhir plant:** A kind of plant that grows in the region.

²⁷⁰ Bukhârî “Janâiz”, 27; Abû Dâwûd “Wasâyâ”, 11; Ibn Abî Shayba, al-Musannaf, III, 147; Ibn Sa’d, at-Tabaqât, III, 121; Suyutî, Jâmi-ul Ahâdis, XXXIV, 451.

Ashâb and spend the night in the heart of Uhud. When your brothers were martyred, Allahu ta’âlâ put their souls in the crow of green birds. They go to the rivers of Jannah and drink from its water. They eat the fruits there. They see all over Jannah. They fly in its rose gardens. Then they enter the golden candles hanging under the Arsh al-a’lâ (the end of matter, bordering the seven skies and the Kursî, which is outside the seventh sky and inside the Arsh.) and spend the evening there. When they see the relish and beauty of those foods and drinks, they say, ‘If only our brothers would know what Allahu ta’âlâ has bestowed upon us and thus they would not refrain from jihad, not be afraid of fighting and not turn away from the enemy.’ Allahu ta’âlâ declared, ‘I will inform them of your situation.’” (And Janâb al-Haqq said by descending an âyat al-karîma, in maal,) “Do not assume those who attained martyrdom on the path of Allahu ta’âlâ, are dead! Verily, they are alive, they have sustenance in the presence of their Rabb. So much so that they are rejoicing because of (the rank of martyrdom) that Allahu ta’âlâ bestowed upon them. And they would like to give glad tidings to those who have not yet joined them (by attaining martyrdom), ‘There is neither fear nor grief for them.’ They rejoice due to the favour and blessing, which come from Allahu ta’âlâ and the glad tidings in that Allahu ta’âlâ will not make His reward for mu’mîns wasted.”²⁷¹ Allahu ta’âlâ, appearing to them, says, “O My slaves! Say whatever you long for, and I shall offer it abundantly to you.” Then they say, “O our Rabb! There is no blessing superior to those which you bestowed upon us, that we long for. We are always eating whatever we would like in Jannah. However, what we long for is our souls being returned to our body and being sent back to the world and being killed again for Your sake.”

There was nothing left to do there. They recollected. A unique ghazâ in history was made at Uhud, where they had come for jihad fî sabîlillah, that is, to spread the religion of Allahu ta’âlâ. Many unimaginable events of the Ashâb al-kirâm’s heroism had been witnessed, and another lesson had been taught to the unbelievers.

The Master of the worlds sall-Allahu ‘alaihi wa sallam set off to radiant Medîna with His blessed Ashâb. When they arrived at the location called Harre, He made His Ashâb form a line, outstretching His blessed hands and began supplicating Allahu ta’âlâ and prayed as follows, “O my Allah! Praise and glorification are for You the most. O my Allah! There is no one, who can show the true path to the one who You left in abberance, and there is no one who can deviate the one to whom You granted the attainment of the true path... O my Allah! Make us love the belief. Embellish our hearts with belief. Make us hate unbelief, intemperance and excessiveness. Make us one of those who know what is harmful to our religious and worldly affairs. Make us one of those who have found the true path. O my Allah! Let us live as Muslims and die as Muslims. Include us among those that are pious and good. For they neither lose their honournor dignity nor apostatize. O my Allah! Smite those unbelievers who contradicted Your Rasûl, who turned away from your path and who fought

²⁷¹ Sûrah Âl-i ‘Imrân 3/169-171.





against Your Prophet! Descend over them Your torment, which is true and real!... Âmîn!” The Ashâb al-kirâm too participated in that invocation by saying, “Âmîn! Âmîn!”

Our beloved Prophet had come near to Medîna with His Ashâb. Women and children, who remained in Medîna, poured onto the roads, with curiosity and sadness; they were trying to see the Master of the worlds in the coming army. When they saw His luminous face that enlightened the world, they thanked Allahu ta’âlâ. Then, looking at the army, they searched for fathers, husbands, sons and uncles. If they could not see them, they were not able to hold their tears. Our Master Rasûl al-akram, who saw this state of His Ashâb, was very sad, and tears rolled down His blessed face.

“O my Ashâb! Now, we have returned from the small jihâd, we will begin the great jihâd.”

**Hadîth
ash-sharîf**

For a moment, it was seen that Lady Kabsha, Sa’d ibn Mu’âz’s mother, approached our Master, the Prophet. His son Amr had attained martyrdom in Uhud. When she came to the presence of our Prophet, she said, “O Rasûlullah, may my parents be sacrificed for your sake! Alhamdulillah, you are safe and sound. As long as you are safe, nothing else can affect me!” She did not ask about her darling son. After our beloved Prophet expressed His condolences to her on the loss of her son Amr, He said, “O the mother of Sa’d! Glad tidings to you and his household, that, all the ones who attained martyrdom from them, came together in Jannah and became friends to each other. They will intercede for their households too.” Then Lady Kabsha said, “O Rasûlullah, we assent to everything that comes from Allahu ta’âlâ! Who would weep for them after these glad tidings? Please pray for the survivors.” Upon this, the Master of the worlds prayed as follows, “O my Allah! Remove the sorrows in their hearts! And make the survivors of those, the most benevolent ones of the survivors!”

Our Master, the Prophet told His Ashâb, referring to the struggle against the desires of the body, “(O my Ashâb! Now) **We have returned from the small jihâd, we will begin the great jihâd.**”²⁷² Then He recommended everyone to rest in their homes and the wounded to get treatment. He was wounded, too. He went directly to His home of bliss.

The Ghazâ of Hamrâ-ul-Asad

When Rasûlullah sall-Allahu ‘alaihi wa sallam returned to Medîna, He took measures against the possibility of a sudden polytheist raid to Medîna. The Monday after the Ghazâ of Uhud, although He was wounded, to make it known that the Muslims were not weakened and to intimidate the enemy so that they would not attack Medîna, He told Bilâl al-Habashî, “**Tell them, Rasûlullah (‘alaihi-salâm) is ordering you to chase the enemy! Those who did not fight together with us yesterday shall not come. Only those who participated in the combat shall come!**” When he informed the Ashâb of this command, although many of them were wounded, they made preparations immediately. Even the heavily wounded brothers named Abdullah and Râfi, hearing this invitation of our beloved Prophet, despite all their aches, ran to the ranks of mujâhids, saying, “Will we miss the

²⁷² Suyutî, Jâmi-ul Ahâdis, XV, 139, XXXIV, 106.

opportunity to go to a Ghazâ with Rasûlullah?”

Our beloved Prophet, with His glorious Ashâb, started chasing the polytheists. At the location called Rawha, they learned that the polytheists had gathered and decided to raid Medîna and kill Muslims. It was understood that the measure taken by our Master, the Prophet was one of His miracles.

When the polytheists heard that our Master, the Prophet was marching towards them, they got scared and left their positions. They returned to Mecca.²⁷³

Our Master, the Prophet chased them to the place called Hamrâ-ul-Asad. Two of the polytheists were caught. They stayed there for three days, then returned to Medîna.

Allahu ta’âlâ exalted those of the glorious Ashâb, who went to Hamrâ-ul-Asad, in His âyat al-karîma, in maal, **“There will be a great reward for those who run to the invitation of Allahu ta’âlâ and His Rasûl again, after having been wounded, and especially for those among them who perform good deeds and avoid evil.”**²⁷⁴

Ibn Kamîa, one of those who had made an oath to kill our beloved Prophet in Uhud, had returned to Mecca. One day, he went up a mountain to check on his sheep. He found them at the top. One ram started running and ramming Ibn Kamîa. He killed Ibn Kamîa by hitting him over and over.

While he was going to Mecca, a snake with white spots bit and killed Abdullah Shihâb al-Zuhrî.

All the persons who tried to kill our Master, the Prophet were punished, and they died within one year.

*If His friend drinks snake poison, it becomes the elixir of life,
If His enemy drinks water, it turns to snake poison, the water.*

*From every drop of it, an ocean of mercy surged,
When His hand reached and washed His rose cheek with water.*

*All its life, it wandered around, beat its head against stones,
Ceaselessly, to reach the dust of your feet, water.*

*It wants to illuminate His gate’s soil, little by little,
Even if it is torn to pieces, it won’t leave that gate, water.*

*The sinners accept that repeating your naat is the cure,
Like the drunken, to rid of the hangover drinks water.*

*O Habîballah, O the best of people! I long for you,
Like the parched, burning, always wishes for water.*

*You are that ocean of miracle, on the night of Mi’râj,
Whose blessings’ dew-drops delivered, to the stars and planets, water.*

²⁷³ Wâqidî, al-Maghâzî, I, 4; Ibn Sa’d, at-Tabaqât, II, 48; Suhaylî, Ravzu’l-unuf, III, 289.

²⁷⁴ Sûrah Âl-i ‘Imrân 3/172.





THE RAJĪ’ INCIDENT

Hadrat Âsim ibn Thâbit, one of the prominent archers of the Ghazâ of Uhud, had killed the polytheist Musâfi ibn Talha and his brother Hârith in that war. Their mother, Sulâfa bint Sa’d, famous for vehemently bearing a grudge, promised to give one-hundred camels to whomsoever brought her the head of Hadrat Âsim ibn Thâbit, who had killed two of her sons. She swore an oath to drink wine from Hadrat Âsim’s skull. Additionally, the sons of Lihyân made a deal with the Adal and Kara tribes because Abdullah ibn Unays had killed Khâlid ibn Sufyân from the sons of Lihyân.

These two tribes, which were settled around Mecca, made a plan and prepared envoys. They told them, “Say to them you have become Muslims and you will give zakât, asking them for teachers to take the zakât and teach you Islâm. We will kill some of those who have come and take our revenge. We will bring the others to Mecca and sell them to the Quraysh.”

In the Safar month of the fourth year of the Hegira, a committee of six or seven persons came from these two tribes to our Master, the Prophet and said, “We have become Muslims. Send us teachers to teach us the Qur’ân al-karîm and Islâm.”

Meanwhile, our beloved Prophet had prepared a military expedition of ten people to check if the Meccan polytheists were preparing for war. When the committee came from the Adal and Kara tribes, He sent this patrol with this committee to inspect the situation.

This sariyya consisted of these Ashâb al-kirâm; Marsad ibn Abî Marsad, Khâlid ibn Abî Bukayr, Âsim ibn Thâbit, Khubayb ibn Adiy, Zayd ibn Dasinna, Abdullah ibn Târik, Mu’attib (Mugîr) ibn Ubayd and three other sahabîs whose names are not known.

This reconnaissance unit, by hiding during days and walking at nights, reached the waters of Rajî’ towards the break of dawn. They rested for a while, ate a delicious kind of Medîna dates called Ajwa. Then, they left there, climbed up a mountain nearby and concealed themselves.

A woman from Huzayl tribe, herding sheep, had come to the Râjî’ water. She saw date pits and understood that dates of Medîna had been eaten. Shouting, “Some people have come here from Medîna,” she informed her tribe. Meanwhile, one of the envoys from the Adal and Kara tribes found an excuse and departed. He immediately notified the sons of Lihyân of the situation.

The sons of Lihyân sprang into action after this news. They sent a force of two-hundred men against this small expedition. One-hundred of them were archers. That group of polytheists found Hadrat Âsim ibn Thâbit and his friends on the mountain, and they encircled them. Meanwhile, the person who had informed the polytheists of the ten sahabîs joined them. The Ashâb al-kirâm understood that they were deceived. They decided to fight and drew their swords. Understanding the situation, the polytheists tried to trick them by saying, “If you

“There will be a great reward for those who run to the invitation of Allahu ta’âlâ and His Rasûl again, after having been wounded, and especially for those among them who perform good deeds and avoid evil.”

Âl-i ‘Imrân: 172

The Raji’ Incident





come down, we will kill none of you. We are giving a definite promise. Wallahi, we do not want to kill you. However, we wish to get a ransom for you from the Meccans.”

Âsim ibn Thâbit, Marsad ibn Abî Marsad and Khâlid ibn Abî Bukayr rejected all the offers, saying, “We will never accept the promises and the pledges of polytheists.” Hadrat Âsim ibn Thâbit said, “I have made an oath not to accept the protection of polytheists. I swear by Allah that I will not go down and surrender by believing their protection and words.” He opened his hands and prayed, **“O my Allah! Inform your Prophet about our condition.”** Allahu ta’âlâ accepted Hadrat Âsim’s prayer and informed our Master Rasûlullah of the incidents.

Hadrat Âsim said to the polytheists, “We do not fear death. For, we persevere in our religion (when we die, we will become martyrs and go to Jannah).” When the leader of the polytheists told him, “O Âsim! Do not waste you and your friends, surrender!” Âsim ibn Thâbit replied to him by shooting arrows. While he was shooting arrows, he was reciting these lines:

*I am strong, I have no deficiency.
The thick string of my bow is drawn.
Death is true, life is false and temporary.
They will come true, all the things in destiny.
People will return to Allahu ta’âlâ finally.
If I do not fight you, my mother,
(Out of her agony) will lose her sanity.*

There were seven arrows in Âsim’s quiver. He killed one polytheist with each arrow he shot. When he ran out of arrows, he killed many of them with his spear. However, his spear broke. He drew his sword immediately and broke its scabbard. (In those times, it meant, “I will fight until I pass away and I will never surrender.”) Then he invoked as follows, **“O my Allah! I have protected Your religion up to this day. I supplicate You to protect my body at the end of this day.”** The exclamations of **“Allahu akbar!”** of Âsim ibn Thâbit and other sahâbîs were shaking the mountains. Ten mujâhids were fighting to the death against two hundred people, and whoever approached them was paying the penalty of the deeds they committed. In the end, Hadrat Âsim, having been wounded on both his legs, fell to the ground. Since the unbelievers deeply feared him, they could not approach him even after he had collapsed, but they martyred him by shooting arrows from a distance. That day, seven of those ten sahâbîs that were present there attained martyrdom, and three of them were taken captive.

The sons of Lihyân wanted to cut off Âsim ibn Thâbit’s blessed head to sell it to Sulâfa bint Sa’d. However, Allahu ta’âlâ accepted the prayer of Hadrat Âsim ibn Thâbit; He sent a swarm of bees there. Like a cloud, they hovered over Âsim ibn Thâbit. The polytheists could not approach him. Finally, they said, “Let’s leave him, in the evening, the bees will disperse, and we will cut off his head and take it away.”

“O my Allah! I have protected Your religion up to this day. I supplicate You to protect my body at the end of this day!”

Âsim ibn Thâbit (radiy-Allahu 'anh)

In the evening, Allahu ta’âlâ made it rain heavily. The creeks flooded and carried away the blessed body of Âsim ibn Thâbit to an unknown place. They thoroughly searched for him; however, they could not find him. Thus, the polytheists were unable to cut any part of Hadrat Âsim ibn Thâbit. When the incident of the bees protecting him was mentioned, Hadrat ‘Umar said, “Verily, Allahu ta’âlâ protects His mu’min slave. As Âsim ibn Thâbit was protected in his life from the polytheists, Allahu ta’âlâ protected his body after his death and did not let the polytheists damage him.” For this reason, whenever Âsim ibn Thâbit was remembered, he was referred to as **“the person who was protected by bees.”**²⁷⁵

The three captivated sahbâs were Khubayb ibn Adiy, Zayd ibn Dasinna and Abdullah ibn Târik radiy-Allahu ‘anhum. The sons of Lihyân tied them with bowstrings. Among them, Abdullah ibn Târik refused to be brought to Meccan polytheists. He resisted. He shouted, “My martyred friends have been honoured with Jannah.” He broke the ties of his hands. However, the sons of Lihyân martyred him by stoning him. Hadrat Khubayb ibn Adiy and Hadrat Zayd ibn Dasinna persevered, thinking, **“We might find an opportunity to perform the duty of reconnaissance given by Rasûlullah.”**

The sons of Lihyân brought both of them to Mecca. The polytheists, whose relatives had been killed in the Wars of Badr and Uhud, were burning with a desire for revenge and they were looking for an opportunity. Khubayb was bought by the polytheist Hujayr ibn Abî Ihâb at-Tamîmî, in order to take revenge for the killing of his brother in the Ghazâ of Badr, and Zayd ibn Dasinna was bought by Safwân ibn Umayya in order to take revenge for the killing of his father Umayya ibn Halaf, who had been also killed in the Ghazâ of Badr. The polytheists intended to kill both of them. However, since they were in the months, which they regarded as forbidden to make war, they imprisoned them and waited for the time to pass. They kept them separate. Both sahbâs showed great patience, strength and dignity against this captivity.

Mâwiya, an emancipated female slave (who later became a Muslim), who was present in the house where Khubayb ibn Adiy was kept, reported:

“Khubayb was imprisoned in a cell of the house in which I was present. I have not seen any prisoner better than him. One day, I saw him eating grapes from a big bunch of grapes. Every day, he was seen with a bunch of grapes. In that season, especially in Mecca, it was impossible to find any grapes. Allahu ta’âlâ gave him sustenance. He used to perform namâz and recite the Qur’ân al-karîm in the cell where he was imprisoned. The women, who listened to the Qur’ân al-karîm he recited, would weep and feel pity for him. Sometimes, when I asked him, ‘Do you want anything?’ He would say, ‘Give me sweet water, do not bring me meat from the animals sacrificed for the idols, and inform me beforehand when they will kill me, I do not want anything more.’ When the day of his execution was determined, I went and informed him. When he learned this, he did not show any sorrow, and there was no change in his attitude.

²⁷⁵ Bukhârî, “Maghâzî”, 28; Wâqidî, “Maghâzî”, I, 354; Abdurrazzâq, al-Musannaf, V, 354; Tabarânî, al-Mu’jamu’l Kabîr, IV, 221.





When that day approached, he said he would clean his body and requested a razor. Therefore, I gave a razor to my child and sent him. When the child went to him, I suddenly became afraid. I said, ‘This man will cut the child with the razor. Since he will be killed anyway.’ I ran to see the child. Taking the razor from the child, Khubayb made him sit on his knee to caress him. When I saw that scene, I screamed in fear. When he noticed the situation, he said, ‘Do you think that I will kill this child? There is nothing like that in our religion. Killing a person undeservedly is not part of our behavior and glory.’ ”

“I can never consent to even a hair of Muhammad ‘alaihis-salâm coming to harm!”

Khubayb ibn Adiy (radiy-Allahu ‘anh)

The day, on which the polytheists had agreed to kill Khubayb ibn Adiy and Zayd ibn Dasinna, arrived. That day, in the early morning, the polytheists unchained and brought them to the place called Ta’nîm, out of Mecca. The people of Mecca and the notables of the polytheists had gathered to watch the execution. There was a large crowd.

The polytheists had set up two gallows where they would execute the captives. When they wanted to raise Khubayb and tie him to the gallows, he said, **“Leave me, and let me perform a namâz of two rak’ats.”** They released him and said, “Perform it there.” Khubayb started the namâz immediately and performed it with awe of Allahu ta’âlâ. The gathered polytheists, women and children watched him in excitement. After he completed his namâz, he said, “Wallahi, if you would not think that I extended the namâz out of fear of death, I would extend it, and I would pray more.” Hadrat Khubayb ibn Adiy was the first person who performed a namâz of two rak’ats before his execution. When our Master, the Prophet heard that he performed a namâz of two rak’ats before his execution, He found this behavior appropriate.²⁷⁶ Thus, it became a custom and sunnat.

After he performed his namâz, they lifted him up to the gallows-tree and tied him. They turned his face from the Qibla to Medîna. Then, they said, “Abandon your religion! If you do, we will set you free!” He replied, **“I swear by Allah that I won’t! Even if all the world is given to me, I will not give up Islâm!”** The polytheists, who received this answer, said, “Do you want Muhammad to be in your place and to be killed instead of you now? If you say yes, you will free yourself and stay at your home in peace!” Khubayb said, **“I can never consent to even a hair of Muhammad ‘alaihis-salâm coming to harm!”** The polytheists, making fun of him and laughing, said, “O Khubayb! Abandon Islâm! If you do not, we will certainly kill you!” Khubayb replied to them, **“As long as I am on the path of Allahu ta’âlâ, to be killed is not important to me at all.”**

After this, Khubayb prayed, **“O my Allah! Here, I am not seeing any other face than the foes’. O my Allah! Forward my greetings to your Rasûl. Inform your Rasûl of what is done to us!”** and said, **“Assalâmu ‘alaika yâ Rasûlullah.”** While Khubayb said this prayer, our beloved Prophet ‘alaihis-salâm was sitting with His Ashâb al-kirâm. He said, **“Wa ‘alaihis-salâm.”** The Ashâb al-kirâm asked, “O Rasûlullah! To whose greeting, this is a reply to?” He

²⁷⁶ Bukhârî, “Maghâzî”, 28; Wâqidî, “Maghâzî”, I, 354; Tabarânî, al-Mu’jamu’l Kabîr, IV, 221.

answered, **“It is a reply to the greeting of your brother Khubayb. Jabrâîl (‘alaihi-salâm) has brought me the greeting of Khubayb.”**²⁷⁷

The Quraysh polytheists gathered around Khubayb had youngsters attack him with spears by saying, “This is the man who killed your fathers,” and started wounding his blessed body. At that moment, Khubayb’s face turned towards the Kâ’ba. The polytheist turned him towards Medîna. Khubayb prayed, **“O my Allah! If I am a good slave in Your sight, turn my face towards the Kâ’ba.”** His face turned towards the Kâ’ba again. None of the polytheists could turn his face towards any other direction. At that moment, Khubayb recited a poem stating that he was being martyred, surrounded by the foes. When the polytheists started tormenting him by thrusting spears into his body, he said, **“I swear by Allah that as long as I will be killed as a Muslim, I do not care on which of my sides I will fall. All of these are on the path of Allahu ta’âlâ.”**

After this, Khubayb pronounced maledictions over the polytheists, “O my Allahu! Perish all the Quraysh polytheists! Disperse their community! Take their lives one by one; do not let them survive!” When the polytheists heard this malediction, they became very afraid; some of them fled. Some of those who remained started spearing him. One of them thrust into him from his chest through to his back. While blood was pouring from his body, still hanging from the gallows-tree, with his last breath he said, **“Ash-hadu an lâ ilâha illallâh wa ash-hadu anna Muhammadan abduhû wa rasûluh,”** and Khubayb became a martyr.²⁷⁸

The corpse of Khubayb ibn Adiy hung from the gallows-tree for forty days. However, his body did not decay and stink. His blood flowed continually. Our beloved Prophet sent Zubayr ibn Awwâm and Mikdâd ibn Aswad from the Ashâb al-kirâm to bring his corpse. They secretly entered Mecca at night. Then, they took down his body from the gallows-tree, put him on a camel and departed for Medîna. When the polytheists received the information, they started to gather. Both sahâbîs put the corpse down on the ground in order to protect themselves. After a while, they saw that the ground, on which they had put the corpse, had split, taken in the corpse and closed. They then continued on the road to Medîna.

They tied Zayd ibn Dasinna to the gallows-tree they prepared, too. They were trying to force him to abandon his religion. However, they could not achieve anything except strengthening Zayd’s faith. Upon this, they shot arrows at him. In the end, Zayd was martyred by Nistâs, the emancipated slave of Safwân ibn Umayya.

²⁷⁷ Tabarânî, al-Mu’jamu’l Kabîr, IV, 221; Abû Nu’aym, Hilyat-ul-awliyâ, I, 159; Ibn Abdilbarr, al-Istî’âb, II, 28.

²⁷⁸ Abdurrazzâq, al-Musannaf, V 354; Tabarânî, al-Mu’jamu’l Kabîr, IV, 221.





THE BI'R MAÛNA INCIDENT

Again, in the Safar month of the same year, Abû Barâ Âmir ibn Mâlik, who was the chieftain of the sons of Âmir from Najd region in Arabia, came to Medîna. He visited our Master Rasûl al-akram (sall-Allahu 'alaihi wa sallam). Our Master, the Prophet told him about Islâm and recommended him to become a Muslim. Abû Barâ did not become a Muslim; however, he announced that Islâm was a beautiful and honourable religion. In addition, for spreading Islâm over Najd, he requested from our Master, the Prophet to send some of the Ashâb al-kirâm there. Our beloved Prophet said, **"Regarding the persons whom I will send, I am not sure of the people of Najd!"** Âmir replied, "I will protect them, then, no one can harm them."

The Master of the worlds accepted that definite undertaking and prepared a delegation of seventy persons from the Ashâb as-Soffa. They would read Qur'ân al-karîm at night. They were all hafîz (Muslims who have memorized Qur'ân al-karîm). They were called Ashâb al-qurrâ. The names of some of them are as follows: Âmir ibn Fahr, Amr ibn Zamrî, Atiyye ibn Abdullah, Anas ibn Mu'âwiya, Hakim ibn Kaysân, Hâarith ibn Samme, Ka'b ibn Zayd, Mâlik ibn Thâbit, Munzir ibn Amr, Râfi' ibn Mazil, Sâid ibn Huzâm, Salim ibn Milhân, Suhayl ibn Âmir, Tufayl ibn As'ad, Urwa tabni Salt (radiy-Allahu ta'âlâ 'anhum). With Rasûlullah's order, they departed under the command of Hadrat Munzir ibn Amr. Rasûlullah also had two letters written and sent them to chiefs of Banî Âmr and Banî Najd.

Abû Barâ, who wanted his tribe to be honoured by embracing Islâm, set off before the Ashâb as-Soffa and went to his tribe. He told them that the committee that was to come was under his protection, and no one should harm them. Everyone, except his nephew Âmir ibn Tufayl, accepted not to harm them. Âmir armed men from three tribes, took the lead and surrounded the Ashâb al-kirâm who came Bi'r Maûna. The sahâbîs, who were surrounded from all sides, drew their swords and fought heroically until the last drop of their blood. Other than two of them, they were all martyred. They took Hadrat Amr ibn Umayya captive. They left Hadrat Ka'b ibn Zayd, assuming he was dead.

The last words of these martyred blessed Ashâb were as follows, **"O our Rabb! There is no one else except You who will inform Rasûlullah of our situation. Let him know our greetings!"** At that moment, Jabrâil 'alaihis-salâm came in grief, conveyed their greetings and said to our Master, the Prophet, **"They have reached Allahu ta'âlâ. They attained the contentment of Allahu ta'âlâ, and they are content with Allahu ta'âlâ."**

After our beloved Prophet replied, **"Wa 'alaihimussalâm,"** He turned to His Ashâb al-kirâm in grief and informed them of the events by saying, **"Your brothers encountered polytheists. The polytheists slew them and riddled them with their spears..."**

"They (the martyries of Bi'r al-Maûna) have reached Allahu ta'âlâ. They attained the contentment of Allahu ta'âlâ, and they are content with Allahu ta'âlâ."

**Hadîth
ash-sharîf**

The Bî'r Maûna Incident



*Your soul is a point of the nûr of Allahu ta'âlâ, O Rasûlullah,
Your beauty enhances pleasure and gives contentment, O Rasûlullah,*

*All Muslims know that the birth of your body, which is the sign of mercy,
Removed all the darkness of unbelief, O Rasûlullah.*

*You are a rose bush in the rose garden of Prophethood,
Yet, you are the last rosebud that Allah had grown, O Rasûlullah,*

*Show mercy, O the keeper, the most honourable sign of Mawlâ,
Your rays of knowledge are remedy for the affliction of Najîb, O Rasûlullah.*

SULTÂN AHMED III (NAJÎB)





In this incident, while Hadrat Âmir ibn Fuhayra was fighting against the enemy, someone named Jabbâr stuck his spear into Hadrat Âmir's back. At that moment, Hadrat Âmir had said, **“Wallahi, I have attained Jannah!”** Then his body had ascended to the sky right before the eyes of Jabbâr and the other polytheists. Everybody there was astonished by that event; however, among them, only Jabbâr, who had martyred him, became a Muslim.

“Wallahi, I have attained Jannah!”

**Âmir ibn Fuhayra
(radiy-Allahu ‘anh)**

Our Master, the Prophet sorrowed over the Raji’ and Bi’r Maûna events. For one month, after each namâz, He pronounced maledictions over the tribes who committed these grievous events. Allahu ta’âlâ accepted His Rasûl’s invocation. He gave those tribes a vehement drought and famine. Later, among them, seven hundred people died of an epidemic disease.²⁷⁹

*You are the physician to the worlds, I am ill of heart,
I have brought my heart to you, hoping I will get well.*

*A mountain of sin is on my back, from horror, my face is white,
But, I am full of hope, I have brought my sins here to terminate.*

*O head of the worlds! I love and admire you;
I weep day and night due to being far from you.*

*Your great compassion is elixir, and I am thirsty;
If I do not get even one drop of it, I’ll pass away.*

*It is a vain effort to praise Him according to His temper.
Trying to describe Him with words is much harder.*

*He is so forgiving and generous, pearl comes from water,
Metal from stone, rose from thorn.*

*If the sun illuminates, it is of His nûr,
The water drop on a rose, comes from His rose like face.*

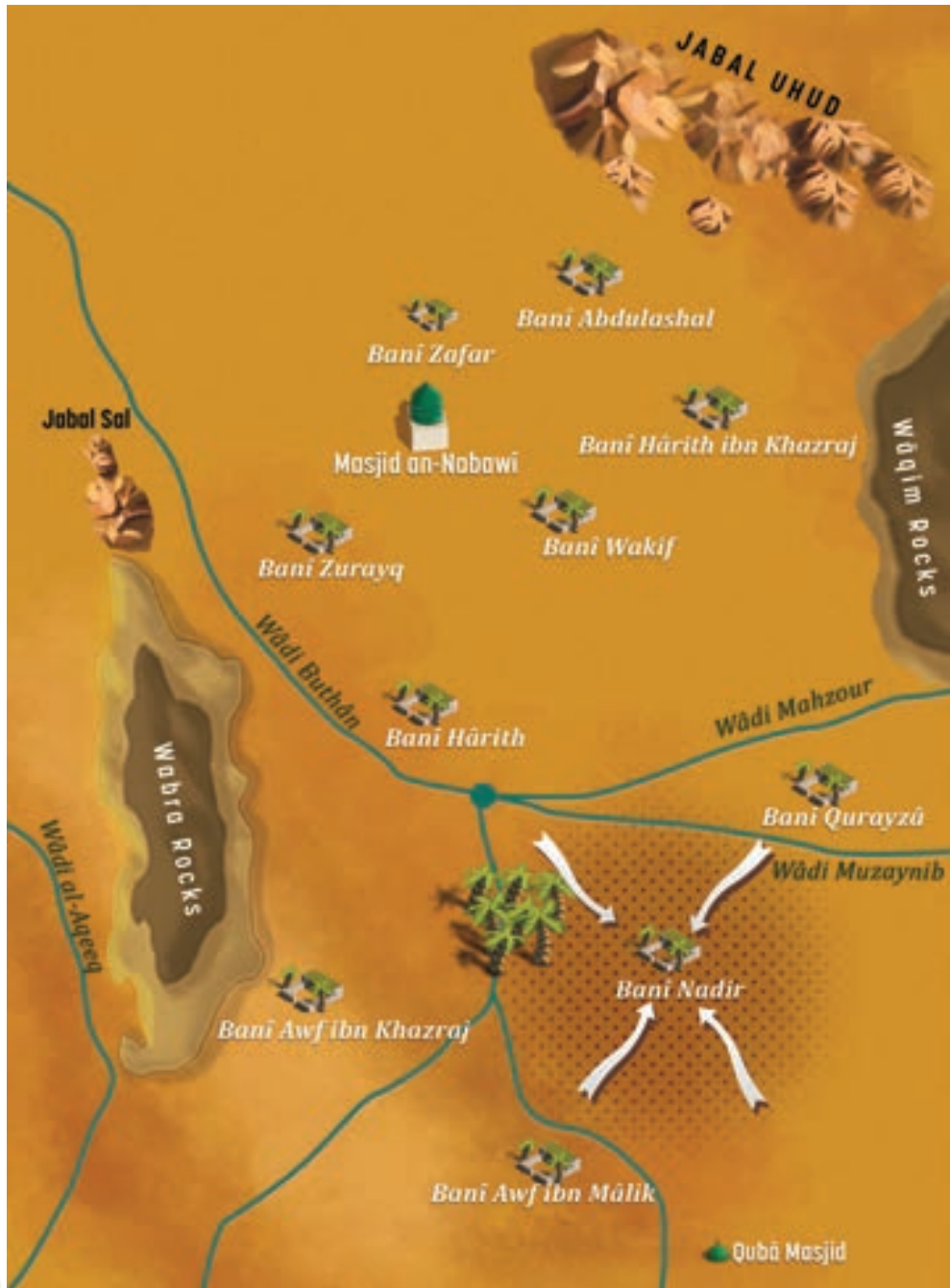
*Depicting Him is higher than this, however,
If I say it openly, the negligent will be denier.*

*It is possible to stuff all the world into a mote,
It is harder to describe Him for me.*

Mawlânâ Khâlid al-Baghdâdî

²⁷⁹ Bukhârî, “Maghâzî”, 28; Muslim “Imâra”, 147; Ibn Hishâm, as-Sira, II, 183; Wâqidî, al-Maghâzî, I, 346-352; Ibn Sa’d, at-Tabaqât, II, 51-54.

The Ghazâ of Banî Nâdir





THE GHAZÂ OF BANÎ NÂDIR

Amr ibn Umayya radiy-Allahu ‘anh, who was captive in Maûna, got out of his ties. While he was on his way to Medîna, he came across two polytheists from Banî Amir. He killed those unbelievers. They were under Rasûlullah’s protection, but he didn’t know that. He came to Medîna and informed Rasûlullah of the situation. Our Master, the Prophet said that Amr had made a mistake, and He ordered him to pay the blood money to their heirs.

“The Jews were planning to kill me! I walked out when Jabrâîl informed me of this!”

**Hadîth
ash-sharîf**

There was a friendship between the Banî Amir and Banî Nadîr tribes. Banî Nadîr observed the rights of their neighbours. Because of this, mediation of the Banî Nadîr tribe was needed for the blood money.

After the Ghazâ of Uhud, in the fourth year of Hegira, in the month of Rabî’ul-awwal, Rasûlullah arrived at Banî Nâdir taking from the Sahâba al-kirâm; Hadrats Abû Bakr, ‘Umar, Alî, Zubayr, Sa’d ibn Mu’âz and Usayd ibn Hudayr (radiy-Allahu ‘anhum). He explained the situation. They said that they were ready to help about the two unbelievers’ blood money and to wait until they prepare a meal. Rasûl ‘alaihis-salâm was sitting with His back leaning on the wall of the house they were in, and the Ashâb were sitting around Him. At that moment, Huyay ibn Ahtab said, “O Jews! The opportunity to find Muhammad in such a remote place will never come again. One of you climb the chimney of the house and hit His head with a stone so that we will be rid of Him.” Amr ibn Jahash said, “I will do it.” No matter how much Salâm ibn Mushkam tried to prevent them, they didn’t listen. He said, “Abandon this business. He will be informed of this. It will cause our alliance to break. Many bad things will come from this.” The Jews of Banî Nâdir didn’t listen to him. In that instant, Jabrâîl ‘alaihis-salâm came and informed our beloved Prophet of this. Our Master, the Prophet, not saying anything to the Ashâb, walked out as if He had to take care of a business and went to Medîna. Thus, the assassination was thwarted.

Upon this, the Master of the worlds sent Muhammad ibn Maslama to the Jewish tribe that broke the treaty and said, **“Go to the Jews of the sons of Nâdir! Tell them, Rasûlullah has sent me to you to communicate the order: Go out of my land! Do not stay here with me! You conspired to kill me. I am giving you ten days. After that time, whomsoever from you is seen here will be beheaded.”**

When Hadrat Muhammad ibn Maslama conveyed this order, out of fear, they began to make preparations for the journey. However, Abdullah ibn Ubayy, the leader of munâfiqs, sent a message to them, saying, “Never leave your fortress. Do not abandon your goods and homeland. We are coming to help you with two thousand of my men.”

Upon this, the Master of the world, with His Ashâb al-kirâm, marched towards the fortress of the sons of Nâdir, which was four kilometers away from Medîna. Hadrat Ibn al-Umm Maktûm was left as a deputy in Medîna. The banner was carried by Hadrat Alî. The fortress was besieged. The Jews, who challenged the

Ashâb al-kirâm before, did not dare to go out of the fortress. The help of the munâfiqs did not come. The Ashâb al-kirâm controlled the surroundings of the fortress completely. At the end of the siege, which lasted more than twenty days, the Jews surrendered. Leaving all their weapons, gold and silver to Muslims, some of them were expelled to Damascus and some of them to Khaybar. Thus, from the Jews, only the sons of Qurayzâ remained in Medîna.²⁸⁰

Important incidents that happened in the fourth year of Hegira

The âyat al-karîma, which prohibits alcoholic drinks, descended in this year.²⁸¹ Hadrat Zaynab bint Khuzayma, one of our Master, the Prophet's blessed wives, passed away at the age of thirty, eight months after the month of Rabî'ul-âkhir in which she was honoured by marrying Rasûlullah.²⁸² Again that same year, Hadrat Hussain, the second child of Hadrat Alî and Hadrat Fâtima, was born.²⁸³ Hadrat Umm Salama's husband had been wounded and died in the Ghazâ of Uhud. He had left behind several children. Our mother Umm Salama was old and in difficulty. Our beloved Prophet greatly pitied her and honoured her by marrying her.²⁸⁴

The passing away of Fâtima bint Asad

Fâtima bint Asad, the mother of Hadrat Alî, passed away that year.²⁸⁵ Our Master, the Prophet was deeply saddened and said, **"Today, my mother passed away."** After the death of His grandfather, Abdulmuttalib, our beloved Prophet had grown up with her. When He announced His prophethood, she had become a Muslim immediately. For this reason, the Master of the worlds regarded her as His mother and showed deep respect. Due to His compassion towards her, He gave His shirt and ordered for it to be used as her shroud. After conducting her janâza namâz, He said seventy thousand angels were present at the namâz. He went into the grave. In order for her life in the grave to be easy and pleasant, He made signs towards the corners of the grave as if He were enlarging the grave. Then, He lied down in the grave.

When He came out of the grave, His blessed eyes had been filled with tears, and His tears had dropped into the grave. O my Rabb! What compassion was that?... And how fortunate a lady she was?... Even Hadrat 'Umar could not stand it and asked, "O Rasûlullah! May my life be sacrificed for your sake! You did for this lady what you have not done for anybody so far!" Then our beloved Prophet, who is the most loyal of those who are loyal said, **"After Abû Tâlib, there was nobody else who had done as much favour for me as this lady had done. She was my mother. While her children were hungry, she would give food to me first. While her children were covered with dust and dirt, she would comb and pour rose oil on my hair first. She was my mother! I made her wear my**

²⁸⁰ Wâqidî, al-Maghâzî, I, 441; Suhaylî, Rawzu'l-unf, VI, 282.

²⁸¹ The 90-91st âyat al-karîmas of Sûrah al-Mâide descended and firmly prohibited alcohol, gambling, fortune-telling and other bad customs.

²⁸² Tabarânî, al-Mu'jamu'l Kabîr, XXIV, 58; Ibn Kathîr, as-Sira, IV, 593.

²⁸³ Ahmad ibn Hanbal, al-Musnad, VI, 392; Haythamî, Majmâ'uz-Zawâid, IV, 68.

²⁸⁴ Tirmidhî, "Nikâh", 40; Ibn Kathîr, as-Sira, III, 174.

²⁸⁵ Tabarânî, al-Mu'jamu'l Kabîr, XXIV, 351; Abû Nu'aym, Hilyat-ul-awliyâ, III, 121.





shirt as a shroud in order for her to be dressed up with garments of Jannah. I lied down next to her to make her life in the grave tender and easy for her. Jabrâîl brought me the news from Allahu ta’âlâ that this lady is deserving of Jannah.” Then He invoked for our mother Fâtima bint Asad as follows, “**May Allahu ta’âlâ forgive and reward you. O my mother! May Allahu ta’âlâ show compassion to you. When you were hungry, you fed me. You would think of me first before yourself about dressing and eating. Allahu ta’âlâ is the One Who resurrects and the One Who kills. He is always alive and never dies. O my Allah! Forgive my mother Fâtima bint Asad! Inform her of your deed. Widen her grave. O my Allah, who is the most gracious! For the sake of Your prophet, me and the previous prophets; accept this invocation of mine.**”

“After Abû Tâlib, there was nobody else who had done as much favor for me as this lady (Fâtima bint Asad) had done. She was my mother.”

**Hadîth
ash-sharîf**

Other important incidents that happened in the fourth year of Hegira

Abdullah, the son of Hadrat ‘Uthmân and our Master, the Prophet’s daughter Hadrat Ruqayya, died when he was six years old. The Master of the worlds conducted the janâza namâz for His grandchild and He Himself put him into the grave. He was very sad. His tears dropped into the grave. He put the gravestone with His blessed hands and said, “**Allahu ta’âlâ shows mercy to His slaves who are lenient and softhearted.**”²⁸⁶

*You are the sultân of rasûls, the exalted shah, my Master.
You are the fortune of the helpless, my Master.
You are the notable on the day of judgement, my Master.
You are the one approved with the “La-amruq” edict, my Master.*

*You are Ahmad and Mahmûd and Muhammad, my Master,
You are the sultân affirmed by Haqq for us, my Master.*

*The lights of your village is from the jewel of pure souls.
Your blessed tomb is where the angels rub their cheeks.
Your gaze is the mirror of Haqq’s existence,
Abû Bakr, ‘Umar, ‘Uthmân and Alî are your friends.*

*You are Ahmad and Mahmûd and Muhammad, my Master,
You are the sultân affirmed by Haqq for us, my Master.*

*Your khutba is recited on the minbar of the eternal land.
Your decree is the valid one on the day of judgement.
Your praises are told in the presence of Hudâ.
Your exalted name is recited on earth and skies.*

*You are Ahmad and Mahmûd and Muhammad, my Master,
You are the sultân affirmed by Haqq for us, my Master.*

Shaykh Galib

²⁸⁶ Hâkim, al-Mustadrak, IV, 51; Shamsaddîn Shâmî, Subulu’l-Hudâ, XI, 35.

The Ghazâ of Little Badr





THE GHAZÂ OF LITTLE BADR

This ghazâ is also called Badr al-Maw’ud and Badr as-Sug-râ. When Abû Sufyân said, “Next year, let’s fight at Badr again,” while leaving of Uhud, with a signal from Habîb al-akram (sall-Allahu ‘alaihi wa sallam), Hadrat ‘Umar (radiy-Allahu ‘anh) answered, “Let’s.”

*“For the name of
Allah, Who holds
my existence
in His hand,
I will certainly
go to war.”*

Hadîth ash-sharîf

Abû Sufyân was gathering soldiers and encouraging Quraysh for war. But, in his heart, he didn’t wish for it. Not wanting people to say that he didn’t keep his promise, he would take the lead. At that time, Nâim ibn Mas’ud Ashjâi came to Mecca. He said that the soldiers of Islâm were ready for war and powerful and magnificent. Abû Sufyân said, “If you go to Medîna and convince Muhammad and His Ashâb not to come out for war, I will give you twenty camels that are three years old. Suhayl ibn Amr is the guarantor for my promise.” Nâim accepted it. He came to Medîna and said that the soldiers of unbelief were many. Some of the Ashâb hesitated. But Hadrat Abû Bakr and ‘Umar (radiy-Allahu ‘anhuma) went to the presence and proposed going out of Medîna. Our Master, Rasûlullah was pleased. He said, **“For the name of Allah, who holds my existence in His power, I will certainly go to war.”** He left Abdullah ibn Rawâha as the proxy in Medîna and gave the banner to Hadrat Alî.

At that time, Meccan polytheists, with two thousand soldiers under the command of Abû Sufyân, set off for Badr to prevent Islâm’s spread. The Master of the worlds, with His one thousand and five hundred brave Ashâb, arrived at Badr before them. Fear filled into the hearts of the polytheists, who learned that the mujâhids had come to Badr before them. They were only able to reach Marruzzahrân. They could not dare to confront the heroic soldiers of Islâm, they returned to Mecca. The people of Mecca mocked and ridiculed them.

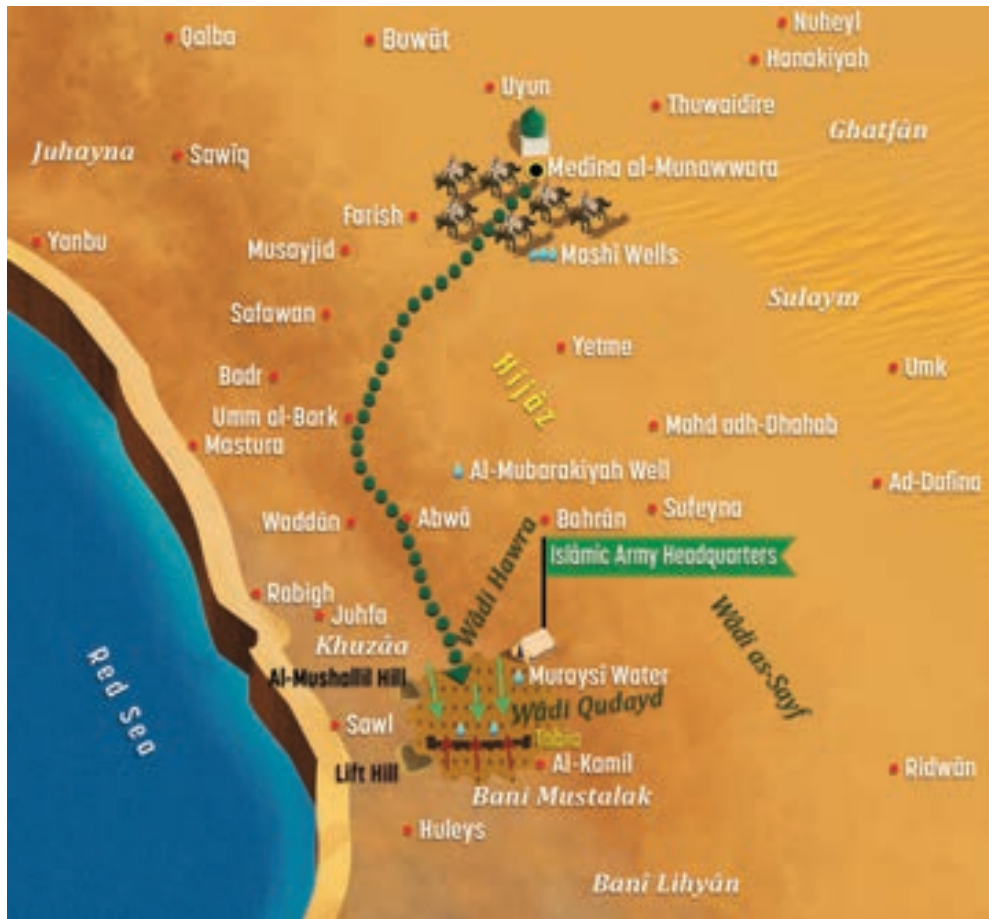
The people of Islâm had two horses. But they had a lot of trade material. In Badr, they sold them for a great deal of money. Our Master Rasûl al-akram, with His glorious Ashâb, waited for the polytheists at Badr for eight days. Then, they set off for Medîna.

The Ghazâ of Dhât al-Riqâ’

This ghazâ occurred in the month of Muharram. A person who had come to Medîna to sell sheep told the Muslims that Banî Anmâr and Banî Salama were gathering soldiers to attack them. This news reached the Prophet sall-Allahu ‘alaihi wa sallam. On Monday night, the 10th of that month, leaving Hadrat ‘Uthmân as a deputy, they departed from Medîna with four-hundred or seven-hundred men. They reached the location of the polytheists. But they found only women there. The polytheist men had fled to the mountains. Thinking that there might be an ambush, they plundered there and daunted the surrounding polytheist tribes.²⁸⁷ After this expedition, which lasted for fifteen days, they returned to Medîna.

²⁸⁷ Bukhârî, “Wudû”, 334; Ahmad ibn Hanbal, al-Musnad, III, 343; Ibn Hishâm, as-Sira, II, 203; Wâqidî, al-Maghâzî, I, 396; Ibn Sa’d, at-Tabaqât, II, 61; Suhaylî, Rawzu’l-unf, III, 400.

The Ghazâ of Muraish





The Ghazâ of Dûmatu'l-Jandal

Our Master Rasûlullah, with a force of one thousand soldiers, marched against the tribes who lived in Dûmatu'l-Jandal. These tribes were disturbing the travellers on the Damascus route and threatening Medîna. It was Monday towards the end of Rabî'ul-awwal. He left Sibâ ibn Urtufa as a deputy in Medîna. Those enemy tribes, learning that the Islâmic Army was coming, ran away. After staying a few days at Dûmatu'l-Jandal they returned to Medîna towards the twentieth of Rabî'ul-âhir.²⁸⁸

*"I haven't seen
a woman more
auspicious than
Juwayriyya."*

**Hadrat Âisha
(radiy-Allahu 'anhâ)**

The Ghazâ of Muraisî

This ghazâ is also called the Ghazwa of Banî Mustalaq. Muraisî is the name of the Khuzâa tribe's wells and the fortification that has been built to protect it, in Kudayd. This place is also the outpost of the Banî Huzâa tribe.

In the fifth year of the Hegira, Haris ibn Abî Dirâr, the leader of the sons of Mustalaq, had gathered many men to fight against our Master, the Prophet. He was going to arm them and march towards Medîna. When this news reached our beloved Prophet, a military expedition with seven hundred troops began immediately against the sons of Mustaliq. The military headquarters was established at the well of Muraisî. First, the sons of Mustalaq were invited to Islâm. They did not accept that and started the war by shooting arrows. The Ashâb al-kirâm performed the order of our Master Rasûlullah, **"Attack them all together suddenly,"** and killed ten persons from the sons of Mustalaq. The chief of the tribe had escaped and saved his own life, but his daughter Barra and six hundred people from his tribe were taken captive. The booty was distributed. Barra, entering the presence of our Master, the Prophet, said, "I have agreed with my master, to whom I was allotted, to gain my freedom against nine gold coins. Do help me!" Pitying her, our Master, the Prophet bought and emancipated her. By our beloved Prophet communicating Islâm, she became a Muslim. Being very glad that she became a Muslim, the Master of the worlds honoured her by marrying her. Upon seeing this, all the Ashâb al-kirâm said, "We would be ashamed to use the relatives of Rasûlullah's wife, our mother, as servants." They emancipated their captives. This marriage caused hundreds of captives to be emancipated.

Our beloved Prophet changed His blessed wife's name from Barra to Juwayriyya. About our mother Hadrat Juwayriyya, our mother Hadrat Âisha used to say, "I haven't seen a woman more auspicious than Juwayriyya."²⁸⁹

As the Islâmic army started returning to the luminous Medîna, the surrounding polytheist tribes had been intimidated, and they had understood how dangerous it would be to dare to attack Muslims.

²⁸⁸ Wâqidî, al-Maghâzî, I, 403; Ibn Sa'd, at-Tabaqât, II, 62; Suhaylî, Rawzu'l-unf, III, 414; Ibn Kathîr, as-Sira, III, 177.

²⁸⁹ Ibn Hishâm, as-Sira, II, 294; Wâqidî, al-Maghâzî, I, 413; Ibn Sa'd, at-Tabaqât, II, 74; Suhaylî, Rawzu'l-unf, IV, 13.

Some important incidents that happened in the fifth year of Hegira

On the way back from the Ghazâ of Mustalaq a very strong wind blew. Ashâb thought the enemy went to Medîna and looted it. Rasûlullah said, **“Do not fear. Medîna is a secure place; there are guardian angels at every corner of it. Today a munâfiq had died. He was Zayd ibn Furâa, the friend of Ubayy Salul.”**

The mothers of Mu’mins, Hadrat Âisha and Umm Salama had joined that ghazâ as well. The munâfiqs slandered our mother Hadrat Âisha. Some Muslims had believed in these slanders, too. Âyat al-karîmas came, and the slanders of the munâfiqs were disclosed, and Hadrat Âisha was praised.²⁹⁰ Rasûlullah said, **“Glad tidings to you, O Âisha! Haqq ta’âlâ cleared you. He bore witness to your purity.”** The Prophet ‘alaihis-salâm gathered the Ashâb at the masjid. He gave a khutba and recited the descended âyat al-jalîla. With the blessing of the âyat al-karîmas, the suspicions in the heart of the Mu’mins disappeared. The slanderers were punished.

After the Ghazâ of Muraisî, the âyat of tayammum²⁹¹ was revealed.

Hadrat Âisha’s necklace was lost again at the location called Salsala. That was close to Medîna. They waited there until the necklace was found. There was no water, and the Ashâb didn’t have any water with them either. Rasûlullah ‘alaihis-salâm was sleeping on Âisha as-Siddîqa’s knees. Ashâb al-kirâm informed Hadrat Abû Bakr about the lack of water. He went to Rasûlullah; the Prophet woke up. Allahu ta’âlâ sent the tayammum âyat. The Ashâb made tayammum and performed the morning namâz. Then, Âisha radiy-Allahu ‘anhâ mounted a camel. When the camel rose, the necklace was found.

*You are the darling of Allah and the universe’s light,
Do not separate your lovers for a moment from your gate.*

*May your blessed name not leave my tongue for an instant,
It is the cure of my broken heart, my soul finds happiness with it.*

*I hope your each name will intercede for me in another manner,
Ahmad and Mahmûd, Abû’l Qâsim Muhammad Mustafâ.*

*Since He was called “Wa’sh-Shams” and “Wa’d Duhâ”,
What is the problem if I liken His face to sun and moon?*

Kanûnî Sultân Suleymân (Muhibbî)

²⁹⁰ Bukhârî, “Maghâzî”, 34; Muslim, “Tawba”, 68; Ahmad ibn Hanbal, al-Musnad, VI, 194; Wâqidî, al-Maghâzî, II, 431.

²⁹¹ Sûrah al-Mâida: 6.





THE GHAZÂ OF TRENCH (Handak)

This is also called the Ghazâ of Ahzâb. Ahzâb is the plural form of hizb. Hizb means group, set. This war was called the Ghazâ of Ahzâb because several groups united to fight against Rasûlullah.

It was the fifth year of the Hegira. The Jewish sons of Nâdir, who were a source of anarchy and disorder, had been exiled from Medîna al-munawwara, and they had divided into groups, some of them went to Damascus, some of them to Khaybar. However, their hearts were full of feelings of hostility and desire for revenge against Islâm and our Master, the Prophet. Their leader, Huyayy ibn Ahtab, went to Mecca with twenty prominent figures of his people. They met with Abû Sufyân and began to negotiate to kill our beloved Prophet. They said, "We will be on your side, and we will not leave you alone until we finish this business." Abû Sufyân said, "Those who are enemy to our enemy are appreciated by us. However, for us to trust you, you must worship our idols. Only after that, we can accept that you are sincere, and we can be sure of you." The treacherous Jews, who would give up even their religion to attain their goal, prostrated themselves on the ground in front of the idols. While they were unbelievers with a heavenly book (people of the book), after prostrating, they became unbelievers without a holy book. They swore to kill our beloved Prophet and to demolish Islâm.

The polytheists started preparations for war immediately. They sent men to neighbouring polytheist tribes too. The Jews also took action to persuade various tribes. They armed some of the tribes by promising them money and dates. The polytheists had gathered a force of four thousand men from around Mecca. Abû Sufyân unfurled their banner at Dâr-un-Nadwa and gave it to 'Uthmân ibn Talha. In the army, there were three hundred horses, many weapons and one thousand five hundred camels.

When the polytheist army of four thousand soldiers came to Marruzzahrân, many tribes such as the sons of Sulaym, the sons of Fazâra, the Ghatfânites, the sons of Murra and the sons of Asad had increased the number of the troops to ten thousand with their reinforcement of six thousand soldiers. That was a very large force at that time.

The Khuzâa tribe, who had friendly relations with our Prophet (sall-Allahu 'alaihi wa sallam), had informed Medîna of the situation. A horseman who passed the ten days' journey in four days had given detailed information about the polytheists to our Master, the Prophet.

Our beloved Prophet, who consulted with His Ashâb al-kirâm in His businesses, gathered the sahabîs and discussed the situation. Each sahabî gave his opinion about where and how to make the war. Hadrat Salmân al-Fârisî, who was in this council, took permission to talk and said;

"O Rasûlullah! We have a war method. When we feared that the enemy might raid, we would dig a trench around us and make a defence." Our Master,

"Glad tidings to you, O Âisha! Haqq ta'âlâ cleared you. He bore witness to your purity."

**Hadîth
ash-sharîf**

the Prophet and the Ashâb al-kirâm liked this method, and they decided to fight against the enemy in this manner.²⁹²

Our Master, the Prophet, with some of His Ashâb, immediately went to see where the trench should be dug. There were gardens in the south of Medîna, and they were full of trees. The possibility of polytheists attacking collectively from there was weak. Furthermore, a small force could defend there. In the east, there was a Jewish tribe called Banî Qurayzâ, with whom there was a treaty made. For this reason, the polytheists could attack only from the open lands in the west and the north. The locations where the trench should be dug were determined. To each Ashâb al-kirâm, a place of around 3 meters was allotted. Each person should dig his place at the height of two persons (around 3,5 meters), and the trench should have a width that a running horse could not jump over (7-8 meters). The time was limited. The enemy had left Mecca, and they were marching towards Medîna. It was necessary to dig the trench as soon as possible.

Our beloved Prophet, with His heroic Ashâb, swung the first pick by saying, **“Bismillâhir-rahmânir-rahîm”**. Everyone was trying to dig the trench as soon as possible with all their power. Even the children participated in this task. A Turkish tent was prepared for our Master, the Prophet on the Zubâb Hill. Earth from the trench was thrown around this hill, and stones were picked from the mountain of Sal to throw at the enemy. Those who could not find a vessel were carrying earth by their own clothes. Our beloved Prophet was also working until He was tired. The Ashâb al-kirâm who saw this situation was saying, “May our lives be sacrificed for your sake, O Rasûlullah! Our work will suffice. Do not work, rest.” He would reply, **“I wish to participate in the thawâb you earn by working.”**

In those days, the weather was very cold. Furthermore, that year there was a famine due to drought. It was very difficult to find food. Including the Master of the worlds, all the Ashâb al-kirâm were suffering a great hunger. To make themselves feel powerful, they roped stones around their abdomens so that the feeling of hunger would be eliminated by pressing on their stomachs.

Our beloved Prophet, who has been sent as a mercy for the worlds, was not thinking about His hunger; He was very sad due to the difficulties of His Ashâb, working in cold and in hunger. He was praying, **“O my Allah! There is no life (to be desired) except the âkhirat. O my Rabb! Forgive the Ansâr and the Muhâjirs.”** They were replying to our Master, whom they loved more than their own lives, saying, “We have become obedient to our Master Rasûlullah on the path of Allah, to spread the religion of Islâm until the end of our lives.” This mutual love uprooted many difficulties such as hunger and thirst.

²⁹² Ibn Hishâm, as-Sira, I, 220; Wâqidî, al-Maghâzî, I, 441; Ibn Sa’d, at-Tabaqât, II, 65-74; Suhaylî, Rawzu’l-unf, III, 415.





Lightning struck

Digging of the trench started early every morning and continued until evening. One day, during the digging, Hadrat Alî ibn Hakam received an injury on his foot. They brought him on a horse to our Master, the Prophet. The Master of the worlds rubbed his foot, saying, **“Bismillâhir-rahmânir-rahîm”**. As a miracle of our Master, his foot’s bleeding and the pain stopped suddenly.

The trench digging continued. Meanwhile, Ashâb came across solid earth. It was not possible to dig. They came to our Master, the Prophet and told Him about the situation. He came and went in the trench. He asked for a cup of water. He took a drop into His mouth and returned it to the cup. Then He spread the water onto the hard earth. He then took a sledgehammer and splintered that place with one strike, as if it were sand. That place became very easy to dig. During that strike, the garment covering the blessed abdomen of our Master had opened, and the sahâbîs saw that a stone was tied on His abdomen due to hunger. Hadrat Jâbir ibn Abdullah saw that and asked for permission by saying, “May my mother and father be sacrificed for your sake, O Rasûlullah! If you allow me, I will go home and come back.” Hadrat Jâbir informed about what happened after having taken permission, as follows:

“After getting permission, I went home and asked my wife, ‘I saw signs of hunger on Rasûl ‘alaihi-salâm that are not possible to bear. Is there any food at home?’ She answered, ‘Except for this goat and a few fistfuls of barley, there is nothing to eat.’ Immediately, I butchered the goat, and my wife turned the barley into flour from a handmill. With that, she made dough. She put the meat in the pot and began to cook it in the tandoor oven. When I was going back to Rasûlullah’s side, my wife warned me that the food was only enough for a few people, and we would embarrass ourselves if any more came. After that, I went to our Master Rasûlullah and said, “O Rasûlullah! I have very little food. With a few persons, please come to our home for dinner.”

Our Master Rasûlullah said to me, **“Tell your wife not to take the meat pot or the bread from the tandoor until I come.”** Then, He turned to the mujâhids and said, **“O people of the trench! Jâbir had prepared a feast for us; he is inviting us for dinner. His food is both bounteous and delicious. Stand up! We will go to the feast of Jâbir!”** Upon this order, the Ashâb al-kirâm gathered and started to walk behind our Prophet. I went to my home immediately and told my wife what happened. When I asked, “What will we do now?” she said, “Did Rasûl ‘alaihi-salâm not ask about the quantity of the food?” I replied, “Yes, He did, and I told Him.” My wife asked, “Did you or our Master Rasûlullah invite the Ashâb al-kirâm?” When I said, “Rasûlullah invited them,” she soothed me, saying, “Rasûl ‘alaihi-salâm knows better.”

After a short while, the luminous face of our Master, the Prophet was seen at our door. He said to the crowded sahâbîs, **“Come in, without crowding each other.”** My sahâbî brothers sat down in groups of ten people. The Esteemed

“I wish to participate in the thawâb you earn by working.”

**Hadîth
ash-sharîf**

Prophet prayed for the abundance of the bread and the meat. Then, without taking the pot out from the tandoor, He took the ingredients with a ladle, put them on the bread, and gave them to His Ashâb. Until all the Ashâb were full, He went on in this manner. I swear that although the people who ate were more than one thousand, the bread and the meat remained in the same quantity. After we ate too, we distributed it to our neighbours.²⁹³

Hadrat Salmân al-Fârisî dug trenches very well. He was doing the job of ten people by himself. While he was digging the place allotted to himself with his friends, he faced a very hard and big white rock. They persevered to break it apart. However, all their efforts were in vain. Furthermore, their sledgehammers and shovels were broken too. Hadrat Salmân went to our beloved Prophet and submitted the situation to Him, saying, "May my parents be sacrificed for your sake, O Rasûlullah! While we were digging we have come upon a hard rock. Although our tools, made of iron, were broken, we could not even make it move."

Our Master Habîb al-akram (sall-Allahu 'alaihi wa sallam) went there and asked for a sledgehammer. The Ashâb al-kirâm were curiously waiting for the result. Our Master, the Sultân of the Prophets went into the trench. He lifted the sledgehammer, saying, "**Bismillâhir-rahmânir-rahîm**" and struck the rock with such strength that lightning, which enlightened Medîna, appeared from this strike, and a piece of the rock fell to the ground.

Our Master, the Prophet said takbîr, "**Allahu akbar!**" Ashâb, who heard that, said takbîr too. Then, He struck the sledgehammer to the rock a second time. Again, there was lightning!... And pieces fell down from the rock... Our beloved Prophet said takbîr, "**Allahu akbar.**" The Ashâb al-kirâm repeated the takbîr after Him. When the sledgehammer struck the third time, another lightning had appeared, and the rock was shattered. The Master of the worlds said takbir, again, "**Allahu akbar**". And His honourable Ashâb following Him said the takbir, again.

Hadrat Salmân extended his hand. Our beloved Prophet 'alaihis-salâm climbed up. When Salmân al-Fârisî asked, "May my parents, my life be sacrificed for your sake, O Rasûlullah! I have just seen something, which I had never seen in my life before. What is the explanation of this?" Our Master, the Prophet turned towards His Ashâb and asked, "**Did you also see what Salmân saw?**" They answered, "Yes, O Rasûlullah! When you hit the sledgehammer on the rock, we saw that there was a bolt of intense lightning. When you said takbîr, we said takbîr too." Our Master, the Prophet said to them, "**In the light of the previous strike, the palaces of the ruler of Iran (in Madâin) were shown to me. Jabrâîl ('alaihis-salâm) came and told me, 'Your ummat will own those lands.' In the second strike, the red mansions of the Roman province (of Damascus) were shown to me. Jabrâîl ('alaihis-salâm) came and told me, 'Your ummat will own that land too.' In the third, the residences of Sana'a (of Yemen) were seen. Jabrâîl ('alaihis-salâm) told me, 'That place also will be owned by your ummat.'**"

²⁹³ Bukhârî, "Maghâzî", 27; Dârimî, "Muqaddima", 7; Ibn Abî Shayba, al-Musannaf, VII, 425.





After this, when the Sultân of the worlds described the palace of the Persian Shah in Madâin, Hadrat Salmân, who was from that place, said, “May my life be sacrificed for your sake, O Rasûlullah! I swear by Allahu ta’âlâ Who sent you with true religion and a true book, those palaces are exactly as you mention. I bear witness that you are the Rasûl of Allahu ta’âlâ.” Our Master, the Prophet said, **“O Salmân! Certainly, Damascus will be conquered. Heraclius will flee to the most desolate place of his lands. You will take control all over Damascus. No one will be able to oppose you. Certainly, Yemen will be conquered. Certainly, that Eastern Land too will be conquered, and the Shah will be killed. Allahu ta’âlâ will grant these conquests to you after me.”**²⁹⁴

Hadrat Salmân al-Fârisî told, “I saw all these glad tidings of our Master Rasûlullah come true.”

The enemy was about to come. They were digging the trench swiftly and trying to complete it as soon as possible. Only in case of strong necessity, by taking permission from our Master, the Prophet, the mujâhids would stop working long enough to meet their need and would run back to their task.

The munâfiqs were working in an extremely lazy manner. They were coming to work whenever they wished and leaving the work, without taking permission, whenever they wanted. Furthermore, they were making fun of the efforts of the Ashâb al-kirâm. Even about the glad tidings of our Master, the Prophet, they were saying, “We are taking refuge in the trenches out of fear from the enemy. He is promising us the mansions of the Yemen, Roman and Persian lands. We are astonished by you!...”

Upon this, an âyat al-karîma descended regarding the mujâhids, in maal, **“The true believers are only those who believe in Allah and His Rasûl, and when they are with Him (Rasûlullah) on a matter requiring collective action (that concerns everyone) they do not go away until they have asked leave of Him. (O My Habîb!) Therefore those who ask for your leave are those who truly believe in Allahu ta’âlâ and His Rasûl. When those mu’min people ask your leave, for some business of theirs, give leave to those of them whom thou wish, and ask Allah for their forgiveness. For Allah is the Most Forgiving, the Most Merciful.”**²⁹⁵

In the âyat al-karîmas, which descended regarding the munâfiqs, it was said, in maal, **“Do not make the calling of the Rasûl like your calling one another! Verily, Allahu ta’âlâ knows those of you who slip away by making each other a shield to themselves. Then let those who go against His order beware of inflicting a calamity in the world and a bitter torment in the âkhirat! Pay attention! Whatever is in the heavens and on earth, all of it belongs to Allahu ta’âlâ. He also knows your state (all your characteristics, intentions, whether you are a believer or a munâfiq). Allahu ta’âlâ will tell**

“O the people of the trench! Jâbir had prepared a feast for us; he is inviting us for dinner. His food is both bounteous and delicious. Stand up! We will go to the feast of Jâbir!”

**Hadîth
ash-sharîf**

²⁹⁴ Wâqidî, al-Maghâzî, I, 450; Ibn Kathîr, as-Sira, III, 159; Bayhaqî, Dala-il an-Nubuwwa, III, 482.

²⁹⁵ Sûrah Nûr, 24/62.

you all that you did on the Judgment Day when you will be returned to Him. Allahu ta’âlâ knows everything.”²⁹⁶

Six days had passed since the commencing of the digging of the trench. Everyone had duly completed their work. However, due to insufficient time, one place could not be dug deep and wide enough. Our Master, the Prophet expressed His concerns about this place and said, **“The polytheists could not pass, except here.”** He set sentries there.

Allahu ta’âlâ is the most beautiful guardian

When the polytheist army came very near to Medîna, Huyay, the chief of the Jewish sons of Nâdir, informed the Quraysh army commander that Qurayzâ Jews in Medîna were in treaty with the Muslims; however, he could deceive their leader, Ka’b ibn Asad and make them join their ranks. The commander said, “O Huyay! At once, go to Ka’b ibn Asad. Tell him to break the treaty they made with Muslims and to help us.” One of the articles of this treaty was, **“uniting with Muslims and resisting if an enemy army attacks Medîna”**.

During the night, Huyay, the Jew, left the polytheist army and came to the house of Ka’b, chieftain of the Banî Qurayzâ. He knocked on the door and introduced himself. He said, “O Ka’b! I have brought all the army of the Quraysh and many tribes such as the sons of Kinâna and Ghatfân as an army of ten thousand soldiers. Now, Muhammad and His Ashâb will not be able to survive. We have made an oath with the Qurayshîs not to leave here until we destroy them completely!” Ka’b expressed his concern, “If Muhammad and His Ashâb cannot be killed and the Quraysh and the Ghatfânites return to their lands, we will remain here alone. I am afraid that they will kill us all in the end.” Huyay said, “To eliminate this fear, demand seventy people as hostage from the Quraysh and the Ghatfânites. They cannot leave here as long as these hostages are with you. If they are defeated, and they leave, I will not abandon you. Whatever calamity befalls you, will befall me too.” He deceived Ka’b first, then the other Jews. He made them tear apart the treaty with Muslims. Thus, the treaty was broken.

Huyay returned to the polytheist army and told them about the situation. He informed them that the sons of Qurayzâ would stab Muslims in the back.

On the seventh day, the polytheists, with a large army of ten thousand soldiers, came to the north and the north-west sides of Medîna and established their military headquarters. The headquarters was at the opposite of where the trench had been dug. The polytheists planned to destroy Medîna completely with this large army and demolish Islâm by killing our Master, the Prophet (‘alaihi salâm) and His Ashâb. This was seemingly an army very large and very difficult to resist.

When the polytheists saw the trench barrier, which they had never expected, they became perplexed and dispirited. Because the trench had a width which a good and speedy horse could not jump over. No one who fell into it could go out easily either. Especially for a man in armor, it was very difficult to climb up.

²⁹⁶ Sûrah Nûr, 24/63-64.





When our beloved Prophet learned that the polytheists had come, He immediately gathered His Ashâb who were tired due to six day's ceaseless work, and established His military headquarters on the slopes of Mount Sal. Behind them, there were Mount Sal and Medîna, in front of them, there was the trench and beyond it the enemy. Again, Ibn al-Umm Maktûm was left in Medîna as the deputy of our Master, the Prophet. The women and the children were in the fortresses. In the Islâmic Army of three thousand soldiers, there were thirty-six horsemen. The banners were carried by Hadrat Zayd ibn Hâritha and Hadrat Sa'd ibn Ubâda.²⁹⁷ The skin tent of our Master Rasûlullah was set up on the slope of Mount Sal.

The Ashâb al-kirâm, who would show many heroisms again, began to watch the enemy movements intently. Meanwhile, it was seen that Hadrat 'Umar came to the presence of our beloved Prophet. He said, "O Rasûlullah! I heard that the Jews of the Qurayzâ have broken the treaty between us, and they are preparing for war against us!" The Master of the worlds replied to this unexpected news by saying, **"Hasbunallâhu wa ni'mal wakîl** (Allahu ta'âlâ suffices for us. He is such a beautiful guardian, helper)." He was greatly saddened. Now, the Islâmic Army was in crossfire. In the north and in the west, there were polytheist armies, in the South East, there were Jews.

Our Master Rasûlullah sent Hadrat Zubayr ibn Awwâm to the fort of the sons of Qurayzâ. Hadrat Zubayr went there and learned the situation. When he came, he told about what he saw, "O Rasûlullah! I saw them repairing their fort, making military training and maneuvers. Also, they were collecting their animals." Upon this, our Master, Habîb al-akram, (sall-Allahu 'alaihi wa sallam) sent Sa'd ibn Mu'âz, Sa'd ibn Ubâda, Hawwât ibn Jubayr, Amr ibn Awf, Abdullah ibn Rawâha to the sons of Qurayzâ to advise and to renew the treaty.²⁹⁸

These five sa'hâbîs went to the fort of the Qurayzâ Jews and advised them. However, the advice did not work. The Jews began to insult them. As a final word, they said, "You have broken our arms and wings by expelling our brothers, the sons of Nâdir from their lands. Who is Muhammad? There is neither a promise nor a treaty between Him and us. We have made an oath to collectively attack your Prophet and kill Him. Certainly, we will back our brothers and help them!..."

Hadrat Sa'd ibn Mu'âz and his friends came to the presence of our Master Rasûlullah and told about the situation inexplicitly so that not everyone would understand. Our Master, the Prophet said, **"Keep your news secret. Tell it to only those who already know it. Because war is all caution and deceit."**²⁹⁹

*"O Salmân!
Certainly,
Damascus will
be conquered.
Heraclius will
flee to the most
desolate place of
his lands. You will
take control all
over Damascus.
No one will be able
to oppose you.
Certainly, Yemen
will be conquered.
Certainly, that
Eastern Land too
will be conquered,
and the Shah will
be killed. Allahu
ta'âlâ will grant
these conquests to
you after me."*

**Hadîth
ash-sharîf**

²⁹⁷ Ibn Sa'd, at-Tabaqât, II, 67.

²⁹⁸ Wâqidî, al-Maghâzî, I, 460; Bayhaqî, Dala-il an-Nubuwwa, IV, 8.

²⁹⁹ Bukhârî, "Jihad", 157; Abû Dâwûd "Jihad", 101; Tirmidhî "Jihad", 5; Ibn Mâja, "Jihad", 28; Ahmad ibn Hanbal, al-Musnad, I, 126.

The Ashâb al-kirâm, on their side of the trench, was waiting for our Master, the Prophet and wondering what their course of action would be. After a short while, the Sultân of the worlds honoured the place where His heroic Ashâb were. He said takbîrs, **“Allahu akbar! Allahu akbar!”** Hearing this, the glorious sahâbîs said takbîr in unison and announced the highness of the blessed name of Janâb al-Haqq. They injected fear into the hearts of the polytheists who crowded the other side of the trench. The polytheists, when they heard the takbîrs, said, “Likely, good news came to Muhammad and His Ashâb.”

Our Master, the Prophet told His Ashâb, **“O Muslim community! Rejoice with the conquest and help of Allahu ta’âlâ!”** Thus, He gave the good news that they would be victorious. The glorious Ashâb were present in many military expeditions, they had joined the Ghazâs of Badr and Uhud so far. They had defeated the polytheists, who were in large numbers and more powerful with the permission of Allahu ta’âlâ and the benediction of our Master, the Prophet’s invocation. As long as **“the Crown of all the beings”** was with them, there could not be an impossible task, an unendurable difficulty. The weather was cold, the famine was severe, and the hunger was great. Including our Master, the Prophet, many of them tied stones on their blessed abdomens. Against them, there were innumerable enemies! However, for the glorious Ashâb, the number of the enemy or the endured difficulties had no importance. Allahu ta’âlâ was the most beautiful helper. They depended on Him, they counted on Him, and they took refuge in Him.

The prominent commanders of the Quraysh and the chiefs of other tribes that came with the Quraysh began to search for a place where they could pass to the other side of the trench, before making a decision to arrange the all-out attack. They walked all along the trench. Finally, they stopped where the trench had not been completed due to the lack of time and decided to attack from there. The polytheist soldiers followed their commanders, they were amazed. They looked at the trench and the glorious Ashâb. They said, “We swear that this is not a method which Arabs use. Certainly, that Persian man recommended it!”

When the Quraysh commanders, showing the narrowest part of the trench, asked, “Who can jump over here and pass to the other side?” five horsemen went forward. They would pass over to the other side to fight face to face. The glorious Ashâb al-kirâm and the polytheist soldiers began to watch the actions of these five horsemen with curiosity. They moved back to gain speed. Then, they turned the heads of their horses towards the narrowest part of the trench. At full gallop, these five thoroughbred horses succeeded in reaching the other side with one jump. Many horsemen wanted to follow them; however, they could not succeed, and they stayed on the other side of the trench. There was a very strong man, who had never been defeated, named Amr ibn Abd, among those that passed over. He was in full armor. On his horse, he had a very majestic look. This man, who caused fear by his appearance, shouted at the mujâhids, “If there is anyone who can combat me, let him come to the battlefield!...”

Seeing this arrogance, Hadrat Alî came to the presence of our beloved Prophet and asked for His permission, saying, “May my life be sacrificed for your sake, O





Rasûlullah! Let me fight him.” He did not even have his armor on. The Ashâb al-kirâm watched him in admiration. Our beloved Prophet removed His blessed armor and put it on Hadrat Alî. He gave His sword to Hadrat Alî. He removed His turban from His blessed head and wrapped it over Hadrat Alî’s head. Then He invoked, **“O my Allah! In the Ghazâ of Badr, Ubayda, my uncle’s son and in the Ghazâ of Uhud, Hamza, my uncle became martyrs. With me, Alî, who is my brother and my uncle’s son, is left. Protect him. Bestow your help on him. Do not leave me alone.”** The Ashâb al-kirâm said, “Âmîn!”

*“O Muslim community!
Rejoice with the
conquest and help
of Allahu ta’âlâ!”*

**Hadîth
ash-sharîf**

The lion of Allahu ta’âlâ walked forward, surrounded by invocations and takbîrs, stopped in front of Amr ibn Abd, who looked like a monster. Amr, fully covered by armor except for his eyes, could not recognize this hero and asked who he was. Hadrat Alî answered, “I am Alî ibn Abî Tâlib.” Amr replied, as if he pitied him, “O my brother’s son (a customary way of addressing a person)! Your father was my friend. Therefore, I do not want to shed your blood. Is there not any one of your uncles who can encounter me?” Hadrat Alî provoked him by saying, “O Amr! I swear by Allah that I want to shed your blood. However, is it not necessary for us to be on equal terms? Is it not suitable for the fame of bravery? I am on foot, you are on a horse!”

Hearing this, Amr’s zeal of bravery filled him. He dismounted his horse at once and cut his horse’s legs with his sword. Then he stood in front of Hadrat Alî. While he was about to attack, the lion of Allahu ta’âlâ asked him, “O Amr! I heard that you made an oath to perform one of the two wishes of a Qurayshi when you meet him. Is this true?” He answered, “Yes, it is true.” Hadrat Alî invited him to Islâm, “So, my first wish is your believing in Allahu ta’âlâ and His Rasûl and embracing Islâm.” Hearing this, Amr became angry. He said, “Don’t mention this! I do not need this!” Hadrat Alî said, “My second wish is your giving up the combat and returning to Mecca. Because, if Rasûlullah becomes victorious over the enemy, you will have helped Him with this act of yours!..” Amr said, “Don’t mention this too! I made an oath not to use fragrances unless I get my revenge. If you have another wish, tell me.” Hadrat Alî said, “O the enemy of Allahu ta’âlâ! There is nothing left except fighting you!”

Amr laughed at these words. He said, “Unbelievable! I never thought that there could be a warrior in Arabia who could challenge me! O my brother’s son! I swear that I do not want to kill you. Because your father was my friend. I wish one of the notables of the Quraysh, like Abû Bakr or ‘Umar, would confront me.” Hadrat Alî said, “Even though that may be, I have come here to kill you.” Amr became furious. With great speed, he swung his sword. The lion of Allahu ta’âlâ Hadrat Alî “qarramallahu wajhah” was expecting something like this, so, he jumped aside and met the strike with his shield. However, Amr had broken apart many a shield like that. Even the strongest shields could not resist his strike. Again, the same thing happened. The shield of Hadrat Alî was torn down. In addition, the sword went very near to his head, and he was wounded. Now, it was Hadrat Alî’s turn

to attack. Saying, “**Yâ Allah!**” and seeking refuge in Allah, he swung the Zulfikâr (the name of our Prophet’s sword) at the neck of Amr. With his strike, the Islâmic Army sounded, “**Allahu akbar!... Allahu akbar!...**” The army of infidels was screaming. Yes, the crown of all beings, the Sultân of the Prophets’ invocation had been accepted. Monstrous Amr had fallen to the ground. His blood was pouring from his body, and his head in his helmet had flown away. His friends, seeing that Amr whom they trusted the most was defeated, attacked Hadrat Alî immediately. Seeing this the Ashâb al-kirâm ran there. Zubayr ibn Awwâm wounded Nawfal ibn Abdullah and made him fall with his horse into the trench. Hadrat Alî went down into the trench and parted Nawfal into two. The others passed the trench in difficulty and retreated. The commander-in-chief of the polytheist army had fallen into despair at the beginning of the war.

Now, the method for the war was clear. The trench impeded face-to-face combat. They tried to harm each other by shooting arrows. That had no use except delaying the end. The polytheists understood that they could not overcome them in that manner and decided that the most suitable way was to attack from all around the trench. They attacked. The large enemy army of ten thousand soldiers tried to pass over the trench, and the glorious army of three thousand Muslims, with arrows and stones, strove not to let them pass. A horrific struggle had started. This struggle lasted until the evening.

Our Master, Rasûl al-akram (sall-Allahu 'alaihi wa sallam) set sentries at various points of the trench at night. He Himself started to stand sentry at a narrow place. He sent a military patrol of five hundred soldiers to Medîna and ordered them to loudly say takbîrs in the streets. Thus, causing timely prevention from the danger from Jews or Quraysh polytheists; women and children would be protected.

The Qurayzâ Jews sent Huyay ibn Akhtab to the polytheists and demanded a force of two thousand soldiers to make night raids. They would attack women and children who were defenceless at night. But, the patrolling of the mujâhids, until morning, and the sound of their takbîr “**Allahu akbar!**” spread a great fear over their hearts. They retreated to their fort and began waiting for an opportunity. From time to time, they tried to enter Medîna in small groups.

One night, Ghazzâl, a prominent person from the sons of Qurayzâ, with his military unit of ten soldiers, succeeded in reaching the mansion of our mother Safiyya, who was the paternal aunt of our beloved Prophet. Inside, there were women and children. They did not even have a weapon to defend themselves. First, the Jews shot arrows at the mansion. Then, they tried to enter. One of them entered the inner court and started searching for a suitable place to enter the building. Meanwhile, the brave aunt of our beloved Prophet told those that were there to be silent. She went down to where the door was. With a headscarf, she made a turban and disguised herself in a man’s appearance. She took a stick and a knife. She opened the door slowly and approached that Jew from behind. She hit his head with the stick. Without losing any time, she killed the Jew who fell to the ground. Then, she threw the head of the Jew at his friends who were busy shooting arrows from outside. When they saw the decapitated head of their





friend, the Jews were terrified and started running away. They were saying, "We had been told that Muslims sent all the men from their homes to the war!..."³⁰⁰

The war continued with the same intensity in the morning. Arrows were zooming in the air. The Master of the worlds (sall-Allahu 'alaihi wa sallam) told His glorious Ashâb, **"I swear by Allahu ta'âlâ Who holds my existence in His hand, all the difficulties we meet will be removed from you, and you will be taken to ease."** He advised them to

be patient and gave the glad tidings that the victory would belong to the believers. Having heard this good news, the heroic sahâbîs forgot such difficulties as hunger and famine. They did their best. They did not allow even one polytheist to pass from the trench.

Hadrat Sa'd ibn Mu'âz, one of the prominent of the Ashâb al-kirâm, was fighting with great zeal. During the war, he was wounded on his arm by an arrow shot by a polytheist named Hibbân ibn Qays ibn Araka. The arrow hit an artery and caused too much blood loss. Seeing how much they were trying to stop the blood, he understood that the situation was dangerous. He invoked, **"O my Rabb! If the Quraysh will continue to battle, grant me a longer life span. Because I do not like anything more than fighting these polytheists who have denounced and tormented your Rasûl. If the war between us is ending, grant me to reach the degree of martyrdom. But, do not take my soul until I see the end of Banî Qurayzâ."** His invocation was accepted, and the bleeding stopped.

The munâfiqs, like Abdullah ibn Ubayy, who were seemingly combating among the Ashâb al-kirâm, were very reluctant. They did not approach the front lines. In addition, they were doing all they could to demoralize the mujâhids. They were trying to cause disorder, saying, "Muhammad is always promising you the treasures of the Roman Emperor and Iranian Shah. However, we are imprisoned in the trench. Out of fear, we cannot even go to the toilet. Allah and His Rasûl are not doing anything except fooling us, they promise nothing worldly either!..." Whenever they felt difficulty, they left their positions, claiming that the enemy could attack their homes. These kinds of acts of the munâfiqs were another problem.

The polytheist army, to obtain results as soon as possible, was spending all its power; however, they could not succeed against the heroic defence of the glorious sahâbîs. The place where they attacked the most was the narrow passage. Our Master, the Prophet didn't leave there, and He encouraged His Ashâb to battle. The Ashâb al-kirâm, wishing to reach the honour of fighting near our Master, the Prophet, was showing unprecedented heroism on the battlefield. At one stage, it was seen that the polytheists started a vehement barrage of arrows. Their only target was the tent where the Sultân of the worlds was.

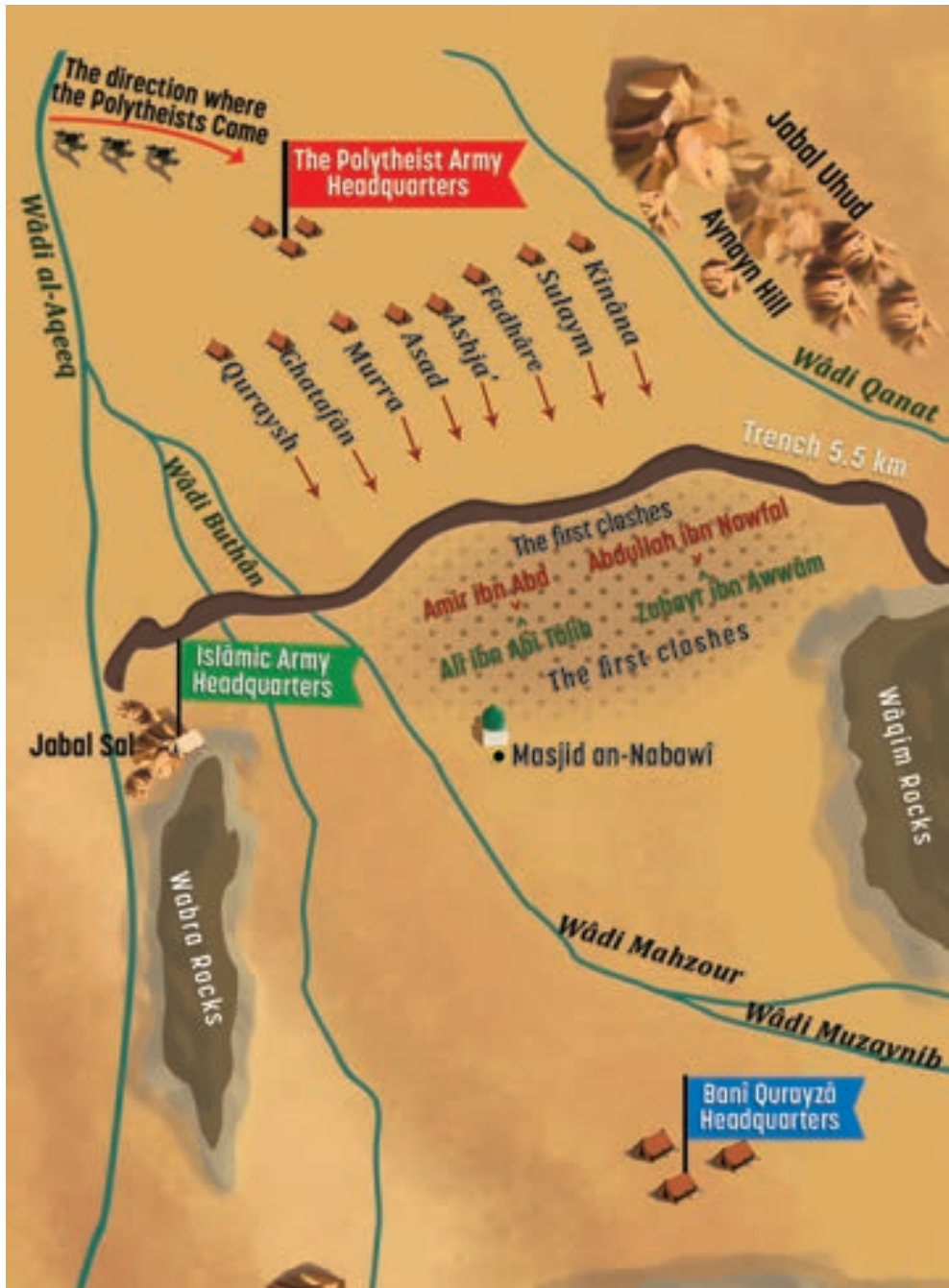
An armor covered our beloved Prophet's blessed body. He had put His helmet on. He was standing in front of the tent and commanding His Ashâb according to the course of the war. Sometimes, the polytheists would make

"A sword strike of Ali is more valuable than the ibâdats of all humans and jinns."

Hadîth ash-sharîf

³⁰⁰ Wâqidî, al-Maghâzî, I, 463.

The Ghazâ Of Trench (Handak)





a joint attack to a point where they regarded weak, and the blessed saḥābīs would rush there and fight with passion until they repelled the enemies of the religion. This unprecedented struggle was very intense; the heroic saḥābīs could not find even an opportunity to look around them. That day, this fight that had started in the morning continued until late in the night. Whenever a time of namāz came, the glorious saḥābīs said, “O Rasūlullah! We could not perform namāz,” the Master of the worlds would reply to them, **“Wallahi I could not either.”** Around the time of night namāz, they waged an attack and dispersed the polytheist group who did not permit them to make their worships. The Quraysh and the Ghatfānites could not reorganize, and they retreated to their headquarters. The mujāhids walked to the tent of our beloved Prophet. Then, Fakhr al-ālam, who was sent as a mercy for the worlds, even though it was not His custom to utter maledictions, He could not stand it for namāz and said about the polytheists, **“May Allahu ta’ālā fill their homes, their abdomen, their graves with fire since they made us busy until the sunset and kept us from performing our namāz!”** After performing the delayed namāz of noon, afternoon and evening; He conducted the night namāz.

“I swear by Allahu ta’ālā Who holds my existence in His hand, all the difficulties we meet will be removed from you, and you will be taken to ease.”

**Hadīth
ash-sharīf**

O my Rabb, rout the unbelievers

After these struggles to demolish Islām completely, the polytheists understood that they could not overcome Muslims in daylight. According to them, the only solution was to organize night raids with the same intensity. The Muslims could be defeated only in this way. They carried out their decision immediately and started making night raids, together with the Jewish sons of Qurayzā. The polytheists divided their soldiers into groups. They were attacking by turns. These attacks continued for many days. Our beloved Prophet and brave Ashāb al-kirām went on defending even though they were hungry, sleepless and tired. They didn’t allow any enemy soldier to pass the trench. This hearty defence was more fearful, more intense, and more difficult than the previous ghazās.

Food scarcity started among the polytheists who have been fighting for days. Their horses and camels, too, began to die since they could not find even a handful of dry plants on the ground. For this reason, the commander of the polytheists sent a military unit under the command of Dirār ibn Khattāb to the Jews of Qurayzā to obtain provisions. The Jews, who sacrificed all they had for the unbelievers, immediately delivered twenty camel-loads of wheat, barley, dates and hay for the animals. While Dirār was happily returning with his soldiers, they met a group of saḥābīs near Qubā. The heroic Ashāb attacked at once. After bloody combat, they put the enemy to flight. They delivered the loaded camels to our Master, the Prophet, and they obtained an abundance of His invocations.³⁰¹

The Sultān of the worlds, our Master (sall-Allahu 'alaihi wa sallam) showed a great deal of compassion, much more than their fathers, for His brave Ashāb,

³⁰¹ Wāqidī, al-Maghāzī, I, 467.

who lived through many difficult times during this vehement fight, which continued about a month. Seeing His glorious Ashâb’s extraordinary efforts, He was putting His head to the earth and invoking about them, **“O my Allah Who helps people who are in difficulty. O my Allah Who accepts the invocations of the needy! Verily, You see and know the conditions of me and my Ashâb. O my Rabb! Rout the unbelievers. Spread disunity among them. Grant us help and victory against them!...”**

Our beloved Prophet repeated this invocation often in the last days.

The polytheists, because of the additional difficulties of scarcity, were spending all their power to destroy Muslims as soon as possible. One evening, a person from the polytheist army, whose heart had the love of Islâm, came to the presence of our Master, the Prophet. This person was Nu’aym ibn Mas’ûd from the Ghatfân tribe. He told our beloved Prophet, “O Rasûlullah! I have come here to testify that Allahu ta’âlâ is one, and you are a true prophet. I thank Allahu ta’âlâ that I am honoured by becoming a Muslim. So far, I fought against you. From now on, I will fight against the unbelievers. I am ready to do whatever you order me! O Rasûlullah! Even my people do not know that I have become a Muslim! Our Master, Rasûl al-akram said, **“Can you infiltrate the ranks of these unbelievers and try to separate them by causing disagreements among them?”** He said, “O Rasûlullah! With the help of Allahu ta’âlâ, I can separate them from each other. However, do you permit me to say whatever I wish?” Our Master said, **“War is deceit, you may tell whatever you want.”**

Hadrat Nu’aym ibn Mas’ûd firstly went to the Jews of Qurayzâ and told them, “You know my love for you. What we will speak of must remain between us. No one must know it!” The Jews made oaths and said nobody would know. Upon this, Hadrat Nu’aym said, “That man (our Master Prophet)’s business is a real problem. You know what He did to the sons of Nâdir and Kaynukâ. You all saw that He has expelled them from their homelands. Now, the Quraysh and Ghatfânites have come, and they are fighting against Muslims. You are helping them. Although we have fought for many days, we could not get any results. It seems that the siege will extend. The Quraysh people and the Ghatfânites do not have their properties, homes, children here as you do. If they find an opportunity and become victorious, they will gather the loot and leave. If they lose, they will go away and leave you alone against Muslims. However, you do not have enough power to overcome Muslims. The current state of war shows that Muslims will attain victory. If what I suppose occurs, Muslims will put you to the sword. For this reason, we must urgently take precautions.³⁰²

The Jews, who listened to these words in excitement and fear, were very glad that Hadrat Nu’aym took such care of them. They said, “You have shown us your friendship duly. Tell us which precaution we should take.” Nu’aym ibn Mas’ûd was waiting for this, he replied, “The truth is, unless you take some of the notables of the Quraysh and Ghatfân as hostage, never engage in war against Muslims! As

³⁰² Ibn Hishâm, as-Sira, II, 228; Wâqidî, al-Maghâzî, I, 481; Suhaylî, Rawzu’l-unf, III, 433; Kattânî, at-Tarâtîbu’l-idâriyya, I, 543.





long as the hostages are with you, they cannot escape from the war!" Accepting this as a very good precaution, they thanked him and offered gifts.

Hadrat Nu'aym left the Jews and went directly to the Quraysh headquarters. He told their commanders, "You know my enmity towards Muhammad, and how much I like you. For the sake of our friendship, I have regarded it as a great duty to inform you of what I have learned. But, you should give promise and make an oath that you will not tell anybody what you will hear." They made an oath, and asked curiously, "Tell us, we are listening to you." He said, "Know that the Jews of Qurayzâ have become regretful of making an alliance with you, and they sent a message to Muhammad. They told Him that they will take captives from the notables of the Quraysh and the Ghatfân to deliver them to Him to be beheaded. Then, they will fight, in alliance with Him, against the polytheists until they all were destroyed. However, He should forgive the sons of Nâdir, their brothers, and grant their homelands back. Muhammad has accepted these requests of the Jews. If the Jews ask for hostages from you, never accept it, they will kill all of them!" The Quraysh people thanked Hadrat Nu'aym very much for this important news and paid respects to him.

Nu'aym ibn Mas'ûd left there and came to the Ghatfânites. He said to them what he told the Quraysh people too.

The next day, the Quraysh commander notified the sons of Qurayzâ, "Now, it is very difficult for us to stay here. Because, the weather is cold, our animals are dying of hunger. Let us make a good preparation this night and launch a vehement attack tomorrow." The Jews replied, "First, we do not make war on Saturday. Second, to be able to join the war, you need to give many notables of yours to us as hostages. If the siege period extends and you become helpless and return to your lands, it will mean that you have delivered us to Muhammad. If you give us hostages, you will not abandon us!..."

When this news reached the Quraysh commander, he said, "So, the words of Nu'aym ibn Mas'ûd were true!" He sent a message to the Jews again, "We will not give you any man as hostages. If you come and fight shoulder-by-shoulder tomorrow, it is very good. If not, we will go to our homeland, and you will be left alone against Muhammad and his His Ashâb!..."

Hearing that, Qurayzâ Jews thought the words of Nu'aym came true. They replied, "In this case, we will not unite with you and fight against Muslims." Thus, the hearts of the two parties fell into fear.³⁰³

Jabrâil 'alaihi-salâm came. He gave the good news to our Master, the Prophet that Allahu ta'âlâ would make the polytheists wretched with a windstorm. Upon this, the Master of the universe knelt down, outstretched His blessed hands and submitted His thanks to Allahu ta'âlâ by saying, **"O my Allah! I thank You for You pitied me and my Ashâb."** Then, He informed His heroic Ashâb of the glad tidings.

It was a Saturday night. There was pitch darkness. Then, it became very cold,

³⁰³ Ibn Hishâm, as-Sira, II, 228; Wâqidî, al-Maghâzî, I, 481; Suhaylî, Rawzu'l-unf, III, 433.

and a strong wind started. About that night, Hadrat Huzayfa tabni Yemân reported:

“It was such a night that we had never, till then, seen any night as dark as it was. In addition to this deep darkness, a horrific wind started with a noise like thunder. Meanwhile, our Master, the Prophet told us that the polytheist army was in horror and disunity. We could not stand up due to the icy cold, hunger and the terror of the night. We had put on some covers and waited where we were.

Rasûlullah started performing namâz and spent a part of the night in namâz. Then, He turned towards us and said, **‘Is there anyone among you who will go near the polytheist army and, by inspecting their conditions, bring me news? I shall request from Allahu ta’âlâ that the one who brings me the news will be a friend to me in Jannah.’** Due to the severe hunger and cold, no one there could stand up. Then, our Master Rasûlullah came to me. Out of cold and hunger, I was sitting crouched on my two knees. Our Master Rasûlullah touched me. He asked, **‘Who are you?’** I answered, ‘I am Huzayfa, O Rasûlullah.’ Our Master Rasûlullah told me, **‘Go and see what these people are doing! Until you return to me, do not shoot any arrow or throw any stone at them, do not attack them with your sword or spear. Until you come back to me, you will not be harmed by cold or heat, you will not be captured or tortured.’**

I took my sword and bow and got ready to go. Our Master Rasûlullah invoked blessings on me, **‘O my Allah! Protect him from the front and behind of him, from his right and left, from above and below him.’**

I started walking towards the polytheists. It was as if I were walking in a bath. I swear by Allah that I had no fear, no coldness, no shivering. Finally, I reached the headquarters of the polytheists. Their commanders and leaders had built a fire, and they were warming up. Abû Sufyân was saying, ‘We should go away from here.’ At that moment, I thought to kill him. I took out an arrow from my quiver and placed it on my bow. I wanted to shoot him by taking advantage of the light of the fire. When I was about to shoot, I remembered that Rasûlullah had told me, **‘Until you return to me, you will not cause any incident.’** Therefore, I gave up killing him. After this, I found great courage in myself. I approached the polytheists and sat by the fire. The unprecedented strong wind and the invisible army of Allahu ta’âlâ (the angels) struck them. In the wind, their kitchen tools were falling down, their fires and lights were put out, and their tents were collapsing over their heads. At one stage, Abû Sufyân, the commander of the polytheist army stood up and said, ‘Beware! There may be watchers and spies among you. Let everyone check who the person beside him is! Let everyone hold the hand of the person sitting next to him.’ Abû Sufyân had nearly sensed that there was a stranger among them. I stretched my hands at once and held the hands of the two persons on my right and my left. I asked for their names before they asked me. Thus, I prevented my being recognized.

Finally, Abû Sufyân addressed his army, ‘O Quraysh! You are not at an appropriate place to stay. Horses and camels have begun to die. Famine is





everywhere. You see what has happened to us because of the wind. Immediately leave here and go! Now, I am going.’ He got onto his camel. The polytheist army, in a wretched condition, gathered and moved towards Mecca. Sand and pebbles were raining down on them.³⁰⁴

When the Quraysh army left, I walked towards our Master Rasûlullah. When I reached halfway along the way, I met with twenty horsemen (angels) with white turbans. They told me, **‘Inform Rasûlullah. Allahu ta’âlâ has made the enemy**

wretched.’ When I returned to where Rasûlullah was, He was performing namâz on a rug. However, as soon as I returned, my condition of being cold and shivering began again. After namâz, our Master Rasûlullah asked me what news I brought. I told Him the polytheists were wretched, and they had departed. Rasûlullah greatly rejoiced at this news and smiled. We were sleepless for days. Our Master, the Prophet took me to His side and covered both of us with a part of the rug He had used as a blanket. That’s how we spent the night. Rasûlullah woke me up at twilight. In the morning, there was no trace left of the polytheist army.”

Until they approached Mecca, there was a vehement wind behind them, and they constantly heard sounds of takbîr.

When the Quraysh polytheists left their headquarters and escaped, other polytheist tribes that also came with them left Medîna. They were in deep grief due to a great defeat, which they could not forget. While they were suffering this great loss, the Master of the worlds (sall-Allahu ‘alaihi wa sallam) and His honourable Ashâb radiy-Allahu ‘anhum, in sajdâs of thankfulness, were paying gratitude and praising Allahu ta’âlâ. The mujâhids headed toward luminous Medîna with sounds of **“Allahu akbar!... Allahu akbar!...”** The streets of Medîna were flooded with children. They were out to meet the Sultân of the worlds and their blessed fathers, uncles, older brothers. Our Master, the Prophet replied to them by smiling...

In the Ghazâ of Trench, six Muslims became martyred...

Regarding this Ghazâ, Allahu ta’âlâ said in âyat al-karîmas, in maal, **“Allahu ta’âlâ (in the War of Trench) sent back those unbelievers with their anger. They gained no good, no victory. Thus, Allahu ta’âlâ (with angels and wind) sufficed to believers (for their victory) in the battle. Allahu ta’âlâ’s power suffices for all. He is Almighty and triumphant over everything.”**³⁰⁵

“O believers! Remember the blessings Allahu ta’âlâ grants to you. When armies had attacked you (in the Ghazâ of Trench), We had sent a wind and armies (of angels) which you did not see over them.”³⁰⁶

After this war, our beloved Prophet said, **“Now, it is your turn. From now on, the Quraysh will not be able to march against you.”**

³⁰⁴ Wâqidî, al-Maghâzî, I, 489.

³⁰⁵ Sûrah Ahzab, 33/25.

³⁰⁶ Sûrah Ahzab, 33/9.

The Ghazâ of Banî Qurayzâ





THE GHAZÂ OF BANÎ QURAYZÂ

After the Ghazâ of Trench, when our Master Rasûl al-akram (sall-Allahu ‘alaihi wa sallam) returned to Medîna, He came to the house of our Mother Âisha. He took His armor and weapons off. His blessed body was covered in dust. He bathed. At that moment, an armed and armored horseman, in the disguise of Hadrat Dihya, came. This was Jabrâîl ‘alaihis-salâm. When our Master, the Prophet reached him, he declared the command, saying, **“O the Rasûl of Allahu ta’âlâ! Janâb al-Haqq is ordering you to march against the sons of Qurayzâ immediately!”** The Master of the worlds called for Hadrat Bilâl

“O my Ashâb! Get up and mount your horses, your camels! Those who obey shall perform the namâz of late afternoon in the lands of the sons of Qurayzâ!”

**Hadîth
ash-sharîf**

and gave him instruction to inform the Ashâb al-kirâm, **“O my Ashâb! Get up, mount your horses, your camels! Those who obey shall perform the namâz of late afternoon in the lands of the sons of Qurayzâ!”**

Our Master Habîb al-akram immediately put on His armor and sword. He wore His helmet on His blessed head, His shield on His back. He took His spear. Then He got onto His horse. Reaching His Ashâb, He gave the banner of Islâm to Hadrat Alî and sent him as vanguard to the fortress of Qurayzâ Jews on the plain in the south-east of Medîna. As usual, He left Abdullah ibn al-Umm Maktûm as His deputy in Medîna.³⁰⁷

The glorious Ashâb surrounded our beloved Prophet and set off from Medîna, by saying takbîrs **“Allahu akbar! Allahu akbar!”** They met the sons of Ghanm on the way. They were armed and waiting for our Master Rasûlullah. Our Master, the Prophet asked them, **“Has anybody met you?”** They answered, **“O Rasûlullah! Dihya al-Kalbî met us. He was on a saddled white mule. On the mule, there was silk velvet.”** Our beloved Prophet told them, **“He is Jabrâîl. He was sent to Banî Qurayzâ so that he would shake their fortress and inject fear into their hearts.”** By the time they reached the fortress of the sons of Qurayzâ, the number of the Islâmic Army increased to three thousand.

Hadrat Alî set up the banner of Islâm in front of the fortress of Qurayzâ Jews. Seeing that, the Jews spoke ill of our Master, the Prophet. Hadrat Alî went and informed our Master of the situation. Rasûl al-akram sall-Allahu ‘alaihi wa sallam, with three thousand soldiers that were honoured by being there, invited the Jews to Islâm due to His compassion. They did not accept this beautiful offer. They also rejected His blessed offer, **“In that case, come down from the fortress and surrender by yielding to the order of Allahu ta’âlâ and His Rasûl.”**

Upon this, the Master of the worlds commanded the master of the archers Sa’d ibn Abî Waqqâs, **“O Sa’d! Advance and shoot arrows at them!”** Hadrat Sa’d and other archers began to shoot their arrows from their quivers at the Jewish fortress, chanting takbîr. The Jews retaliated by shooting arrows, slinging stones and started the fight.

³⁰⁷ Ibn Hishâm, as-Sira, II, 234; Wâqidî, al-Maghâzî, I, 497; Ibn Sa’d, at-Tabaqât, II, 74; Suhaylî, Rawzu’l-unf, III, 436.

This group of Jews, who stabbed Muslims in the back when they were weak and who did not accept the prophethood of Muhammad ‘alaihi-salâm due to their jealousy, didn't have the courage to open the gates of the fortress to go out to the battlefield.

The siege continued. The munâfiqs (hypocrites) among Muslim soldiers sent secret messages to the fortress and said, “Never surrender! Do not accept even if they want you to leave Medîna! If you continue to fight, we will help you with our all power, we will not deny you anything. If they expel you from Medîna, we will go away with you too!” With this news, the Jews went on defending with a renewed determination and hope. They were waiting for help from the munâfiqs. The siege continued. Almost one month passed; there was no help from the munâfiqs. The Jews were in fear, so they announced that they would like to make a treaty.

In order to make a treaty, a Jew named Nabbâsh ibn Qays went to the presence of our Master Rasûlullah and said, “O Muhammad! Do show us the compassion you showed to the sons of Nâdir. Let our goods and weapons be yours! Do not shed our blood. This is our only wish. Permit us to leave our land with our children and women. Excluding weapons, allow us to take a camel load of our goods with each family!...” The Master of the worlds replied, **“No, I can not accept that offer!”** This time, he said, “We have given up the idea of taking goods with us. Do not shed our blood! Allow us to take our women and children with us.” Our Master, the Prophet said, **“No! You do not have any other solution except to bow to my verdict unconditionally and surrender by obeying it!”** Nabbâsh, the Jew, returned to the fortress wretchedly. This time, the Jews of Qurayzâ fell into great dismay and sorrow.³⁰⁸

Ka'b ibn Asad, one of their leaders, acted with justice. He made this confession and offer to his nation, “O my nation! As you see, a great catastrophe has befallen us. In this case, I will offer three pieces of advice to you. You may choose one of these and act accordingly.

First, let us become obedient to this person and accept His prophethood. I swear by Allah; we all know that He is the prophet who has been sent by Allah and of whose attributes we saw in our books. If we believe in Him, our blood, children, women, and goods will be rescued. The only reason for our disobedience to Him is our feeling of envy towards Arabs and that He is not one of the sons of Isrâel. However, this is something, which only Allah can know. Let's become obedient to Him!...” The Jews, all at once, rejected and said, “No! We will not accept this, and we will not obey anybody who is not one of us.”

This time, Ka'b made his second offer, “Let us kill all of our children and wives. When there is nobody left behind us we would worry about, let us march towards Muslims and fight until death.” The Jews rejected this offer too.

Ka'b, in his third offer, said, “This night is Saturday night. Muslims know that we will not fight this night. They might be sure and remiss. Let us draw our swords, exit from the gate together. With this raid, perhaps we can win!...”

³⁰⁸ Wâqidî, al-Maghâzî, I, 460.





The Jews rejected this offer too, saying, “We can’t lift the ban on working on Saturdays.” Only the Asîd and Sa’laba brothers, and their paternal uncle’s son Asad, accepted the first offer and were honoured by becoming Muslims. They went out of the fortress and joined the Ashâb al-kirâm.³⁰⁹

The Jews discussed among themselves for a long time. In the end, they raised the white flag and requested an arbitrator from our Master, the Prophet to give a verdict on themselves. Our Master Rasûlullah told them, **“Choose any one of my Ashâb as the arbitrator.”** They said they would agree with the verdict which would be given by Sa’d ibn Mu’âz. Our Master, the Prophet accepted that and ordered to bring Hadrat Sa’d ibn Mu’âz.

Sa’d ibn Mu’âz had been heavily wounded in the Ghazâ of Trench. Our Master Rasûlullah was having him treated in a tent in the Masjid an-Nabî. When he was chosen the arbitrator, they brought Hadrat Sa’d on a stretcher to the fortress of Qurayzâ. On the road, Hadrat Sa’d said to himself, “I swear by Allahu ta’âlâ that, on the path of Allahu ta’âlâ, I will not listen to anyone who criticizes me!” They brought him to the presence of our Master Rasûlullah. Our Prophet told him, **“O Sa’d! Those people have accepted to surrender according to your verdict. Tell me your verdict about them.”** Sa’d ibn Mu’âz replied, “May my life be sacrificed for your sake, O Rasûlullah! Verily, to verdict, Allahu ta’âlâ and His Rasûl are more worthy.” Our Master Rasûlullah said, **“Allahu ta’âlâ has commanded you to give a verdict about these people.”** Hadrat Sa’d took a definite promise from the Jews that they would agree to his verdict. Both sides started waiting for it curiously.

Upon this, Hadrat Sa’d announced his great verdict, which showed his excellence:

“My verdict is that all the sane and pubescent men shall be beheaded! Their women and children shall be captivated. Their properties shall be distributed among Muslims!...”

In the face of this definite verdict, the Jews were stunned. Because, in their own books, that was the penalty for those people who were excessive like they were. It was written, **“When you reach a city to fight, invite them to peace. If they accept this and open their doors, all the insiders shall give you tax and serve you. If they decide to make war, siege them. When you become victorious with Allahu ta’âlâ’s help and assistance, put all of their men under the sword. Take their women, children and properties as booty!...”**

Since Hadrat Sa’d ibn Mu’âz’s verdict was in agreement with the divine verdict, the Master of the worlds, our beloved Prophet congratulated him and expressed His appreciation, saying, **“You have given a verdict about them, which is the same with the verdict of Allahu ta’âlâ, written above the**

“No! You do not have any other solution except to bow to my verdict unconditionally and surrender by obeying it!”

**Hadîth
ash-sharîf**

³⁰⁹ Ibn Hishâm, as-Sira, II, 235; Wâqidî, al-Maghâzî, II, 501; Suhaylî, Rawzu’l-unf, III, 439; Ibn Kathîr, as-Sira, III, 230.

seven skies, in the Lawh al-mahfûz!” The Jews could not raise an objection against this verdict, which was mentioned in their own books.

Every sane and pubescent man was taken to Medîna with their hands bound to their necks. The next day, with Rasûlullah’s order, Hadrat Alî and Hadrat Zubayr carried out the verdict. The children, women and goods were distributed among the Ashâb al-kirâm.³¹⁰

Thus, this nation, who stabbed Muslims in the back in their most difficult times, who broke all the treaties made, who tried to kill our Master, the Prophet since His childhood, were purged from Medîna.

A woman among the captives attained the bliss of becoming a Muslim. This woman named Rayhana had fallen to our Master, the Prophet’s share. Our Master, the Rasûlullah allowed her to choose as she wished between staying in her religion and becoming a Muslim. Rayhana said she wanted to stay in her religion. She was sent to Umm Munzir’s house. Later on, with the advice and effort of Sa’laba ibn Sâya, her heart warmed to Islâm. Upon this, our Prophet said to Rayhana, **“Would you like to take Allahu ta’âlâ and His Rasûl’s path? I think it’s suitable like this.”** Rayhana said, “Yes.” Our Master, the Prophet rejoiced at this act of hers. Since He wanted to make her happy and obtain very high degrees in Jannah, He emancipated and accepted her in marriage. He gave her mahr and married her (performed nikah). Their wedding was in Umm Munzir’s house. Thus, Rayhana radiy-Allahu ‘anhâ attained the honour of becoming the mother of all Muslims.³¹¹

The martyrdom of Sa’d ibn Mu’âz

After giving his verdict about the Jews of Banî Qurayzâ, Sa’d ibn Mu’âz was brought to his tent again. His wounds became aggravated. His condition worsened. Our Master, the Prophet (sall-Allahu ‘alaihi wa sallam) came and embraced him. He prayed, **“O my Allah! Sa’d fought on Your path for Your contentment. He believed in Your Rasûl. Grant him ease...”** Hadrat Sa’d ibn Mu’âz, when he heard these blessed words of our beloved Prophet, opened his eyes and whispered, “O Rasûlullah! I submit my greetings and regards to you. I bear witness that you are the Prophet of Allahu ta’âlâ.”

Then, his relatives took him to the house of the sons of Abdulashal. That night, his condition worsened even more. Jabrâîl ‘alaihis salâm came and asked our Master, the Prophet, **“O Rasûlullah! Who is the person from your ummat that passed away this night and whose death was announced among the angels?”** Upon this, the Master of the worlds asked at once about Sa’d ibn Mu’âz’s condition. They said he had been brought to his home. With some of the Ashâb al-kirâm, our Master, the Prophet went to Sa’d ibn Mu’âz. They were going very quickly. The Ashâb al-kirâm said, **“We are tired, O Rasûlullah!”** Our Master, the Prophet explained the reason for their going so fast, **“The angels will be present at his funeral before us, as they did at the funeral of**

³¹⁰ Ibn Sa’d, at-Tabaqât, II, 75; Suhaylî, Rawzu’l-unf, VI, 294.

³¹¹ Ibn Hishâm, as-Sira, II, 245; Wâqidî, al-Maghâzî, II, 519; Ibn Sa’d, at-Tabaqât, II, 75; Suhaylî, Rawzu’l-unf, III, 449; Ibn Kesîr, Sira, III, 242.





Hanzala. We will not be able to reach him before them.”

When our Master, the Prophet came near Sa’d ibn Mu’âz He saw that he had passed away. Coming to his bedside, He said, by mentioning the nickname of Sa’d ibn Mu’âz, **“O Abû Amr! You were the best of the chieftains. May Allahu ta’âlâ grant you bliss and the best rewards! You have fulfilled your promise to Allahu ta’âlâ. Allahu ta’âlâ too will give you what He promised!”** Meanwhile, the mother of Sa’d ibn Mu’âz recited this couplet weeping;³¹²

How can she endure, alas, for his mother!

Patience is required, I weep for what I lived through!...

“O my Allah! Sa’d fought on Your path for Your contentment. He believed in Your Rasûl. Grant him ease.”

**Hadîth
ash-sharîf**

Aslam ibn Hârith reported as follows, “Rasûlullah came to the house of Sa’d ibn Mu’âz. We were waiting at the door. Rasûl al-akram (sall-Allahu ‘alaihi wa sallam) came in. He was taking large steps. We walked after Him. When Rasûlullah signaled us to stop, we stopped and returned. There was no one inside except the body of Sa’d. Rasûlullah remained there for a while, and then He came out. I was curious, so I asked, ‘O Rasûlullah! What is the reason that you took such large steps?’ Upon this, He replied, **‘I have never been to an assembly so crowded.** (The angels filled there.) **One of the angels took me upon his wing so that I could sit down.’** Then, by mentioning the nickname of Sa’d ibn Mu’âz, He said, **‘Enjoy the blessings, O Abâ Amr! Enjoy the blessings O Abâ Amr!, Enjoy the blessings O Abâ Amr!’**”

His death made Rasûlullah and the Ashâb al-kirâm very sad; they shed tears. At his funeral, all the Ashâb al-kirâm gathered. Our beloved Prophet conducted his janâza namâz. He carried his body. While the Ashâb al-kirâm were carrying away Sa’d ibn Mu’âz’s body, they said, “O Rasûlullah! We have not seen a corpse this easy to carry before.” Upon this, our Master, the Prophet replied, **“Angels have descended, they are carrying him!”** While his funeral was being carried out, to speak ill of him, the munâfiqs said, “How light!” Our beloved Prophet replied, **“Seventy thousand angels have descended for Sa’d’s funeral. Up to now, they had not descended so crowded to the world.”**

Abû Sa’îd al-Khudrî narrated that his grandfather told him, “I was one of the persons who dug the grave of Sa’d ibn Mu’âz. When we started the digging of his grave, an odor of musk emanated from the grave!” Shurahbil ibn Hasana reported, “While Sa’d ibn Mu’âz was being buried, a person had taken a handful of earth from his grave. When he brought it to his home, that earth turned into musk. While his body was being descended to the grave, our Master, the Prophet sat down next to his grave, His blessed eyes were filled with tears, He held His blessed beard and felt grief. He said, **“Over the death of Sa’d ibn Mu’âz, the Arsh quivered.”**

Once, our Prophet was given very valuable clothing as a gift. When the Ashâb al-kirâm saw it and mentioned how beautiful the clothing was, He replied by saying, **“Sa’d ibn Mu’âz’s handkerchiefs in Jannah are more beautiful than this clothing.”**

³¹² Ibn Hishâm, as-Sira, II, 250.

Abû Sufyân's search for vengeance

One day, after they returned from the Ghazwa of Trench, while he was sitting among his tribe, Abû Sufyân said to them, "Is there no one who will take our revenge on Muhammad!" A bedouin heard these words and went to Abû Sufyân. He said, "If you take care of my needs, I will do this job. I know the roads well, and I have a sharp dagger. I also don't fear anyone." Abû Sufyân fulfilled his requirements and wishes. He bought a camel and gave it to him and told him to keep this matter a secret.

The bedouin left Mecca at night and arrived at Medîna soon. He learned that the Prophet ‘alaihis-salâm was at the Banî Abdulashal tribe. He tied his camel and reached there on foot. Our Master, the Prophet was advising at the masjid of that tribe. When He saw the bedouin from afar, He said, **"There is an evil idea in that person. But Allahu ta'âlâ's grace and blessing will be a veil between him and me."**

The bedouin walked towards Rasûlullah. At that moment, Usayd ibn Hudayr grabbed him and pulled him back. Saying, "Stay away from Rasûlullah, O accursed," he reached for his belt and saw the dagger on his waist. He understood that he had bad intentions. The bedouin fell at Usayd's feet and cried, "Don't touch my blood." Usayd took him to Rasûlullah. The Prophet ‘alaihis-salâm said, **"O bedouin! Tell the truth, who are you? Nothing but true words will help you. If you lie, Allahu ta'âlâ informed me of your idea."** The bedouin asked for forgiveness and explained the situation. With the order of Rasûlullah, he was imprisoned.

The next day, Rasûlullah had him brought to His presence and said, **"I pardon you, go wherever you want. But let me offer you something better."** The bedouin said, "What is it?" Rasûl ‘alaihis-salâm said, **"I want you to bear witness to the oneness of Allah and my prophethood."** The bedouin immediately said the kalima ash-shahâdah and said, "O Rasûlullah. I never feared anyone. When I saw you, I came to my senses. You knew what I had in mind. No one but Abû Sufyân and I knew that. I understood that you are Allah's Rasûl and under His protection; Abû Sufyân's idea is an evil idea."

Over Abû Sufyân's attempt at harm, our beloved Prophet sall-Allahu ‘alaihi wa sallam sent Amr ibn Umayya and Damra tabni Aslam to Mecca, to kill Abû Sufyân if they find a chance. While those two sahâbi were making tawâf at the Kâ'ba, a jâriya recognized them. She cried, "O Meccans! Wake up, those are Amr and Ibn Umayya." When the people recognized them, they split up.

Amr went into a cave in one of the mountains of Mecca and hid there. Ibn Aslam went to Medîna. A few days later, Amr came out of the cave. He came across two spies of Abû Sufyân. He killed one of them with an arrow, the other one ran. Then Amr reached Medîna safely. When Abû Sufyân heard this, he was frightened.

Some important events of the fifth year of Hegira

Our Master Rasûl al-akram got married to Zaynab bint Jahsh in the Dhu'l-qâdah month.³¹³ That year, hijâb âyat al-karîmas were descended, and Muslim

³¹³ Ibn Sa'd, at-Tabaqât, III, 42; Tabarî, Târikh, II, 231.





women were commanded to cover themselves.³¹⁴ The Muzayna tribe, who lived around luminous Medîna, sent envoys and became Muslims. They were regarded as the muhâjirs.³¹⁵ Again, that year, an earthquake and a lunar eclipse happened. In addition, the hajj became fard (an act or thing that is commanded by Allahu ta‘âlâ in Qur‘ân al-karîm) in that year.

“Sa’d ibn Mu‘âz’s handkerchiefs in Jannah are more beautiful than this clothing.”

Hadîth ash-sharîf

After the Ghazâ of Trench, some of the surrounding tribes acknowledged the power of the Islâmîc State. Then, they began thinking that the right thing to do was to be friends with Muslims or even to embrace Islâm. Some of them came to the presence of our Master, the Prophet and were honoured by becoming Muslims.

The Master of the worlds sall-Allahu ‘alaihi wa sallam formed military units from His Ashâb to spread the religion of Islâm. He sent them to invite the surrounding tribes to Islâm. To some tribes, He Himself went. Some tribes, such as the **Dûmatu’l-Jandal** people, accepted the advice given and became Muslims. Some other tribes, such as the Ghatfânites and the sons of Lihyân, were afraid of confronting Muslim soldiers, and they ran away. Thus, the tribes in that area were intimidated.

The Ghazwa of Banî Lihyân

At the Rajî’ incident, the polytheists martyred Âsim ibn Thâbit, Khubayb ibn Adiy and their friends radiy-Allahu ‘anhum ajma’în. Our Master, the Prophet was very saddened and devastated. He waited for a suitable time to make them pay for their actions. Because they have betrayed. When the conditions were right, they marched against Banî Lihyân with two hundred men. He left Abdullah ibn al-Umm Maktûm as His deputy in Medîna. To trick the enemy, they made as if to go to Damascus and arrived at the river of Rajî’ where mu’mîns were killed. Here, they asked for Âsim and his friends’ forgiveness from Janâb al-Haqq. When the Banî Lihyân people heard the Islâmîc army was coming, they ran to the mountains. Our Prophet and His Ashâb stayed there for a day. They sent soldiers to the surrounding areas. No matter how much they searched, they couldn’t find them. But this fear was enough for them. Then, Ashâb al-kirâm arrived at Usfân. To Hadrat Abû Bakr, Rasûlullah sall-Allahu ‘alaihi wa sallam said, **“With ten men, scan the area to Ganim and come back.”** The infidels heard the voices of the soldiers of Islâm, and fear struck them. They disappeared into the mountains. The Muslims didn’t come across anyone. But this expedition was like a record of dominance against the polytheists. Then, they returned to Medîna. This expedition lasted for fourteen days.

The Ghazâ of Ghâba

This is also called **Ghazwa al-Qarda**. Rasûlullah had a camel with twenty calves. The son of Abû Zarr radiy-Allahu ‘anh was grazing them in a field. On a Wednesday night, someone called Uayyana ibn Hasin from the Farâza tribe came

³¹⁴ Bukhârî, “Tawhid”, 22; Ibn Sa’d, at-Tabaqât, VIII, 106.

³¹⁵ Ibn Sa’d, at-Tabaqât, I, 291.

MY BELOVED PROPHET (sall-Allahu ‘alaihi wa sallam)

with forty horsemen and martyred Ibn Abî Zar. They left with the camels.

When this news reached Rasûlullah, He left Abdullah ibn al-Umm Maktûm as His proxy in Medîna and set off with five hundred horsemen. He gave Mikdâd ibn Aswad radiy-Allahu ‘anh a banner and sent him with a group of Ashâb as the vanguard. He sent Salama ibn Akwa’ radiy-Allahu ‘anh against the unbelievers.

Rasûlullah sall-Allahu ‘alaihi wa sallam set up the headquarter at Zî Qarda. The vanguard reached the enemy’s rear. Hadrat Abû Katâda killed the unbeliever Masâdat’ul Fazârî. Hadrat Ukâsha killed Ibbân ibn Amr. One person from the Âhl al-Islâm was martyred. Hadrat Salama ibn Akwa’ chased after the unbelievers. He was very good at shooting arrows. He killed many of the accursed and wounded most of them. He made them leave their goods and took ten of the calves back. When Abû Katâda came to the headquarter, Rasûlullah prayed for him, **“O my Allah! Give Abû Katâda health and make him hale until the end of his life!”** Rasûlullah gave Masâdat’ul Fazârî’s horse and weapon to Hadrat Abû Katâda. After Abû Katâda, Hadrat Salama ibn Akwa’ came. He had with him the horses of the polytheists. Our Prophet, after receiving and congratulating him, said, **“Today, the best of our cavalry is Abû Katâda, and the best of our infantry is Salama ibn Akwa’.”**

This expedition taught an unforgettable lesson to the polytheists, who dared to lay their hands on the property of a Prophet, and to the other tribes. They stayed at Zî Qarda for a day and night. Then, they returned to Medîna. This expedition lasted for five days.

*Your arrival is compassion and pleasure, O Rasûlullah,
Your appearance is the cure for the trouble of the lover, O Rasûlullah.*

*While Âdam’s state was between water and clay, you were Prophet,
Certainly, your being the leader of Prophets is appropriate, O Rasûlullah.*

*Awliyâ reached perfection by means of your nûr, O Rasûlullah,
Your existence is the precise reflection of Allah, O Rasûlullah,*

*They have reached Allah and all sorts of spiritual flavours by you,
Your act is benefaction for those who need help, O Rasûlullah.*

*Intercede for Hudâyî, both inwardly and outwardly,
He is a beggar, who has taken refuge at your door, O Rasûlullah!*

Aziz Mahmûd Hudâyî





Rain prayer

There was a severe drought in the sixth year of the Hegira. Not even a single drop of rain fell from the sky. For this reason, there was not a green plant on the earth. Humans and animals were suffering from hunger.

People informed our beloved Prophet (‘alaihi-salâm) of their wish on a Friday in the month of Ramadân ash-sharîf, “O Rasûlullah! Do pray so that Allahu ta’âlâ will bestow rain upon us!...” With His Ashâb, our Master, the Prophet went out to the desert. Without reciting adhân or qamat, they performed a namâz of two rak’ats. Our Master, the Prophet turned His ridâ (cardigan) inside out. Then He lifted His blessed arms until His blessed armpits were seen through His sleeves and started entreating;

“O my Allah! Bestow rain upon us!..” The Ashâb al-kirâm were saying, **“Âmîn! Âmîn!”**

At that moment, the sky was clear; there was no cloud. While our Master Rasûl al-akram was praying, a wind started, and it was seen that the sky was covered with clouds. Then it began to rain slowly. The Master of the worlds, this time, invoked, **“O my Allah! Make it rain heavily and make it auspicious for us!”** At that moment, a downpour began.

No dry place was left on the clothes of our Master, the Prophet and the Ashâb al-kirâm. By the time they reached their homes, water covered everywhere. Everyone walked in the water. The rain went on. That day, the day after and the day after that... At the next Friday namâz time, the Ashâb al-kirâm said, “O Rasûlullah! Due to the rain, our houses started to collapse, our animals started to drown. Please invoke to Allahu ta’âlâ so that the rain stops!” Our beloved Prophet smiled and, lifting His hands, invoked;

“O my Rabb! Send this rain to the hamlets, woodlands, valleys!” At that moment, the rain of one week stopped, and those places mentioned began to receive the rainfall.

*All the universe was filled with nûr,
On the night Muhammad was born,
Mu’mîn and munâkiq was separated,
On the night Muhammad was born.*

*From the skies, nûr was poured,
Âwliyâ and pious joined,
Monks’ tongues were tied,
On the night Muhammad was born.*



*“Today, the best of
our cavalry (in the
Ghazâ of Ghâba)
is Abû Katâda,
and the best of our
infantry is Salama
ibn Akwa’.”*

**Hadîth
ash-sharîf**

THE INCIDENT OF HUDAYBIYA

The intention is 'umra, the result is Hudaybiya

It was the month of Dhu'l-qâdah in the sixth year of the Hegira. One night, the esteemed Prophet (sall-Allahu 'alaihi wa sallam) in His dream saw that He, together with Ashâb al-kirâm, went to Mecca, made tawâf around the Kâ'ba, some of them shortened their hair, some of them shaved their hair off. When our Master Rasûlullah told His Ashâb about His dream, they became very excited. They would go to Mecca, their beautiful homeland, where they grew up and was full of their memories. They would visit and circumambulate the Kâ'ba, towards which they turned in the five daily namâz times and longed for. What beautiful good news it was! When they received the glad tidings of our beloved Prophet, **"You will certainly enter the Masjid al-Harâm!"** the Ashâb al-kirâm started preparations immediately.

Having completed His preparations, our Master Habîb al-akram appointed Abdullah ibn al-Umm Maktûm as His deputy in Medîna. On the first of the month of Dhu'l-qâdah, on Monday, He got on His camel named Quswâ. Together with His one thousand four hundred Ashâb, they said farewell to the remaining people in Medîna. They made niyyah (the intention in one's heart to do an act for the sake of Allah) for 'umra and walked towards the muqaddas (holy) city of Mecca. They had taken weaponry for travel, their swords, and seventy camels to sacrifice. Two hundred of the convoy were horsemen, and four were lady sahâbîs. One of the ladies was Hadrat Umm Salama, blessed and chaste wife of our beloved Prophet.

When they came to the place of mîkât (places outside Mecca at which Muslims assemble before entering the Haram. On reaching these assembly points, they prepare themselves both physically and spiritually for this sacred duty), which was called Dhu'l-Hulayfa, they wore (the attire called) ihrâm and performed the namâz of early afternoon. Then, they marked the ears of the camels that would be sacrificed and tied ropes on their necks. Nâjiya tabni Jundub Aslamî was given helpers, and he was appointed to look after the camels. Abbâd ibn Bishr was appointed as the commander of a unit of twenty horsemen, and he was sent in advance for reconnaissance. Bushr ibn Sufyân was sent as a herald to Mecca.³¹⁶

Our beloved Prophet and the brave Ashâb, in white ihrâm attire, started praising Allahu ta'âlâ, confirming His glory and entreating Him;

"Labbayk! Allahumma Labbayk! Labbayk! Lâ sharîka laka Labbayk! Innal hamda wenni'mata laka wal-mulka lâ shârika lak!"

(Here I am, O my Allah, here I am! To Your call, I respond with my words and my being; I submit to Your command. You have no partner, I turn to You with all my being. All praise and blessings are Yours. Sovereignty is Yours. You have no partner.)

The earth and the sky resounded with this blessed talbiya, and Dhu'l-Hulayfa turned into a spiritual state. Everyone was excited. They left Dhu'l-Hulayfa to reach Mecca as soon as possible.

On the road, Hadrat 'Umar and Hadrat Sa'd ibn Ubâda approached our Master

³¹⁶ Wâqidî, al-Maghâzî, II, 574; Ibn Sa'd, at-Tabaqât, II, 95.





Habîb al-akram and expressed their concern by saying, “O Rasûlullah! Will we go to the people who are at war with you without any weapons? We are afraid that they will harm your blessed body.” The Master of both worlds said, **“I have made an intention for ‘umra (sunnat pilgrimage to Mecca). I do not want to carry weapons while I am in this state.”**

The journey was peaceful. En route, they stopped by various tribes, and our Master, the Prophet invited them to Islâm. Some of them hesitated to accept, some of them sent presents. In this manner, they had passed half of the way and came to the place called Gadîr-ul-Ashtât, behind Usfân. There, Hadrat Bushr ibn Sufyân, who had been appointed to communicate with the Meccans, returned after meeting with the Quraysh. He told our beloved Prophet what he saw, “O Rasûlullah! The Quraysh have learned that you are coming. Out of fear, they gave feasts to neighbouring tribes and asked for their help. They have sent a unit of two hundred horsemen for reconnaissance on you. The neighbouring tribes accepted this request, and they have united at the location known as Baldah. They have built many military fortifications and made an oath not to allow you into Mecca.”

Because of this news, the Master of the worlds became very sad and said, **“Quraysh has become destroyed. The war has already consumed them... Do the Quraysh polytheists think they have any power? Wallahi, until I make this religion dominant and superior, for which Allahu ta’âlâ has sent me to spread, or until my head separates from my body, I will never hesitate to fight them!”**

Then He turned towards His heroic Ashâb and asked for their opinions on this matter. The glorious Ashâb, who fully dedicated themselves to Rasûlullah, said, “Allahu ta’âlâ and His Rasûl know better. May our lives be sacrificed for you, O Rasûlullah! We have set off with the intention of performing tawâf around the Baitullah. We have not come to kill anybody or to combat. However, if they want to prevent us from visiting the Kâ’ba, we will certainly fight them and reach our goal!”

Our beloved Prophet liked the determination of the Ashâb al-kirâm. He said, **“So, walk with the glorious name of Allahu ta’âlâ!...”** The sahâbîs, around our Master, the Prophet, started heading towards Mecca saying talbiyas, **“Labbayk! Allahumma Labbayk!..”** and takbîrs, **“Allahu akbar! Allahu akbar!...”**

At noontime, Hadrat Bilâl al-Habashî recited the adhân al-Muhammadi with all the beauty of his voice and proclaimed that the time of the namâz came. Meanwhile, the Quraysh force of two hundred horsemen had arrived there and stopped between the sahâbîs and Mecca. They were ready to attack. Despite that, the Master of the worlds, with His exalted Ashâb, formed lines and started performing namâz. It was a unique scene; our beloved Prophet and His one thousand four hundred Ashâb, in rows, standing motionless in qiyâm and bowing for rukû. Their making sajda all together was as if a great mountain was bending down and standing up.

“I swear by Allahu ta’âlâ that whatever the Quraysh requests from me, with the condition of honouring the Bayt ash-sharîf, I will accept it!”

Hadîth ash-sharîf

Hudaybiya Expedition





Their showing humbleness by putting their honourable foreheads on the soil before Allahu ta’âlâ made some of the Quraysh horsemen love Islâm. When the Ashâb al-kirâm finished namâz by performing salâm, the Quraysh cavalry commander expressed his regret by saying, “If we took advantage of this situation of the Muslims and made a raid, we would have killed most of them! Why did we not attack while they were performing namâz?” Then, he told his friends they would not miss the opportunity this time, “Do not worry. Certainly, they will start another namâz which is more beloved to them than their own lives and children!”

Allahu ta’âlâ informed our Master, the Prophet of their words by sending a revelation with Jabrâîl ‘alaihis-salâm.

In the descended âyat al-karîma, it is declared, in maal, “(O My Beloved!) **When you are among them and** (in front of the enemy) **lead namâz for them** (your Ashâb) (divide them into two groups), **let some of them stay with you** (in namâz, and the others against the enemy). **Let them take their weapons. Let those who were with you and performed one rak’at** (by avoiding deeds, which nullify namâz) **go against the enemy. After this, the others who have not performed their namâz come and perform the second rak’at of the namâz with you. Let them take their armor too, shields and weapons.** (Let them say the tashahhud with you. When you make salâm, let them go against the enemy without performing salâm, let those who had prayed one rak’at come, pray one more rak’at and perform salâm. Let those who had performed the second rak’at with imâm come again, perform another rak’at, complete the namâz and make salâm). **The unbelievers wish that you will neglect your weapons and goods so that they might make a sudden raid... If you are troubled by the rain or if you are ill, you will not be responsible for putting away your weapons. However, take all precautions. Verily, Allahu ta’âlâ has prepared a humiliating torment for unbelievers.**”³¹⁷

In the afternoon, when Hadrat Bilâl recited the adhân, the Quraysh horsemen, ready to attack, stood between the Ashâb al-kirâm and Mecca again. Our Master, the Prophet conducted namâz as mentioned in the âyat al-karîma.

The polytheists were amazed by this cautious praying of Muslims. Allahu ta’âlâ injected horror into their hearts. They couldn’t dare to attack. They left there to bring news to Mecca. Our Master, the Prophet and His Ashâb headed to Mecca.

When they reached the borders of muqaddas Mecca, Quswâ, the camel of our Master Rasûlullah (sall-Allahu ‘alaihi wa sallam) suddenly sat down without any apparent reason. They strenuously tried to make it rise; however, it did not. Upon this, the Sultân of the worlds said, **“It does not have a custom of sitting down like this. However, Allahu ta’âlâ Who had impeded the elephant (of Abraha) to enter Mecca once, now kept Quswâ. I swear by Allahu**

“Do the Quraysh polytheists think they have any power? Wallahi, until I make this religion dominant and superior, for which Allahu ta’âlâ has sent me to spread, or until my head separates from my body, I will never hesitate to fight them!”

**Hadîth
ash-sharîf**

³¹⁷ Sûrat-un-Nisâ, 4/102.

ta’âlâ that whatever the Quraysh requests from me, of the things which Allahu ta’âlâ prohibited in the interiors of Haram (like giving up fighting and shedding blood), I will certainly fulfill their requests!”

After that, they tried to make Quswâ rise. The camel leaped up. It did not enter the boundaries of Haram. It stopped at Hudaybiya location that was just on the border. Our Master, the Prophet and His Ashâb al-kirâm stayed at this place, where there was less water.

Rasûl al-akram had His tent set up outside of blessed Mecca. He started to wait there with His Ashâb. When the namâz times came, they performed the prayers within the boundaries of Mecca al-muqarrama. There was no water left in the wells, for either drinking or using. Only, there was water in the ewer of our Master, the Prophet. The sahâbîs who were in a difficult situation said, “May our lives be sacrificed for you, O Rasûlullah! There is water only in your ewer. We are ruined.”

The Master of the worlds said, **“As long as I am among you, you will not be ruined.”** Saying, **“Bismillah,”** He put His blessed hand on the ewer. Then, He lifted it and commanded, **“Take it!...”** water started pouring down from between His fingers. The Ashâb al-kirâm drank it, they performed abdash (ritual ablution) with it, they filled all their water skins and watered their horses and camels. Our beloved Prophet, the sea of compassion, watched His Ashâb smilingly and thanked Allahu ta’âlâ.

Hadrat Jâbir ibn Abdullah, who was present there that day, said, “We were one thousand four hundred people. If we were even one hundred thousand, that water would have sufficed for us all.

Bî’at ar-Ridwân

While our Master Rasûl al-akram was at Hudaybiya, Budayl, the chief of Khuzâa tribe, who had friendly relations with Muslims, came and reported that the Quraysh army, joined by the neighbouring tribes, stopped at Hudaybiya and they made an oath to fight until their army was dispersed. Upon this, our Master, the Prophet said, **“We have not come here to fight anybody. We have come here only to make ‘umra, circumambulate and visit the Kâ’ba al-mu’azzama. Despite this, we will combat anybody who tries to keep us from visiting the Baitullah. Certainly, the wars greatly weakened the Quraysh and made it suffer seriously. If they wish, I shall determine a period of truce with them. Within this period, they shall be safe under my guarantee. They shall not interfere in the affairs between me and other tribes. They shall leave me alone with them. If I become victorious over those tribes, and Janâb al-Haqq bestows His guidance over them, and they become Muslims, if they wish, the Quraysh polytheists too may become Muslims as they do. If I cannot be victorious over other groups of people, as they suppose, they will be at ease; they will have gained power. If the Quraysh polytheists do not accept these and try to fight me, I swear by Allahu ta’âlâ that I will fight them until my head departs from my body for the sake of this religion which I try to spread. At that time, verily, Allahu ta’âlâ will**





fulfill His promise of helping me!”

Budayl, the chief of Khuzâa tribe, set off to convey what our Master, the Prophet offered to the headquarters of the Quraysh. From Budayl, the polytheists listened to what our Master Rasûlullah had said. Then, they sent one of their prominent men, Urwa ibn Mas'ûd, to meet our Master, the Prophet. When Urwa declared that the Quraysh was determined not to allow anyone to enter Mecca, our Master Habîb al-akram asked, **“O Urwa! Tell me for Allah's sake! Is it appropriate to hinder the sacrificing of those camels, visiting the Kâ'ba al-mu'azzama and circumambulating it?”** Then, He told Urwa what He had said to the chief of the Khuzâa tribe, too.

“O Urwa! Tell me for Allah's sake! Is it appropriate to hinder the sacrificing of those camels, visiting the Kâ'ba al-mu'azzama and circumambulating it?”

**Hadîth
ash-sharîf**

While Urwa was listening to our Master, the Prophet, he was also paying attention to the Ashâb al-kirâm, their attitude, respect and reverence towards each other and the Master of the worlds. After he listened to the offer of our beloved Prophet, he stood up and walked away to tell the Quraysh of this. He went to them and said, “O Quraysh people! You know that I had gone as an envoy to the presence of many rulers such as the Roman Emperor, Negus, the Shâh. I swear that, until now, I have never seen any respect and reverence shown to any ruler like the Muslims show to Muhammad. None of His sahâbîs speak unless he obtains permission from Him. Whenever a hair falls from His head, they snatch it and keep it on their chests to get benediction. While they talk near Him, they lower their voices so much so that they can hardly be heard. Due to their respect for Him, they cannot look at His face; they look down at the ground. Whenever He gives a signal or a command to His Ashâb, they try to carry it out even if it costs them their lives.

O Quraysh people! No matter how many times you draw your swords, whatever remedy you try, they will not deliver even a single hair of their Prophet to you. They will not let anything harm Him, they will not even allow anyone to touch Him. This is the situation. Think of the future carefully! While this is so, Muhammad is offering us a good truce; take advantage of it!”

The Quraysh polytheists did not accept these words. They maltreated and offended Urwa.

When there was no news from the Quraysh headquarters, our Master Rasûl al-akram (sall-Allahu 'alaihi wa sallam) sent Hirâsh ibn Umayya as an envoy to repeat His offers. The polytheists treated the envoy of Muslims very badly. They slaughtered his camel and ate it. They attacked to kill him. Hirâsh ibn Umayya narrowly escaped them. When he came to the presence of our Master, the Prophet and told Him what had happened, our Master felt deep sorrow over the insult made to His envoy.

Meanwhile, Hulays, the leader of Ahâbish tribe, appeared from the military headquarters of the polytheists. He was coming towards our Master, the Prophet. The polytheists had appointed him as an envoy. When our beloved Prophet saw that Hulays was coming, He said, **“That person who is coming is from a nation**

that respects sacrifices, and that takes pains to observe the orders of Allahu ta’âlâ and to worship. (O my Ashâb!) Drive the sacrificial camels towards him so that he will see them!” The Ashâb al-kirâm released the sacrificial camels towards him and said talbiya, **“Labbayk! Allahumma Labbayk!”**

When Hulays saw the sacrificial animals with ties on their necks and earmarked, he looked at them for a long time. With tears in his eyes and a sorrowful voice coming from the depth of his soul, he said, “Except the tawâf and visiting the Kâ’ba, the Muslims do not have any other intentions. What an unseemly behavior to prohibit them from this! I swear by the Rabb of the Kâ’ba that the Quraysh will be perished because of this wrong act of theirs.” The Master of the worlds, heard these words and said, **“Yes, they will, O Brother, belonging to the sons of Kinâna.”** Hulays, out of shame, could not come before our Master, the Prophet. He could not even look at His blessed face. He returned to the Quraysh military headquarters. He told them what he saw and spoke out his opinion, “I do not find it right that you prohibit Him from visiting the Kâ’ba.” The Quraysh polytheists became very angry and accused Hulays of ignorance.

This time, the polytheists sent Mikraz ibn Hafs, who was well known for his mercilessness, as an envoy. He also got his answer and returned. After the mission of Mikraz, the polytheists feared a sudden raid of Muslims.

Our Master, the Prophet didn’t want to stop the task halfway through and wished to send one of His Ashâb, who was esteemed by the Quraysh. Finally, it was decided that Hadrat ‘Uthmân would be sent. Our beloved Prophet told ‘Uthmân ibn Affân, **“Tell them that we have not come here to fight anybody, we have come only to visit the Kâ’ba al-mu’azzama and make tawâf, we will slaughter the sacrificial camels we have. And invite them to Islâm!”** In addition, He instructed him to give the glad tidings to Muslims in Mecca of the conquest of Mecca in a short time.³¹⁸

Hadrat ‘Uthmân went to the polytheists and told them what our Master, the Prophet had said. They gave a negative reply to the offer of Hadrat ‘Uthmân too. They said only Hadrat ‘Uthmân could make a tawâf around the Baitullah if he wished. Hadrat ‘Uthmân responded, “Unless Rasûl ‘alaihi-salâm circumambulates the Baitullah, I will not, either!”

This made the polytheists so angry, they kept him. This news reached the Ashâb al-kirâm as “Uthmân was martyred.” When they informed our Master, the Prophet of the situation, He became very sad and said, **“If this news is correct, we will not leave this place until we fight these people.”** Then He sat there under a tree called Samûra and said, **“Allahu ta’âlâ ordered you to take the oath of allegiance to me,”** and invited His Ashâb to bîat.

The heroic Ashâb put their hands over the blessed hand of our Master, the Prophet and promised, **“We have pledged our allegiance to either realize the conquest by fighting in front of you until Allahu ta’âlâ grants you victory or attain martyrdom on this path!”** Our Master, the Prophet put one of His hands over His other hand and pledged allegiance to Himself on behalf of Hadrat ‘Uthmân, who was not present there. Our Master Rasûl al-akram (sall-

³¹⁸ Ibn Sa’d, at-Tabaqât, II, 97.





Allahu 'alaihi wa sallam) was very glad due to His Ashâb's bî'at and said, **"None of those who truly pledged allegiance under the tree will enter Jahannam."** This bî'at was called **Bî'at ar-Ridwân**.³¹⁹

The Ashâb al-kirâm had unsheathed their swords, and they were eagerly waiting for a signal from Rasûl 'alaihi-salâm.

Meanwhile, Quraysh spies, who watched the Islâmîc headquarters, saw that mujâhids made allegiance to our beloved Prophet to fight until martyrdom. They saw that they were making preparations. The spies immediately reached the military headquarters of Quraysh and told them what had happened.

Just in case, our Master, the Prophet set sentries during the nights to protect His Ashâb. During one of the nights that Hadrat 'Uthmân was imprisoned, a polytheist group of fifty men under the command of Mikraz attacked so that they could raid while Muslim soldiers were asleep. That night, Muhammad ibn Maslama and his friends were on duty. After a brief fight, they caught the unbelievers. Only Mikraz could escape. They brought the captives to our Master Rasûlullah. Some of them were imprisoned, some of them were pardoned. The polytheists wanted to make another raid the next night; however, they were caught again. Our Master, the Prophet pardoned and released them too.

The peace treaty of Hdaybiya

The army of the unbelievers understood that the Islâmîc Army was on alert day and night, ready for war, and could attack any time. The unbelievers sunk into horror. They saw that there was no way out except to make a treaty. They urgently chose a committee of envoys. The head of the envoys was Suhayl ibn Amr. They were instructed to make a treaty on the condition that Muslims would not enter Mecca that year.

Our beloved Prophet met the Quraysh envoys. The first request of the envoys was the release of their captured men. The Master of the worlds said, **"Unless you release my Ashâb whom you have captured in Mecca, I will not set free these men of yours."** Suhayl, saying, "Honestly, you have treated us very justly and fairly," ensured the release of Hadrat 'Uthmân, who was imprisoned in Mecca, and around ten other sahâbîs whom they had imprisoned. Then, the polytheists who had been caught and imprisoned during the raid were released.

After long discussions, an agreement was reached. It was then time to write it down. Hadrat Alî was chosen to be the scribe. Paper and pen were brought to write the peace treaty. Our Master Habîbullah, who has been sent as a mercy for the worlds, told Hadrat Alî, **"Write."** **"Bismillâhirrahmânirrahîm!"** Suhayl protested this immediately. He said, "I swear that I do not know what the word Rahmân means. Do not write like that, write Bismika Allahumma! Otherwise, I will not make peace!" Our Master, the Prophet thought making peace was necessary. Therefore, He said, **"Bismika Allahumma is beautiful, too."** and

"None of those who truly pledged allegiance under the tree will enter Jahannam."

Hadîth ash-sharîf

³¹⁹ Bukhârî, "Maghâzî", 19; Ahmad ibn Hanbal, al-Musnad, I, 59; Wâqidî, al-Maghâzî, I, 279; Ibn Sa'd, at-Tabaqât, II, 97.

told Hadrat Alî to write it that way. After it was written, when our Master, the Prophet said, **“These are the undersigned articles on which Muhammad Rasûlullah agreed with Suhayl ibn Amr to be carried out by the parties,”** it was seen that Suhayl held the hand of Hadrat Alî. He turned towards our Master, the Prophet. He said, “We swear that if we accepted you were the Rasûl of Allah, we would not oppose you, we would not prevent you from visiting the Kâ’ba. Therefore, write Muhammad, son of Abdullah, instead of the Rasûlullah!”

Our Master, the Prophet accepted that too. He said, **“I swear by Allah that, even though you deny me, I am certainly the Rasûl of Allahu ta’âlâ. Having my name and my father’s name written will not terminate my prophethood. O Alî! Erase it, write Muhammad, son of Abdullah.”**

None of the glorious Ashâb al-kirâm consented to erase the word of Rasûlullah. Forgetting everything for a moment, they said, “O Alî! Write down Muhammad Rasûlullah; otherwise, our problem with the polytheists will be solved only by the sword!...” Our Master, the Prophet was pleased about His Ashâb’s zeal; however, He gestured with His blessed hands to make them silent. When He commanded Hadrat Alî to erase it, he asked to be pardoned by saying, “May my life be sacrificed for you, O Rasûlullah! I have no heart to erase your blessed attribute.” Our Master, the Prophet asked him to show the mentioned word. When Hadrat Alî showed it, He held the treaty and erased the word with His own blessed finger. He had son of Abdullah written down.

Then, the articles started to be written down:

1- The treaty shall be valid for ten years. During this period, the two parties shall not fight each other.

2- Muslims shall not visit the Kâ’ba this year. However, they shall be able to visit it after a year.

3- Muslims, who come to visit the Kâ’ba, shall stay at Mecca for three days, and they shall not carry any other weapon except usual weapons for travel.

4- While Muslims make tawâf around the Kâ’ba, the Meccan polytheists shall go out of the Kâ’ba and facilitate the tawâf of Muslims’.

5- If a person from the Quraysh becomes Muslim and comes to Medîna without his guardian’s permission, he shall be returned. If a Muslim changes sides and goes to Mecca, he shall not be returned. Regarding this article, Hadrat ‘Umar asked, “O Rasûlullah! Will you accept this condition too?” Our beloved Prophet smiled and said, **“Yes. May Allahu ta’âlâ make us away from those who will defect from us and go to them!”**

6- If one of the Ashâb comes to Mecca for the purpose of performing a hajj or ‘umra, his life and property shall be safe.

7- If a polytheist stops in Medîna while going to Damascus, Egypt, or any other place, his life and property too shall be safe.

8- Other Arab tribes shall be able to accept the protection of any party they wished. They shall be free to unite with Muslims or polytheists.³²⁰

³²⁰ Bukhârî, “Maghâzî”, 35; Abû Dâwûd, “Jihad”, 168; Ahmad ibn Hanbal, al-Musnad, IV, 323; Ibn Hishâm, as-Sira, II, 307; Wâqidî, al-Maghâzî, II, 608; Ibn Sa’d, at-Tabaqât, II, 97-98.





Then, it was time to sign the treaty. At that moment, it was seen that a person was coming towards the Islâmic army, dragging the chains tied to his feet. He approached and shouted, "Save me!..." Hearing this voice, the head of the Quraysh committee sprang up immediately. He held a thorny tree branch and started hitting that person's head and face. The chained person threw himself to the feet of our Master Rasûlullah and said, "Save me, O Rasûlullah!" This person had embraced Islâm in Mecca, and for this reason, he had been chained by his own father. He faced heavy torments every day, and he was forced to worship idols. He had used the opportunity when the polytheists went to Hudaibiya. He had broken his chains. He snuck away from Mecca and reached Muslims without being seen. This blessed person who attained guidance, Hadrat Abû Jandal, was the son of the polytheist committee head Suhayl. Suhayl pointed out his son Abû Jandal to our beloved Prophet and said, "This is the first man whom you will return to me in accordance with the treaty we have just written down."

*"O Abû Jandal!
Be patient for a
little more! Endure
what is being done
to you! Want the
rewards from Al-
lahu ta'âlâ. Verily,
Allahu ta'âlâ will
grant you and
other Muslims
who are weak and
alone like you ease,
a way out."*

**Hadîth
ash-sharîf**

Our Master, the Prophet and the sahâbîs were sorrowful. Everyone was waiting for the reply of our Master Rasûlullah with curiosity. On the one hand, there was the peace treaty, and on the other hand, there was a sahâbî under torture. The Master of the worlds told Suhayl, "**We have not signed the peace treaty yet!**" Suhayl persisted, saying, "O Muhammad! We had written down and finished the articles of the treaty before my son came here. If you do not return my son, I will never undersign this peace treaty!"

Our Master, the Prophet said, "**Keep him out from the treaty for my sake,**" however, the polytheists did not accept this. While Suhayl ibn Amr was dragging his son away, Abû Jandal was crying, "O Rasûlullah! O my Muslim brothers!... Are you delivering me to the polytheists, although I have been honoured by becoming a Muslim and have taken refuge to you? Do you see it appropriate that they torture me everyday unbearably? O Rasûlullah! Do you return me so that they will make me abandon my religion?!..."

It was very difficult to bear these heart-rending entreaties. The sahâbîs felt great sorrow. They began weeping. The sea of compassion, our beloved Prophet's blessed eyes were full of tears. He went to Suhayl and requested, "**Don't do that! Grant him to me!**" However, Suhayl replied, "It is not possible, I will not pardon him!"

Upon this, our beloved Prophet ('alaihi-salâm) consoled him by saying, "**O Abû Jandal! Be patient for a little more! Endure what is being done to you! Want the rewards from Allahu ta'âlâ. Verily, Allahu ta'âlâ will grant you and other Muslims who are weak and alone like you ease, a way out.**" Then He said, "**It is not befitting us not to keep our word.**" Abû Jandal agreed and said he would endure.

Even the polytheists in the committee could not bear this heart-rending incident. They said, "O Muhammad! For your sake, we are taking Abû Jandal under our protection. We will not let Suhayl torture him!"

After this, our Master Rasûlullah and the Ashâb al-kirâm were relieved a bit. (Suhayl ibn Amr, after the conquest of Mecca, became a Muslim and one of the Ashâb al-kirâm.)

The Peace Treaty was written down in two copies and signed by both parties. The polytheists returned to their military headquarters.³²¹

Because of the articles, which seemed disadvantageous for the Muslims, the Quraysh committee was very joyful. On the contrary, this peace treaty was a great victory, and these articles were advantageous for the Muslims. First of all, the polytheists recognized the Islâmic State. The life and properties of a polytheist from Mecca, if he paid a visit to Medîna on his journey to Damascus or Egypt for trade or another purpose, would be safe. Thus, the polytheists would closely see the lives of Muslims, and they would admire the justice of Islâm and the beautiful attitudes of the Ashâb to each other, and they would love Islâm. Consequently, they would become Muslims and join the ranks of the saḥâbîs.

With this treaty, which should have been valid for ten years, the Muslims would increase in number, and they would gain strength. Islâm would spread everywhere.

However, the article which read, "If anyone from the Quraysh becomes Muslim and wants to take refuge in Medîna, he shall be returned," saddened our Master, the Prophet. He said, "**Certainly, Allahu ta'âlâ will create an opportunity, a way of solution for those.**"

There was nothing left to do with the polytheists. Our Master Rasûl al-akram (sall-Allahu 'alaihi wa sallam) commanded the Ashâb al-kirâm, "**Stand up! Slaughter your sacrificial animals. After shaving your heads, go out of ihrâm.**" Our Master, the Prophet slaughtered His sacrificial animal before everyone. Hadrat Khirâsh ibn Umayya, His barber, shaved Him. The Ashâb al-kirâm caught those blessed hairs in the air before they could fall to the ground and kept them to get benediction. The saḥâbîs too slaughtered their sacrificial animals; some of them got their hair shaved; some of them had their hair shortened.³²²

They had stayed at Hudaybiya for twenty days. Our Master, the Prophet, with His companions, set off for Medîna. On the road, Allahu ta'âlâ revealed the Sûrah al-Fath to our Master, the Prophet and gave the glad tidings that He would complete His blessings and His help.

During the days when the Sultân of the worlds (sall-Allahu 'alaihi wa sallam) honoured radiant Medîna, Abû Basîr, from the Thaḳîf tribe of the Quraysh, had been honoured by embracing Islâm. Abû Basîr, who understood that he could not live among polytheists, came to Medîna on foot. Pursuant to the Hudaybiya Treaty, he left Medîna and settled down at the place called Îys, on the coast of the Red Sea.³²³

³²¹ Ibn Hishâm, as-Sira, II, 321; Wâqidî, al-Maghâzî, II, 608; Ibn Sa'd, at-Tabaqât, VII, 405; Suhaylî, Rawzu'l-unf, IV, 56.

³²² Bukhârî, "Shurûṭ", 15; Ahmad ibn Hanbal, al-Musnad, IV, 323; Tabarî, Târikh, II, 283.

³²³ Ibn Hishâm, as-Sira, II, 324; Wâqidî, al-Maghâzî, II, 625; Suhaylî, Rawzu'l-unf, IV, 57





That place was on the trade route of the Quraysh polytheists to Damascus. After this, those who became Muslims from the Quraysh, left Mecca and went to Îys, near Abû Basîr, instead of Medîna. The first of them was Hadrat Abû Jandal. This process continued. They became fifty people, one hundred people, two hundred people, and three hundred people. While going to Damascus, the Quraysh caravans had to pass there. Hadrat Abû Basîr, with the Muslims around him, caught the polytheists who passed by and requested them to become Muslims. They fought those who didn't become Muslims and put them in a difficult situation.

"Certainly, We have granted you a clear victory."

Fath: 1

Meccan polytheists, seeing that their trade routes to Damascus were blocked, sent a committee to Medîna. They begged for abolishing the article of the Hudaybiya Peace Treaty which read, "If a person from the Quraysh, who has become a Muslim, goes to Medîna without permission of his guardian, he shall be returned." Our Master, the Prophet pitied them and accepted their request. Thus, the Quraysh's trade route to Damascus was opened. The Muslims, on account of their patience, came to Medîna, to our Master, the Prophet.

O THE MOST BEAUTIFUL OF THE BEAUTIFUL!

*O the most beautiful of the beautiful, you burn me with your love!
My eyes don't see anything; my mind is always with your dream!*

*You are the Shah of "Ka'ba Qawsain" and me a disobedient slave,
How can this confused speak of being a guest of yours?*

*When you glanced once with pity, you enlivened dead hearts,
Refuting in your endless mercy, I knocked at your door.*

*The source of goodness, the ocean of pity you are!
Favour me a drop, I am at a loss of remedy!*

*Everybody comes to Mecca, Kâ'ba, Safâ and Marwa.
As for me, for you I passed over mounts and hills.*

*Last night I dreamt of my head touching the skies,
I felt as if your servants had stepped on my neck.*

*O Hadrat Jâmi, the nightingale of my darling!
From amongst your poems, I selected this couplet:*

*"Like mangy dogs, with tongues hanging down,
Hoping for a tiny drop, I came to your ocean of favour."*

Mawlânâ Khâlid al-Baghdâdî (quddisa sirruh)



Our Master Rasûlullah's Letters of Invitation



*The sun wouldn't have reached the earth,
If it weren't for that beloved,
It wouldn't have illuminated the earth,
If it weren't for that birth.*

*It wouldn't have been blended with nûr,
His rose face with bliss,
With nûr reflecting into hearts,
If He didn't materialize.*

Ayyûbî





LETTERS OF INVITATION

The letters sent to rulers

Having returned from Hudaybiya, Nabi al-muhtaram (sall-Allahu ‘alaihi wa sallam) wished for Islâm to spread all over the world and for people to be saved from the torment of Jahannam and attain true bliss. Because He had been sent as a mercy to all the universe. Therefore, He thought to send envoys to rulers from all around and invite them to Islâm.

Towards the end of the month of Dhu’l-hijja at the sixth year of Hegira and at the beginning of the month of Muharram at the seventh year, He charged Amr ibn Umayya (radiy-Allahu ‘anh) as the envoy to the Abyssinian ruler; Dihya al-Kalbî (radiy-Allahu ‘anh) as the envoy to the Roman ruler; Khâtib ibn Abî Baltaa (radiy-Allahu ‘anh) as the envoy to the Egyptian ruler. In addition, with the same duty, He sent Abdullah ibn Huzâfa (radiy-Allahu ‘anh) to Iranian ruler; Salîf ibn Amr (radiy-Allahu ‘anh) to Yamâma; Shuja’ ibn Wahb (radiy-Allahu ‘anh) to Ghassân and Alâ ibn Hadramî (radiy-Allahu ‘anh) to Munzir ibn Sâvî, the ruler of Bahrain.³²⁴

These envoys were the most distinguished of the Ashâb al-kirâm. They were the ones who had the most beautiful appearances and words. To each ruler, letters of invitation to Islâm were written separately. Our beloved Prophet sealed the letters with the seal on His silver ring written as three lines, **“Allah, Muhammad, Rasûlullah”**. As a miracle of our Master, the Prophet, the envoys who would be sent to the rulers woke up, having learned the language of the states to which they would go.³²⁵

Letter to Negus Ashama

Hadrat Amr ibn Umayya, who was going to Abyssinia, would also ask from Negus Ashama that the Ashâb al-kirâm, who had migrated there, be sent to Medîna. Our Master Rasûlullah had sent two letters to Negus.

Amr ibn Umayya soon reached Abyssinia and went to the presence of Negus Ashama. Firstly, he presented the first letter. Negus descended from his throne, took the letter with great respect and love. He kissed it, wiped it on his face and eyes, opened it and had it read out loud:

“Bismillâhirrahmânirrahîm!

From Muhammad ‘alaihis-salâm the Rasûl of Allahu ta’âlâ to Negus Ashama, the ruler of Abyssinia!...

May peace be upon those who follow the true guidance!...

³²⁴ Bukhârî, “Tafsir”, 4; “Maghâzî”, 77, 82, 84; “‘Ilm”, 7; Muslim, “Jihad”, 109; Ahmad ibn Hanbal, al-Musnad, I, 262; III, 441; Ibn Hishâm, as-Sira, II, 607; Bayhaqî, as-Sunan, II, 43, 353; Ibn Sa’d, at-Tabaqât, I, 259; Tabarânî, al-Mu’jamu’l Kabîr, IV, 301; VII, 4; Huzâfî, et-Tahrîj, 183-184; Kattânî, at-Tarâtîbu’l-idâriyya, I, 345-346.

³²⁵ Ibn Sa’d, at-Tabaqât, II, 15

“O Ruler! I invite you to believe in Allahu ta’âlâ Who has no partners, to worship Him and to obey me, to believe in what Allahu ta’âlâ sent to me. Because I am Allahu ta’âlâ’s Rasûl, whose duty is to communicate these.”

Our beloved Prophet Muhammad ‘alaihis-salâm



**One of the letters sent by our Master Rasûlullah
sall-Allahu ‘alaihi wa sallam to the rulers**

The phrase “Muhammad, Rasûl, Allah” is written from bottom to top in three lines on the seal at the left bottom corner of the letter.

Every invitation letter would be stamped on the bottom with this seal, which was engraved on a silver ring.

Rasûlullah sall-Allahu ‘alaihi wa sallam used this seal as the seal of state until He passed away.

Then, during their caliphate, it was the seal of Hadrat Abû Bakr, Hadrat ‘Umar and lastly Hadrat ‘Uthmân. Hadrat ‘Uthmân only used it for six months. One day, the ring slipped from the Khalifa’s finger and fell into the Aris Well. Despite all the searches, it hasn’t been found.





O Ruler! I wish for your safety, and I praise Allahu ta'âlâ for His blessings on you. There is no god but Him. He is Al-Malik (He is the One Who is the owner of all things and the universe and the One Whose dominion and sovereignty are permanent). **He is Al-Quddûs** (He is the One Who is free from all defects and Who is worthy of all praise and holiness). **He is As-Salâm** (He is the One Who delivers His slaves from all danger and the One Who greets His fortunate slaves in Jannah). **He is Al Mu'min** (He is the One Who bestows security and serenity, Who protects His creatures, and Who gives the light of îmân). **He is Al-Muhaymin** (He is the One Who watches over and protects His creation and the One Who knows everything that every being does).

"I swear that He is the prophet who the Jews and the Christians, who are the people of the books, have waited for the arrival of, and He is the prophet who was heralded by previous prophets."

Negus Ashama
(radiy-Allahu 'anh)

I bear witness that Îsâ ('alaihis-salâm) is the soul and the word of Allahu ta'âlâ whom He put in Maryam (Mary), who was very chaste and who abstained from all worldly life. Thus, she became pregnant with Îsâ. Allahu ta'âlâ, with His power, created Îsâ as He created Âdam.

O Ruler! I invite you to believe in Allahu ta'âlâ Who has no partners, to worship Him and to obey me, to believe in what Allahu ta'âlâ sent to me. Because I am Allahu ta'âlâ's Rasûl, whose duty is to communicate these.

Now, I have made the required notification to you, and I have given the necessary advice which will provide you the bliss in your life in this world and the âkhirat. Accept my advice! Salâm (peace) be upon those who attain the guidance and the true path."

The Ruler Ashama, who listened to the letter of our Master Rasûl al-akram (sall-Allahu 'alaihi wa sallam) with great respect and humbleness, immediately became a Muslim by saying the word of Shahâdat, **"Ash-hadu an lâ ilâha illallah wa ash-hadu anna Muhammadan abduhu wa rasûluh."** Then he said, **"I swear that He is the prophet who the Jews and the Christians, who are the people of the books, have waited for the arrival of, and He is the prophet who was heralded by previous prophets. If I could go to Him, I would certainly go and be honoured by being at His service!"** Respectfully, he put the letter into a beautiful box and said, **"As long as these letters are here, auspiciousness and benediction will not go away from Abyssinia."**³²⁶

Ashama, the Negus, fulfilled the commands in the second letter and married our mother, Umm Habîba to Rasûl al-akram, upon amr an-Nabawî (the order of the Prophet). Later on, he sent our Prophet's blessed wife Umm Habîba and the Ashâb al-kirâm, who were present there, with many gifts, on ships to Medîna after hosting them for two months. In the letter he sent, he declared that he had belief.

Letter to the Roman Emperor Heraclius

Hadrat Dihya al-Kalbî was appointed to invite the Roman Emperor to Islâm. He was going to give the letter to Hârith, the Gassân ruler in Busrâ, and then, he

³²⁶ Ahmad ibn Hanbal, al-Musnad, IV, 198; Ibn Hishâm, as-Sira, I, 223; Bayhaqî, as-Sunan, II, 79; Ibn Sa'd, at-Tabaqât, I, 207-208; Tabarânî, al-Mu'jamu'l Kabîr, XX, 80.

would send it to Heraclius, the Roman Emperor.

Hadrat Dihya, who respectfully took the letter of invitation of our Master, the Prophet (sall-Allahu 'alaihi wa sallam), quickly came to Busrâ. He met with Hârith and told him about the situation. Hârith paired Adiy ibn Khâtam, who had not become a Muslim yet, with Dihya and sent them to Heraclius. He was in Quds (Jerusalem) at that time. Hadrat Dihya and Adiy ibn Khâtam came to Quds and tried to talk with the emperor. Men of the emperor told Hadrat Dihya, "When you come to the presence of the emperor, you will walk by bowing your head, and when you come near to him, you will make sajda (prostration) before him. Unless he allows you to stand up, you shall never raise your head from the ground."

These words offended Hadrat Dihya. He told them, "We, Muslims, do not make sajda for anyone except Allahu ta'âlâ. Furthermore, it is against human nature to make a sajda to another human being." Upon this, the men of the emperor said, "In this case, the emperor will never accept your letter, and he will dismiss you." Hadrat Dihya replied, "Our prophet Muhammad 'alaihis-salâm does not allow anyone to make a sajda for Him, He doesn't even permit anyone's lightly bending before Him. Even if the person who wants to talk to Him is a slave, He pays attention to him. He accepts him to His presence, listens to his requests, removes his troubles, and appeases him. For this reason, all of His subjects are free and honourable."

One of the listeners said, "Since you will not prostrate before the emperor, I will show you another way so that you can perform your task. In front of the palace, there is a place where the emperor rests. Every afternoon, he goes out to this atrium and walks around. There is a pulpit. If there is writing on it, firstly he takes and reads it, then rests. Now, go and put the letter on the pulpit and wait outside. When he sees the letter, he will call you. Then, you will carry out your duty."

Upon this, Hadrat Dihya left the letter at the place mentioned. Heraclius took the letter and asked for a translator who knew Arabic. The translator began to read out the letter of our Master Rasûlullah 'alaihis-salâm. On top of the letter, it was written, "***Bismillâhirrahmânirrahîm! From Muhammad, the Rasûl of Allahu ta'âlâ to Heraclius, the elder of Romans***". Yennak, son of Heraclius' brother, became very angry about this and threw a severe punch at the chest of the translator. Due to the shock of the punch, the translator fell down. The blessed letter also fell from his hands to the ground. When Heraclius asked Yennak, "Why have you done this?" He replied, "Don't you see the letter? He both began the letter with His name before yours, and He did not mention that you are ruler, He referred 'to Heraclius, the elder of Romans.' Why did He not write 'the ruler of Romans', and why did He not begin with your name first? His letter will not be read out today."

Upon this, Heraclius said, "I swear by Allah that either you are very stupid or completely insane. I did not know that you were such a person. Do you want to tear the letter up, even before I see its content? I swear by my life, if He is the Messenger of Allah as He says, He has a right to write His name before my name





in His letter, and He has a right to mention me as the elder of Romans. I am only their elder, not their ruler.” He dismissed Yennak from his presence.

Then he called for a person named Uskûf, who was the head and most knowledgeable of the Christians. He was also Heraclius’ adviser. He had him read the letter. In the following part of the letter, it had been written, **“Peace be upon those who obey the guidance of Allahu ta’âlâ, who attain the true path!”** After this, **“(O the elder of Romans!), I invite you to Islâm. Embrace Islâm so that you will obtain salvation. Be Muslim so that Allahu ta’âlâ will grant you two-fold rewards. If you turn away from it, all the sins of Christians will be on your shoulders.”** **“(My Rasûl!) Say: ‘O (Jews and Christians who are) people of the Book! Come to the word which is common between us: that we shall worship no one but Allahu ta’âlâ, and we shall not attribute any partner to Him, we will not abandon Allahu ta’âlâ, and we will not deem any of us as the creator.’ If they turn away from this, then say, ‘Bear witness that we are true Muslims.’”**³²⁷

“Wallahi, He is the prophet whom Mûsâ and Îsâ (‘alaihimus-salâm) gave the glad tidings of. We have already been waiting for His coming.”

Uskûf of Quds

While the letter of our Master Rasûl al-akram (sall-Allahu ‘alaihi wa sallam) was being read out, sweat was running down Heraclius’ forehead. When the letter was read completely, Heraclius said, “I have not seen a letter which starts with **‘Bismillâhirrahmânirrahîm’** since the time of Sulaymân ‘alaihis-salâm.” When Heraclius asked Uskûf about his opinion on this matter, he answered, **“Wallahi, He is the prophet whom Mûsâ and Îsâ (‘alaihimus-salâm) gave the glad tidings of. We have already been waiting for His coming.”**

Heraclius asked, “What do you recommend me to do regarding this issue, what do you see as the appropriate thing?” Uskûf answered, “I find it suitable for you to be obedient to Him.” Heraclius replied, “I know very well what you have said. However, I do not have the power to obey Him and embrace Islâm. Because, in this case, both my rule will end, and they will kill me.” Upon this, he called for Hadrat Dihya and Adî ibn Khâtam. Adî said, “O Ruler! This person beside me, who is from the cow and camel owner Arabs is talking about an amazing event that takes place in his homeland.” When Heraclius asked, “What is that incident in your land?” Hadrat Dihya said, “A person has appeared among us. He has declared that He is a prophet. Some of the people obey Him; some oppose Him. There are clashes between us, the believers and the non-believers.”

After this, Heraclius began to inquire about our Master, the Prophet. He commanded the Governor of Damascus to find a person from the same lineage as our Master Rasûl al-akram. In the meantime, he wrote a letter to a scholar in Rome and asked about this matter. That scholar was a friend of his and knew Hebrew. A letter came from his friend in Rome. It mentioned that the person he had written about was the Prophet of the Last Age. The Governor of Damascus met a Quraysh caravan, which was on a trip for commerce. The head of Quraysh polytheists, Abû Sufyân, who had not become a Muslim yet, was among them.

³²⁷ Sûrah Âl-i ‘Imrân, 3/64.

Abû Sufyân reported, “While we were at Ghazâ, Heraclius’ Damascus governor came as if he were attacking us. He asked, “Are you from the people of this person in Hijâz?” We answered, “Yes.” He said, “Come on! You will come with us to the presence of the Emperor.” He brought them to Damascus. The governor of Damascus brought Abû Sufyân and those with him before Heraclius. Meanwhile, Heraclius was at Bayt Al-Maqdis in Quds. He was sitting with his minister. He had his crown on. Heraclius accepted the visit of Abû Sufyân and thirty other Meccans there.

He called for a translator and asked them, “Among you, who is the closest relative to the person who says He is a Prophet?” Abû Sufyân answered, “I am the closest relative of His.” Heraclius asked his degree of kinship. He said, “He is my paternal uncle’s son.” (Abû Sufyân’s grandfather is Umayya. Rasûlullah’s grandfather is Abdulmuttalib. Their grandfathers were paternal cousins. He said, “He is my paternal uncle’s son” in that sense. Their lineage connects at their grandfathers’ grandfather, Abd al-Manâf.) Heraclius wanted Abû Sufyân to be brought closer and told the others to stay behind Abû Sufyân. Abû Sufyân said lies at first; however, due to the threat of the ruler, he could not tell lies.

Then, this conversation took place between them. Heraclius;

- What is the degree of nobleness of the person who says He is a Prophet?
- He is the noblest person. He has the most distinguished ancestry.
- Did anyone claim to be a Prophet before Him?
- No, no one.
- Was there any ruler among His ancestors?
- No.
- Are the people who become obedient to Him notables or the poor and weak of the people?
- Those who become obedient to Him are the poor, the weak, the young and women. There are not many from the old or the notables.
- Is the number of His followers increasing or decreasing?
- It is increasing.
- Is there anyone who abandons his religion by disliking it or by being angry?
- No.
- Before He said He was a prophet, did He ever lie?
- No.
- Has that prophet ever broke His word and not fulfilled His promise?
- No. However, we have made a treaty with Him and stopped fighting Him for a while. We do not know what He will do during this time.
- What does He command you to do?
- He commands us to worship only Allah, who is the only god, and not to attribute any partner to Him. He prohibits us from worshipping the things (idols) which our ancestors worshipped. He orders us to perform namâz, to be honest, to help the poor, to refrain from the prohibitions, to keep our word, not to usurp the entrusted property and to visit our relatives.

These talks had taken place in Bayt Al-Maqdis, and the blessed letter of Rasûlullah ‘alaihi-salâm had been read. When Heraclius kissed the letter and





wiped it over his eyes, the murmuring among the Romans increased. The Emperor ordered for Abû Sufyân and the other Quraysh people to be taken out. Abû Sufyân, who had not embraced Islâm yet, made an oath there and said he believed the cause of our beloved Prophet would be successful.

Hadrat Dihya stood in front of Heraclius. With his blessed beautiful face and sweet voice, he said to Heraclius, “O Ceaser! A person (Hârith) from Busrâ sent me to you. He is more auspicious than you are. I swear by Allahu ta’âlâ that the person (Rasûlullah) who sent me to him is more auspicious than both him and you. You should listen to my words in humbleness, and you should accept the given advice! For, if you become humble, you will understand the advice. If you do not accept the advice, you cannot be fair.”

When Heraclius told him, “Go on,” Hadrat Dihya said, “Thus, I invite you to believe in Allahu ta’âlâ to whom Îsâ ‘alaihis-salâm performed namâz. I invite you to believe in that ummî [that is, He had never received an education from anybody] Prophet whom previously Mûsâ ‘alaihis-salâm and then Îsâ ‘alaihis-salâm communicated and gave the good news of His coming. If you know anything about this subject and if you want to attain bliss in both this and the next worlds, think about them. Otherwise, you will miss bliss in the âkhirat, and you will be in unbelief and polytheism. Be well aware that Allahu ta’âlâ, who is your Rabb, is He who destroys the cruel and changes the blessings.”

Heraclius said, “I do not leave any writing unread, and I do not leave a scholar without my asking and learning about the unknown from him. By doing so, I obtain only goodness and benedictions. Give me some time to think this over and discover the truth.” Later on, he called for Hadrat Dihya and spoke to him in private. He made it clear what was in his heart, “I know that the person who sent you is the prophet of the Last Age who was announced in the books and has been waited for. However, if I obey Him, I am afraid that Romans will kill me. I will send you to Safâtir, who is their greatest scholar. They respect him more than me. All Christians obey him. If he believes, all the Romans will believe. In that case, I will also declare my faith and what is in my heart.”

Then, Heraclius wrote a letter, gave it to Hadrat Dihya and sent him to Safâtir.

Priest Safâtir

Our Master Rasûlullah had sent a letter to Safâtir as well. When Safâtir read the letters and heard the attributes of our Master, the Prophet, he said he had no doubt that Hadrat Muhammad was the prophet of the Last Age, whose coming was informed by Hadrat Mûsâ and Hadrat Îsâ. He embraced Islâm. He went to his house. For three weeks, he did not appear at the sermons that he used to preach every Sunday. Christians shouted, “What happened to Safâtir, that he has not come out since the time he spoke to that Arab? We want him!”

Safâtir removed his black priest’s clothes. He wore a white cloth. He came to the church with his staff in his hand. He assembled the people of the town, then stood up and said, “O Christians! Know that a letter from Ahmad (‘alaihis-

“There is no doubt that He is the prophet of the Last Age, whose coming was informed by Hadrat Mûsâ and Hadrat Îsâ.”

Priest Safâtir

salâm) **has come to us. He has invited us to the true religion. I clearly know and believe that He is the true rasûl of Allahu ta’âlâ.”**

When the Christians heard this, they attacked him and martyred him by beating him. Hadrat Dihya came and informed Heraclius of the situation.

Heraclius said, “Did I not tell you? To Christians, Safâtir is more beloved and superior than me. If they heard, they would kill me like him.”

According to the report of Bukhârî in his book called **Sahih**, narrated from Zuhri, “Heraclius called for Roman notables to come to his residence in Humus and ordered the gates closed. Then, he stood on a high place and said, “O Roman community! Do you want to attain happiness and ease, the continuation of your dominance and to abide by the sayings of Hadrat Îsâ?” The Romans asked, “O our ruler! What shall we do to attain these?” Heraclius replied, “O Roman community! I have gathered you for a good cause. I have received the letter of Hadrat Muhammad. He is inviting me to the religion of Islâm. I swear by Allahu ta’âlâ that He is the Prophet whom we were waiting for, who is mentioned in our books, whose signs we know. Come, let us be obedient to Him and attain the salvation in this and the next world.” Upon this, they all started cursing, grumbling and ran to the gates to go out. However, they could not exit, because the gates were closed.

Seeing these actions of Romans, Heraclius understood that they refused Islâm. He feared for his life and said, “O Roman community! Those words I uttered were to test your loyalty to your religion. I have seen your loyalty to your religion and your actions, which made me happy.” Upon this, the Romans made sajda to Heraclius, and they went out when the gates of the residence were opened.³²⁸

Heraclius called for Hadrat Dihya. He told him what happened. He gave him many valuable presents. In addition, he wrote a letter to our beloved Prophet (sall-Allahu ‘alaihi wa sallam). He sent his letter and his presents to our beloved Prophet with Hadrat Dihya.

Heraclius had wanted to become a Muslim; however, he did not embrace Islâm due to his fear of losing his office and life. He said, in his letter to our Master, the Prophet, “To Allahu ta’âlâ’s Rasûl Muhammad, whose glad tidings were given by Hadrat Îsâ, from Ceaser, the Roman Emperor! Your letter came to me with your envoy. I bear witness that you are the true Rasûl of Allah. We have already found you mentioned in the Injîl. Hadrat Îsâ had given your glad tidings to us. I invited the Romans to believe you; however, they refused. If they had listened to me, it certainly would have been good for them. I wish much to be present near you, to serve you and wash your feet.”

Hadrat Dihya left Heraclius’ palace and came to Hismâ. On the road, in the Shanâr Valley, one of the valleys of Juzâm, Hunayd ibn Us, his son and his men robbed Hadrat Dihya. They took away everything except his old clothes. In this location, Dubayb ibn Rifâa ibn Zayd and his people had embraced Islâm. When Dihya came to them and informed them about what had happened, they marched against Hunayd ibn Us and his tribe, and they took back all the things. Afterwards,

³²⁸ Ibn Sa’d, at-Tabaqât, I, 259.





our Master Rasûlullah sent Zayd ibn Hârith against Hunayd ibn Us and his men. All the people in that land became Muslims.

When Hadrat Dihya came to Medîna, before going to his home, he went to the house of our Master Habîb al-akram. He knocked on the door. Our Master, the Prophet asked, **“Who is it?”** Dihya replied, “Dihyat-al-Kalbî”. The Master of the worlds said, **“Come in.”** Hadrat Dihya entered the house and told of the events in detail. He read out the letter of Heraclius to our Master, the Prophet. Rasûlullah said, **“He will stay (at his throne) for some time. As long as my letter is with them, their rule will continue.”**

“O Khâtib! May Allahu ta'âlâ make this duty of yours blessed for you!”

**Hadîth
ash-sharîf**

In his letter, Heraclius had written that he believed in our Master, the Prophet (sall-Allahu 'alaihi wa sallam). However, our Master Rasûlullah said, **“He is lying. He has not abandoned his religion.”** Heraclius wrapped our beloved Prophet's letter in a silk cloth and protected it in a round, gold box. Heraclius family preserved this letter and kept it a secret. They said and believed that, as far as they had the letter, their rule would continue. It is exactly what happened.³²⁹

Letter to the Egyptian Ruler, Muqawqas (Cyrus of Alexandria)

When our Master Rasûl al-akram (sall-Allahu 'alaihi wa sallam), before sending Khâtib ibn Abî Baltaa to the ruler of Egypt, asked, **“O my Ashâb! By expecting its reward from Allahu ta'âlâ, who of you will convey this letter to the ruler of Egypt?”** Hadrat Khâtib rushed forward and said, “O Rasûlullah! I will convey it! Then our Prophet said, **“O Khâtib! May Allahu ta'âlâ make this duty of yours blessed for you!”**

Hadrat Khâtib ibn Abî Baltaa took the letter from our beloved Prophet. He bid farewell and went to his house. He prepared his animal. After bidding farewell to his family, he set out. He learned that Muqawqas, the ruler of Egypt, was in Alexandria. He reached his palace. The gatekeeper, who learned his purpose before letting him enter the palace, paid much respect to him. He did not make him wait. At that time, Muqawqas was on a ship in the sea and talking to his men. Hadrat Khâtib boarded a boat and went to where Muqawqas was. He gave him the letter of our Master, the Prophet. Muqawqas took the letter from Khâtib and started reading:

“Bismillâhirrahmânirrahîm!

From Muhammad, the slave and Rasûl of Allahu ta'âlâ to Muqawqas, the elder of the Copt (ancient people of Egypt)!

May peace be upon those who follow the guidance. I invite you to Islâm for your own salvation. Be Muslim so that you will attain salvation, and you will attain two-fold rewards from Allahu ta'âlâ. If you turn away from it, all the sins of the Copt will be on your shoulders! Say, ‘O (Jews and Christians who are) people of the Book! Come to the word which is common between us: that we shall worship no one but Allahu ta'âlâ, and we shall not attribute any partner to Him, we will not abandon Allahu ta'âlâ, and

³²⁹ Bukhârî, “Tafsir”, 4; Ahmad ibn Hanbal, al-Musnad, III, 441; Bayhaqî, as-Sunan, II, 353; Ibn Sa'd, at-Tabaqât, I, 259.

we will not deem any of us as the creator.’ If they turn away from this, then say, ‘Bear witness that we are true Muslims.’”³³⁰

When the letter of the Sultân of the universe was read out, Muqawqas told Hadrat Khâtib, “Let’s hope for the best!” The ruler of Egypt gathered his commanders and statesmen. He began talking to Khâtib. He said:

“I will ask you about certain things which I want to understand, I will talk to you on this issue.” When Hadrat Khâtib replied, “Very well, let us talk,” Muqawqas said;

- Tell me about the person who has sent you. Is He a Prophet? Tell me some things about Him.

- Yes, He is a Prophet.

- If He is really a prophet, why did He not utter malediction against His people who expelled Him from His homeland and forced Him to take refuge in another place?

- You believe that Îsâ ibn Maryam ‘alaihis-salâm is a prophet, don’t you? When His people wanted to catch and kill Him, He did not utter malediction over them, and Janâb al-Haqq ascended Him to the sky. He rewarded Him. However, shouldn’t He have pronounced malediction over His people? He did not do that.

- You gave a very good answer. Verily, you are a wise person who has come from the side of that wise person. Stay with us tonight. I will reply to you tomorrow.

Hadrat Khâtib, referring to the Pharaoh in the time of Hadrat Mûsâ, told Muqawqas:

- There was a ruler here before you. He had claimed divinity, saying, “I am the greatest god!” Allahu ta’âlâ punished him with torments of this world and the âkhirat. Allahu ta’âlâ avenged. Draw a lesson from this, do not be a lesson for others!

- We already have a religion. We will not abandon this religion unless there is a better one.

- For sure, that religion is Islâm, which is better than the religion you adhere to and say you will not abandon unless there is a better one. We are inviting you to Islâm, the last religion of Allahu ta’âlâ. Allahu ta’âlâ has completed His religion through Him, made it sufficient for human beings, and this is definite. This Prophet has invited not only you but also all human beings to Islâm. At that time, among people, the Quraysh became the most reactive and rude; the Jews became the most hostile, and the Christians were the closest to Him. I swear by Allahu ta’âlâ that Mûsâ ‘alaihis-salâm’s heralding the coming of Îsâ ‘alaihis-salâm is like Îsâ ‘alaihis-salâm’s heralding the coming of Muhammad ‘alaihis-salâm. Therefore, our inviting you to the Qur’ân al-karîm is like your inviting the Jews to the Injîl. You doubtlessly know well that each prophet had been sent to a people who could understand and comprehend Him. And that people’s obeying to that prophet had become obligatory to them. You are one of those who reached this Prophet. Now, we are inviting you to this new religion.

Upon these words of Hadrat Khâtib, Muqawqas said;

- I have observed the state of this Prophet and could not find in His commands

³³⁰ Sûrah Âl-i ‘Imrân, 3/64.





and prohibitions any unreasonable thing. As far as I understand, He is not a sorcerer, a soothsayer, or a liar. I have seen some signs of prophethood on Him. Disclosing hidden things is one of these signs. Giving information on certain secrets appeared from this person. Then, saying, "Let me consider awhile," he demanded time.

In the night, Muqawqas awoke Hadrat Khâtib and told him that he wanted to ask many more questions about our Prophet. Then this conversation took place;

- If you answer the questions that I will ask about Him correctly, I want to ask you three things.

- Ask whatever you want! I will always tell you the truth.

- To what does Muhammad invite people to?

- He invites people to worship only Allahu ta'âlâ. He orders to perform namâz five times a day, to fast in Ramadân, to keep the given promises. He prohibits eating carrion.

Upon this, Muqawqas asked;

- Describe His shape and outward features (physical appearance)!

He briefly described His appearance. He had not mentioned many of His features. When Muqawqas said;

- There are such features of His, which you have not mentioned, such as the fact that He has a little redness in His eyes and the seal of prophethood between His two shoulders. He rides a donkey. He wears woollen cloth. Dates and food with little meat suffice for Him. He is protected by His paternal uncles or sons of His paternal uncles.

Hadrat Khâtib replied,

- These are His attributes, too.

Muqawqas asked Hadrat Khâtib about our Prophet again:

- Does He use kohl?

- Yes! He uses a mirror, combs His hair and always keeps with Him His mirror, kohl box, comb and miswâk (which is the twig of the arak tree that grows in Arabia and is used for brushing the teeth), whether He travels or stays home.

- I knew that there remained one prophet who would come, and I thought He would emerge from the region of Syria. For, previous prophets have appeared there. Though, I had seen in the books that the last prophet would arise in Arabia, which is the land of harshness, scarcity and famine. No doubt, this is the time for the prophet, whose attributes we have found written in the books, to appear. We had found His attributes written in the book as, "He does not allow two sisters to be married to a man simultaneously, He accepts presents but does not accept sadaqa, He sits and walks with the poor." The Copts will not listen to me about obeying Him. I will not abandon my reign, either. I am very greedy about this matter. That prophet will dominate countries, and, after Him, His sahâbîs will come and seize these lands of ours. In the end, they will be victorious over

*"(My Rasûl!) Say:
'O (Jews and Christians who are)
people of the Book!
Come to the word
which is common
between us: that
we shall worship
no one but Allahu
ta'âlâ, and we
shall not attribute
any partner to
Him, we will not
abandon Allahu
ta'âlâ, and we will
not deem any of
us as the creator.'
If they turn away
from this, then
say, 'Bear witness
that we are true
Muslims.'"*

Âl-i 'Imrân: 64

those here. I will never mention any word of these to the Copts, and I never want to tell anyone these words of mine!

After this conversation, Muqawqas called his secretary, who wrote in Arabic. He had him write the following answer to the letter of our Master, the Prophet: "To Muhammad, son of Abdullah! From Muqawqas, the elder of the Copts!

Peace be upon you. I have read the letter you sent. I understood what you mentioned and your invitation therein. I, too, knew that a prophet would come. Yet, I thought he would appear from the region of Syria. I have shown honour to your envoy. I have sent you two female slaves and garments highly valued by the Copts. Also, I have given you a female mule as a gift for riding."

Muqawqas did not do anything more. He did not become a Muslim, either. He entertained Hadrat Khâtib in Egypt for five days. He showed much respect and gave him presents. Then, he said, "Immediately return to your land, to your Master! I have commanded that they send two female slaves, two riding animals, one thousand mithqâl (one mithqâl is 4.8 gr.) gold, twenty fine Egyptian garments and some other presents for Him. I have commanded them to give one hundred dinâr and five garments for you. Now, leave me and go! Never let the Copts hear even one word from you!"

As presents for our Master, the Prophet, Muqawqas also gave a drinking glass made of crystal, some aromatic honey, a turban, a flax fabric peculiar to Egypt, some essences like musk, a walking stick, kohl in a box, rose oil, comb, scissors, miswâk, mirror, needle and thread.

Muqawqas sent away Hadrat Khâtib ibn Abî Baltaa, the Islâmic envoy, with soldiers as guards. When they entered Arabian lands, they met a caravan going to Medîna. Khâtib sent Muqawqas' soldiers back and joined that caravan.

Khâtib ibn Abî Baltaa came with the presents to Medîna and went to the presence of Rasûlullah. Our beloved Prophet (sall-Allahu 'alaihi wa sallam) accepted the presents of Muqawqas. When Khâtib gave the letter of Muqawqas and reported his words, our Master, the Prophet said, **"What an evil man! He could not give up his rulership. However, his rule, which prevented him from believing, will not remain with him!"**³³¹

The names of two jâriyas, whom Muqawqas sent to our Prophet as gifts, were Mâriya and her sister Sîrîn. When Khâtib ibn Abî Baltaa offered them to become Muslims while travelling, they had accepted it and had become Muslims. Our Master, the Prophet greatly rejoiced at our mother Hadrat Mâriya's embracing Islâm and honoured her by marrying her. Our Prophet had a son named Ibrâhîm from her. As for Sîrîn, our Prophet married her to one of His Ashâb, Hassan ibn Thâbit, who was the Poet of our Prophet.

Of the two pure-blooded mounts with whitish-grey hair, the mule was named Duldul and the donkey was named Ufayr or Yâfûr. Until that day, a mule with whitish hair hadn't been seen in Arabia. Duldul was the first mule with whitish hair that Muslims ever saw. Our Prophet would drink water from the drinking glass made of crystal that was given as a gift.

Muqawqas esteemed our Prophet's letter very much; he put it into a box,

³³¹ Ibn Hishâm, as-Sira, II, 607; Ibn Sa'd, at-Tabaqât, I, 260.





made of ivory. He sealed the box and delivered it to one of his female slaves. (The aforementioned letter was found among Copt books in an old monastery in the Ahmin region of Egypt in 1267 [AD 1850]. It was bought by Ottoman Sultân Abdulmajîd Han, the 96th Khalîfa. It was put in the Sacred Trusts Section of Topkapi Palace in Istanbul.)

“O my Allah! Tear him (the Shah) and his reign to pieces as he tore up my letter!...”

**Hadîth
ash-sharîf**

Letter to the Shah of Iran, Khosrow Parviz

Abdullah ibn Huzâfa had been sent to the ruler of Iran. When Hadrat Abdullah submitted the precious letter of the Master of the worlds to the arrogant ruler of Iran, he gave it to his secretary to read aloud.

“Bismillâhirrahmânirrahîm!

From Muhammad (‘alaihis-salâm), the Rasûl of Allahu ta’âlâ to the Shah and the elder of Persians...”

The secretary had read aloud to there when the arrogant Shah became furious, he took the letter and tore it up. He was very angry that our Master, the Prophet had started the letter with His blessed name. When he wanted to dismiss Hadrat Abdullah ibn Huzâfa, the Islâmîc envoy, Hadrat Abdullah told the Shah and the fire-worshippers who had gathered around him:

“O Persians! You do not believe the prophets, and you do not accept the Heavenly Books. You are living in a dream, your limited days are passing by on these lands where you live!...”

O Shah! Before you, many rulers sat on this throne and reigned. They passed away from this world; those who carried out the orders of Allahu ta’âlâ have obtained their bliss in the âkhirat, those who did not carry out the orders of Allahu ta’âlâ have incurred the Divine Wrath.

O Shah! The letter which I brought and submitted to you was a great blessing for you. You scorned it. I swear by Allahu ta’âlâ that when the religion you disdain comes here, you will look for a place to escape!...”

Then, he left the Shah’s palace and mounted his animal. He quickly went away from there. When he came to Medîna and told the Sultân of the worlds the situation, He invoked, **“O my Allah! Tear him and his reign to pieces as he tore up my letter!...”**

Allahu ta’âlâ had accepted His Rasûl’s invocation, and one night, the Shah was stabbed to pieces by his own son. In the time of Hadrat ‘Umar, all the Iranian lands were seized and taken by Muslims.³³²

Letter to the Ruler of Ghassân, Hârith ibn Abî Shimr

Hadrat Shuja’ ibn Wahb had been sent to the ruler of Ghassân. Firstly, Shuja’ radiy-Allahu ‘anh spoke to the ruler’s gatekeeper. When he invited him to Islâm, the gatekeeper accepted it and submitted his regards and greetings to our Master Rasûlullah. Immediately, he arranged the meeting of Hadrat Shuja’ with the ruler.

When Harith ibn Abî Shimr read the letter out loud, the ruler became angry

³³² Bukhârî, “Tafsîr”, 4; “Maghâzî”, 77, 82, 84; “‘Ilm”, 7; Ibn Hishâm, as-Sira, II, 607; Ibn Sa’d, at-Tabaqât, I, 189, 259; Huzâ’î, et-Tahrîj, 184.

and threw it to the ground. Hadrat Shuja’ immediately returned to Medîna and told the Darling of Allahu ta’âlâ what happened. Our beloved Prophet felt sorry that His letter was thrown to the ground. He said, **“May his rulership perish!”** Shortly after, Hârith ibn Abî Shimr died, and his state dispersed.³³³

Letter to the Ruler of Yamâma, Hawza ibn Alî

Salîl ibn Amr had been sent to the ruler of Yamâma. Hawza was a Christian. Our Master, the Prophet said in His letter:

“Bismillâhirrahmânirrahîm!

From Muhammad (‘alaihis-salâm), the Rasûl of Allahu ta’âlâ, to Hawza ibn Alî! Peace be upon those who have attained the guidance, the true path! (O Hawza!) Know that Islâm will spread over up to the farthest places where camels and horses can go, and it will be triumphant over all religions. Accept Islâm so that you will obtain salvation. If you become a Muslim, I will leave the administration of the lands under your rule to yourself again...”

Hawza, the ruler of Yamâma, refused to accept this blessed invitation. He was full of the love of domination, greed for rank. Because of this, he was deprived of the blessing of attaining the good prayers of the Sultân of the worlds. Hadrat Salîl ibn Amr, the Islâmîc envoy, pitied him and said;

“O Hawza, the ruler of Yamâma! You are the elder of this people! The Caesars whom you deem great have already died and become soil.

Real superiors are those who perform the commands of Allahu ta’âlâ and refrain from His prohibitions, and thus they deserve Jannah. If a group of people is honoured by believing, beware of deviating them from their correct path with your wrong belief!... Honestly, I advise you to do the orders of Allahu ta’âlâ and to abstain from His prohibitions. If you believe in Allahu ta’âlâ and carry out His orders, you will enter Jannah. If you follow shaytan, you will stay in Jahannam.

If you accept this advice of mine, you will be safe from whatever you fear, you will attain whatever you hope for. If you reject my advice, there is nothing left to do for me. It is up to you!...”

Hawza didn’t listen to this beautiful advice of the Islâmîc envoy, either. Sâlîl ibn Amr understood that it was unnecessary to stay at Yamâma any longer and quickly returned to Medîna. He informed our beloved Prophet of the result. Our Master Rasûl al-akram was sorry that Hawza deprived himself of the bliss of embracing Islâm. After a short while, the news of Hawza’s death came. His love of kingship, ambition for rank ended in his grave, which was a pit of Jahannam.³³⁴

Letter to the Governor of Bahrain, Munzir ibn Sawa

Hadrat Alâ ibn Hadramî brought the letter to the governor of Bahrain. The governor read the glorious letter with affection, understood the content and was honoured by believing.

Unlike the others (except for Negus Ashama), he didn’t say, “People will say

³³³ Ibn Hishâm, as-Sira, II, 607; Ibn Sa’d, at-Tabaqât, I, 261.

³³⁴ Ibn Hishâm, as-Sira, II, 607; Ibn Sa’d, at-Tabaqât, IV, 203; Suhaylî, Rawzu’l-unf, IV, 390.





this and that to me, I will lose my throne.” By saying, **“Ash-hadu an lâ ilâha illallah wa ash-hadu anna Muhammadan abduhu wa rasûluhi!”** he saved himself and his subjects, who were obedient to him, from the fire of Jahannam. Another ruler showed the intelligence to believe through a letter of invitation to become a Muslim. Some of his subjects followed him and became Muslims. Some of them didn’t believe.

“O my Allah! The hardships Umm Rûman suffered on Your path and for Your Rasûl is not hidden from You.”

**Hadîth
ash-sharîf**

Munzir wrote his situation and submit it to our beloved Prophet by Alâ ibn Hadramî radiy-Allahu ‘anh. Our Master, the Prophet’s reply letter was like this, **“Those who are obedient to you shall be taught Islâm. Those who rebel and resist shall be subject to jizya (taxes). They (Muslims) shall not eat animals slaughtered by fire-worshippers’, and they shall not give or take brides from them.”**

Thus, seven envoys of Islâm had performed their duty, and they had announced the existence of Islâm to the great states of their time. They informed them of the true bliss, they did not leave any room for saying, “We had not heard of it,” on the Day of Judgment.

In short, two of the rulers became believers. One of them is Negus, and the other is Munzir. The others remained in unbelief.

Ashama rahmatullahi ‘alaihi, the ruler of Abyssinia, had been honoured by becoming a Muslim, seeing some of the Ashâb al-kirâm, attaining blessed prayers of our Master, the Prophet and marrying Rasûlullah with Umm Habîba radiy-Allahu ‘anhâ.

Heraclius, the Eastern Roman Emperor and Muqawqas, the Sultân of Egypt, had not become Muslims; however, they had shown great respect to the letters and had given mild replies, treated the envoys well and sent presents to our Master Rasûlullah.

The rulers of Ghassân and Iran did not treat the envoys well and showed their animosity openly.

The ruler of Yamâma treated the Islâm envoy politely.

Other incidents that happened in the sixth year of Hegira

Zihâr (a way of divorcing) happened between Hawla ibn Sa’laba ibn Kays ibn Mâlik al-Hazraji and her husband Aws ibn Samit ibn Ahzami Ansârî. And the Sûrah Al-Mujadala was revealed.

Rasûlullah sall-Allahu ‘alaihi wa sallam allowed horse and camel races. When His camel, which has never lost before, was beaten by an Arab’s camel and His Ashâb were saddened, He said, **“Every ascent has a decent.”**

The mother of our mother Âisha radiy-Allahu ‘anhâ passed away. Rasûlullah sall-Allahu ‘alaihi wa sallam conducted her funeral namâz, and He was present for her burial. Rasûlullah personally took her down to the grave. Our Master, the Prophet gave her glad tidings of Jannah and said, **“Whoever enjoys looking at Jannah hourîs, should look at Umm Rûman.”** And after praying for her to be forgiven, He said, **“O my Allah! The hardships Umm Rûman suffered on Your path and for Your Rasûl is not hidden from You.”**

THE CONQUEST OF KHAYBAR

There were some Jews in luminous Medīna, who were Muslim in appearance but munāfiqs in fact. Before Rasûlullah sall-Allahu ‘alaihi wa sallam migrated to Medīna, the people of Medīna had made Abdullah ibn Salûl their leader. They had given him a crown, ornamented with precious stones. When Rasûlullah ‘alaihis-salâm came to Medīna, the people of Medīna started showing Him respect and affection. They became obedient to Him. Ibn Salûl was left at a corner, worthless. They stopped paying attention to him. Upon this, he decided to kill or cause trouble for Rasûlullah.

One day, the Jews gathered around him. They made some plans regarding this issue. They asked for help from Labîd ibn Âsim. Labîd said, “There is an old woman called Hayra in the so-and-so neighbourhood. She is a great expert in sorcery. Find her.” They found her, and they gave her one thousand dirhams gold and ten rolls of fabric. They said, “If you kill Muhammad, we will give you a lot more.” The old woman stuck needles into a baby pigeon. She knotted threads and wrapped them over the baby pigeon. She put it into a dilapidated well outside Medīna. She shut its opening. Our Master, the Prophet became ill. His limbs were immobile. They gave Him various medicines, but they were of no use. This state continued for nine days.

Then, Jabrâîl ‘alaihis-salâm came. He gave information on the situation. They took Rasûlullah sall-Allahu ‘alaihi wa sallam there. He opened the well and took the pigeon out. But, it was not possible to untie the knots on the threads. Jabrâîl ‘alaihis-salâm brought the Sûrahs Mu’awwidhatayn (Falaq and Nâs). He said, “O Muhammad ‘alaihis-salâm! Recite these sûrahs over those knots.” Our Master, the Prophet started reciting those sûrahs. With each âyat He recited, one of the knots unraveled and one of the needles came out. When He recited the sûrahs entirely, all the knots were unraveled. Rasûlullah completely recovered from the illness and regained His health. Then, He sent for those accursed persons and reprimanded them. The people of Medīna gave them such punishments that they perished.

Labîd, the Jew was caught and brought to the presence of our Master Rasûlullah. When our Master, the Prophet asked him, **“Why did you do that?”** He answered, “Because of my affection towards gold!” Some of the Ashâb al-kirâm said, “O Rasûlullah! If you give us permission, we will decapitate that Jew!” Our beloved Prophet, who does not punish anyone for His own sake, did not allow his execution, saying, **“The divine punishment, which he will face in the end, is more vehement.”**³³⁵

When the Jews were expelled from Medīna, they had gone to the northern parts of Arabia. Some of them stayed at Khaybar and settled there. Some others went to Damascus, which was in the north. They had been driven out from their homelands because they had plotted an assassination of our Master Rasûlullah. However, their feelings of hatred, rage and revenge against Muslims never died, it even intensified day by day. They wanted to put an end to the life of the

³³⁵ Bukhârî, “Tibb” 47; Ahmad ibn Hanbal, al-Musnad, IV, 63; Ibn Sa’d, at-Tabaqât, II, 198.





Habîb of Allahu ta’âlâ and demolish the religion of Islâm as soon as possible. Some of their notables said, “Let us go to the Ghatfânites and ask for their help, let us fight against Muslims with them!” Some others said, “Let us also call the Jews of Fadak, Taymâ and Wâdi al-Qurâ for help and take all of our revenge by attacking Muslims’ cities before they attack us.”

The Jews of Khaybar accepted these words and called the surrounding Jewish tribes and the Ghatfânites for help. A great number of elite warriors came from the Ghatfânites, and they started preparations in Khaybar.

While they were making these preparations, the Master of the worlds, sall-Allahu ‘alaihi wa sallam learned of the situation of the Jews. He immediately sent Hadrat Abdullah ibn Rawâha with three sahabîs to Khaybar to find out what was going on. Abdullah ibn Rawâha and his three friends quickly came to Khaybar. It was an affluent city, which had eight strong fortresses, some smaller forts, fertile lands, many vineyards and gardens. Hadrat Abdullah sent one of his friends to the Ash-Shiqq fort, one of them to the Katiba fort, the other one to the Natat fort. He entered another fort. For three days, they watched the conditions of the Jews and war preparations. After three days, they united at a meeting point and quickly returned to Medîna. They told our Master, the Prophet about the preparations in detail.

Our beloved Prophet ordered His Ashâb to get ready immediately. He decided to march against Khaybar, to prevent the attack of the Jews on Medîna. The Jews of Medîna, hearing of this decision, were in panic. In order to dishearten Muslims, they said, “We swear that you would never set foot there if you saw the forts of Khaybar and the brave soldiers gathered there!... The high towered forts on the peak of the mountains are protected by soldiers in armor. Thousands of soldiers have come to help them!... Is it possible for you to conquer Khaybar?!...” Upon these words, the heroic sahabîs said, “Allahu ta’âlâ promised His Habîb that He would conquer Khaybar.” Thus, they indicated that they would never be afraid of Jews. This determination of the Ashâb made the Jews more sad and anxious.

Abdullah ibn Ubayy, the leader of the munâfiqs, sent an urgent message to Khaybar, saying, “Muhammad is coming against you with a small force. There is no need to be afraid. Yet, be cautious and transfer your goods to your forts. Confront them by going out of the fort!”

Ashâb al-kirâm completed their preparations and said goodbye to their families. They gathered around our Master, the Prophet. They were two hundred horsemen and one thousand four hundred infantry. Under the command of their beloved Prophet, they were ready to spread Allahu ta’âlâ’s religion, to make jihâd and attain the rank of martyrdom. Meanwhile, it was seen that some women asked for duties in the war from our Master, the Prophet, to prepare food, look after the sick and wounded, prepare medicine and do whatever else they could for the Ashâb al-kirâm. Our Master Rasûlullah felt compassion for them, and He did not deprive them of these thawâbs. Thus, twenty ladies, headed by Hadrat

*“Khaybar fortress
will be conquered
by Alî ibn Abî
Tâlib.”*

**Hadîth
ash-sharîf**

Umm Salama, the blessed wife of our beloved Prophet, joined the mujâhids.³³⁶

Rasûl al-akram (sall-Allahu ‘alaihi wa sallam) left Hadrat Sibâ’ of Ghifâr tribe as His deputy in Medîna and then gave the order to march towards Khaybar. (It has also been reported that the deputy was Numayla ibn Abdullah.) The journey started with takbirs. Those who could not join the war for various reasons and those sahâbîs who were not permitted, because of their young ages, with admiration and invocations saw off our Master, the Prophet and their brave fathers, grandfathers, uncles, older brothers.

The calendar showed that it was the month of Muharram in the seventh year of Hegira. The muqaddas banner of our Master, the Prophet was being carried by Hadrat Alî; Hadrat ‘Umar was in command of the right-wing.³³⁷ He placed another sahâbî in command of the left-wing. The journey was joyful. The poets, with their poems, thanked Allahu ta’âlâ for the blessings He granted, said salawâts for our beloved Prophet and praised the glorious Ashâb. The sahâbîs, as if going to a festival, were resonating everywhere, saying, **“Allahu akbar! Allahu akbar! Lâ ilâha illallahu wallahu akbar!”**

At each stop, the Master of the worlds invoked, **“O my Allah! I take refuge in You from being anxious about the future, grieving about the past, weakness and laziness, stinginess, cowardice and the heavy burden of debt, harassment by cruel and unjust persons!”**

When they approached Khaybar, it was seen that our beloved Prophet (‘alaihis-salâm) stopped His Ashâb. He lifted His arms and started supplication, **“O my Allah, Who is Rabb of the skies and those which are shaded by them! O my Allah, Who is the owner of the earth and those on it! O my Allah, Who is Rabb of the shaytans and those who are deviated by them! O my Allah, Who is Rabb of the winds and those, which are blown by them! We wish, from You, the good and the goodness of this land, the good and the goodness of the people who live in this land, the good and the goodness of everything that is in this land. We take refuge in You from the evil of this land, the evil of the people, and the evil of everything which is in it!”**

The sahâbîs were saying, **“Âmîn, âmîn”**. Then, He told His Ashâb, **“Advance by saying Bismillâhirrahmânirrahîm.”**

The Ashâb al-kirâm, around our Master Rasûl al-akram, started marching again. They came near the Natât fort, one of the strongest forts in Khaybar. They set up their military headquarter there. It was evening. Our Master Rasûlullah’s honourable habit was that He would not attack until it was morning, and He would firstly invite the enemy to Islâm. For this reason, the Ashâb al-kirâm waited for morning. None of the Jews realized that the Islâmîc Army had come.

The Master of the worlds, after conducting the morning namâz, completed final preparations and mobilized the mujâhids. Two hundred horsemen and one thousand four hundred infantrymen approached the Natât fort. At that moment, the Jews came out of the fort to tend to their farming, and they were shocked

³³⁶ Abû Dâwûd, Jihâd, 152; Wâqidî, al-Maghâzî, II, 685.

³³⁷ Bukhârî, “Maghâzî”, 40; Wâqidî, al-Maghâzî, II, 653; al-Kilâ’î, al-Iktifâ, II, 258.





when they suddenly encountered Muslim soldiers. They said, “We swear that these are Muhammad (‘alaihis-salâm) and His regular army!...” They started running away. Our beloved Prophet, seeing their condition, said, **“Allahu akbar! Allahu akbar! Khaybar has been ruined,”** and He repeated this blessed word of His three times.

“We, the Prophets, don’t bequeath. What we leave behind is sadaqa for the poor.”

**Hadîth
ash-sharîf**

Our Master, the Prophet (sall-Allahu ‘alaihi wa sallam) told the Jews to either become Muslims or surrender and give kharaj and jizya (a tax taken by Islâmic State from its non-Muslim subjects), or there would be a war and bloodshed. The Jews went to Sallâm ibn Mishkam, one of the notables of the Jews, and notified him of the situation. Sallâm encouraged them to fight by saying, “Previously, I had told you to march against Muhammad, you did not accept. At least now, do not hesitate to fight Him. Your dying one by one in the war against Muslims is better than your staying alive without relatives or friends.” The Jews massed their women and children in the Katiba fort, their provisions in the fort of Nâim, their soldiers in the fort of Natât.

The Jews replied to the Islâmic Army’s offer to become Muslims by shooting arrows. The mujâhids met the arrows with their shields. Upon the order of our beloved Prophet, their bows were stretched, and their arrows were shot at the Jews in the bastions, with cries of **“Allahu akbar!...”** Now, the war had started. On the one side, the Master of the worlds and His heroic Ashâb were fighting to spread Islâm and for the Jews to attain Islâm and be saved from Jahannam. On the other side, there were Jews, who did not accept any advice, who wanted to stab the Muslims in the back at every opportunity, who were persistent not to see the truth. When they understood that the last prophet was not one of their own people, out of their jealousy, they did not accept Him. They had tried every trick they could think of to kill our beloved Prophet since His childhood; however, they could not do anything due to the protection of Allahu ta’âlâ.

More than ten thousand Jewish soldiers were shooting arrows at the one thousand six hundred glorious mujâhids. The Ashâb al-kirâm were being protected by their shields against those ceaseless arrows, and when they found an opportunity, in turn, they were shooting the arrows which had fallen to the ground back at the Jews. However, some sahâbîs were wounded.

Meanwhile, Hadrat Habbâb ibn Munzir was seen respectfully going to the presence of our Master Habîbullah. He asked, “May my life be sacrificed for your sake, O Rasûlullah! Shall we establish our headquarters in another place?” Our Master, the Prophet said, **“Inshâallahu ta’âlâ, we shall change its place in the evening!”** The mujâhids were within the range of the arrows. The arrows shot by the Jews from the fort could reach the back of the Islâmic headquarters.³³⁸

That day, the combat continued with arrows until the evening. Around fifty sahâbîs were wounded from the arrows that were shot. When evening fell, Hadrat Muhammad ibn Maslama was entrusted with the task of finding a new location for the headquarters. When he stated that the place called Rajî’ was

³³⁸ Wâqidî, al-Maghâzî, II, 641.

The Ghazâ of Khaybar





suitable, the Islâmic military headquarters was relocated to there. The wounded began to receive medical treatment.³³⁹

The next day, the heroic Ashâb, who came before Natât, fought until the evening. The siege continued on the third, fourth and fifth days, too. The Jews were always on the defensive. Our beloved Prophet had a severe headache, and He could not be present among the mujâhidins for two days. On the first day, He gave the banner to Hadrat Abû Bakr, on the second day, to Hadrat 'Umar. Both of them, in charge of the Ashâb al-kirâm, fought against the Jews very fiercely, yet they were not able to conquer the fort.

Meanwhile, it was seen that the Jews, whose courage increased, opened the gates of the fort and made an attack. Now, they had started fighting face to face. The battle had greatly intensified. When our Master, the Prophet told His Ashâb, **"Say takbîrs, Allahu akbar! Allahu akbar!"** they would strike the enemy eagerly with cries of takbirs. At one stage, Mahmûd, the brother of Muhammad ibn Maslama was martyred. The heavy fighting continued until the evening.

The next day, Marhab, one of the most famous commanders of Khaybar, came out of the fort in full armor. He was a strong, giant-like person. Till then, no one could defeat him. He turned towards the mujâhids and started boasting, saying, "I am Marhab, known for his courage and bravery!" While he was boasting in this manner, one of the mûjâhids sprang forward. In response to Marhab, he shouted, "As for me, I am Âmir, who does not fear diving into horrific and fierce battles." and stood in front of him. Giant-like Marhab struck Hadrat Âmir with his sword, on which it was written, "To whom it touches, it will make him perish!" Brave Âmir lifted his shield up immediately. When the thick sword hit the shield, a loud crashing sound was heard. It stuck into the shield.

Hadrat Âmir, seeking refuge in Allah, shouted, "Yâ Allah!" and struck the armored legs of Marhab with his sword. When the sword struck the steel armor, it sprung back and hit the sahâbî's leg. With the strong recoil, the artery in Hadrat Âmir's leg was severed. The Ashâb al-kirâm ran and picked up Âmir. They brought him to the headquarters for treatment. However, Âmir attained martyrdom there.³⁴⁰

The combat continued fiercely. Towards the evening, our beloved Prophet proposed to the polytheist Ghatfânites, who came with four thousand soldiers to join the war to help the Jews, that they leave and return to their lands. If they did this, He promised to give them a year's crop of dates of Khaybar. However, the Ghatfânites rejected this offer. Upon this, the Master of the worlds (sall-Allahu 'alaihi wa sallam) ordered His Ashâb to stay the night around the fort where the Ghatfânites were. The Ghatfânites, fearing that the mujâhids might attack at night, could not sleep. That night, a voice declared that the lands of Ghatfânites were

"On the day we conquered Khaybar for-tress, Rasûlullah (sall-Allahu 'alaihi wa sallam) forbade eating tame don-keys and making mut'a nikâh."

Hadrat Âlî (radiy-Allahu 'anh)

³³⁹ Wâqidî, al-Maghâzî, II, 641; Suhaylî, Rawzu'l-unf, VI, 507.

³⁴⁰ Ahmad ibn Hanbal, al-Musnad, IV, 51; Wâqidî, al-Maghâzî, II, 639; Bayhaqî, as-Sunan, II, 174; Ibn Sa'd, at-Tabaqât, II, 211.

raided; their families and properties were taken as booty. This was repeated three times, and all the Ghatfânites listened to it in horror. Uyayna, their commander, had heard this voice too, and before dawn, he gathered his soldiers. Hastily they departed from Khaybar and set out for their homeland. In the morning, the Jews were astonished that the Ghatfânites left Khaybar without any reason. They lost their hope. They regretted that they had called the Ghatfânites for help.

The heroism of Hadrat Alî

On that day, as well, intense fights occurred before Khaybar. However, the fortress could not be conquered. In the evening, the Sultân of the universe gave the glad tidings, saying, **“Tomorrow, I will give the banner to such a champion who loves Allahu ta’âlâ and His Rasûl. Allahu ta’âlâ and His Rasûl love him, too. Allahu ta’âlâ will make the conquest happen through him!”**

That night, the Ashâb al-kirâm waited for the morning in excitement. Each of them hoped that the banner would be given to himself and made supplications to Allahu ta’âlâ for this. Hadrat Bilâl al-Habashî recited the adhân for morning namâz with his touching and beautiful voice. While the adhân was being recited, a unique sensation, a unique pleasure would arise in everybody. It was a divine pleasure. Our beloved Prophet stood up after conducting the morning namâz in congregation. He commanded that the blessed banner of Islâm be brought. While the muqaddas banner was being brought, the Ashâb al-kirâm were standing, in curiosity, waiting to hear the words, which would come out of our beloved Prophet’s blessed lips.

Finally, the Master of the worlds said, **“I swear by Allahu ta’âlâ Who has honoured Muhammad with prophethood that I will give this banner to a champion who does not know what running away is.”** Then, He scanned His Ashâb and asked, **“Where is Alî?”** The sahâbîs answered, **“O Rasûlullah! His eyes are hurting.”** Our Master said, **“Call him to me.”** In those days, a pain started in Hadrat Alî’s eyes that was so painful he could not even open them. They went to him and informed him of the situation. Holding his blessed arms, they brought him to the presence of Rasûlullah. The Sultân of the universe supplicated Allahu ta’âlâ for the well being of Hadrat Alî. He wet His blessed fingers in His mouth and wiped the eyes of Hadrat Alî. At that moment, all the pain in Hadrat Alî’s eyes vanished. In addition, Our Master, the Prophet prayed to Allahu ta’âlâ, saying, **“O my Rabb! Eliminate the trouble of heat and cold from this person.”** Then, He put armor on Hadrat Alî. He girded Hadrat Alî with His own sword. He handed him the white banner of Islâm and commanded, **“Fight until Allahu ta’âlâ grants you victory. Never turn back!”**

Hadrat Alî said, **“May my life be sacrificed for your sake, O Rasûlullah! I will fight them until they accept the religion of Islâm.”** Our beloved Prophet replied, **“I swear by Allah that it is far better for you that Allahu ta’âlâ makes one of them attain the guidance because of you than you owning many red camels and giving them as sadaqa on the path of Allahu ta’âlâ.”**³⁴¹

While Hadrat Alî, holding the banner, advanced towards the fort of the Jews, the glorious sahâbîs followed him. When they approached the fort and the banner was

³⁴¹ Wâqidî, al-Maghâzî, II, 653.





set up next to a stone, it was seen that the gates of the Natât fort were opened. The assault forces of the Jews came out. They were the elite champions of Khaybar. All of them were in two-fold iron armor. It was seen that one of them walked towards Hadrat Alî and stopped in front of him for combat. This person was Hârith, who was the brother of Marhab. He was unmatched in bravery. He quickly attacked. While the two steel swords clashed, it was seen that the sword Zulfikâr moved down suddenly, and Hârith' head fell from his body. At this moment, the sounds of **"Allahu akbar! Allahu akbar!"** filled the skies.

"I am such a person that my mother named me Haydar (Lion). I am like a grandiose lion!"
Hadrat Alî (radiy-Allahu 'anh)

Marhab, who heard that his brother was killed, walked to the battleground with the soldiers under his command. He stood in front of Hadrat Alî. He, too, had two-folded armor on him. With his two swords and his big body, he looked like a giant. He started boasting with all his rage, "I am Marhab who springs forward and fights bravely at the most vehement times of wars! I honeycomb even roaring lions with my spear or my sword!..."

Hadrat Alî replied, **"I am such a person that my mother named me Haydar (Lion). I am like a grandiose lion! I am the champion who will make you fall with one strike!"**

When Marhab heard the word Haydar, his heart filled with fear. Because, in his dream that night, he was torn apart by a lion. Was this person the lion he dreamed of? At that moment, it was seen that the giant Marhab attacked, and Hadrat Alî met the attack with his shield. Then, taking refuge in Allahu ta'âlâ, saying, **"Yâ Allah!..."** he hit the infidel's head with Zulfikâr so hard that Marhab's steel shield held against Zulfikâr and his steel helmet were split to pieces, and his head was divided into two, down to his neck. It was seen that blood poured out of his neck and his giant-like body fell to the ground. The terrifying sound that came from Zulfikâr had been heard all over Khaybar.

Our Master, the Prophet said, **"Rejoice! Now, the conquest of Khaybar has become easy."** The Ashâb al-kirâm admired the bravery of Hadrat Alî. The skies resounded with sounds of **"Allahu akbar! Allahu akbar!..."**

The fierce battle continued. When the Ashâb al-kirâm reached the gates of the fort, a Jew struck at the shield of Hadrat Alî with his sword. The shield fell down. However, there was no time to pick it up. The Jew did not want to miss the opportunity, he snatched the shield and fled. The lion of Allahu ta'âlâ was very saddened by this. After dispersing the enemies around him with his sword Zulfikâr, he intended to make the gate of the fort a shield. Saying, **"Bismillâhirrahmânirrahîm,"** he pulled on the rings of the big iron gate. He pulled out the hooks from the wall. While Hadrat Alî was pulling the gate out, the fort shook. Hadrat Alî made a shield of this gate, which could not have been moved by even ten men, for himself and began to fight. This incredible incident was a mu'jizat (miracle) of our Beloved Prophet and a karâmat³⁴² of our Master Hadrat Alî.

³⁴² Karâmat is something extraordinary that Allah causes to happen at the hand of people who are pious and loved by Allah.

Six of the bravest champions of the Jews successively confronted him. With Allahu ta'âlâ's permission, Hadrat Alî overcame them all. Then, with his heroic friends, he entered the fort. Now, the combat was within the confines of the fort. In a short while, there was no one left to face them. They set up the banner of Islâm. Thus, Natât, the strongest of the Jewish forts, was conquered.

Our beloved Prophet kissed the eyes of Hadrat Alî, then He said, **“Because of the bravery you have shown, Allahu ta'âlâ and His Rasûl are pleased with you.”** Hadrat Alî, hearing these blessed words, wept out of joy. When our Master, the Prophet asked, **“Why are you weeping?”** he replied, “May my life be sacrificed for you, O Rasûlullah! I am weeping out of my joy. Because Allahu ta'âlâ and His Rasûl are pleased with me.” Upon this, our beloved Prophet said, **“Not only me, Jabrâîl, Mikâîl and all the angels are pleased with you.”**

Meanwhile, four hundred Muslims from the Daws tribe came to help our Master, the Prophet.³⁴³ After this, fighting continued until all the forts were conquered. When the remaining seven strong fortress of Khaybar fell, one by one, the Jews, hopeless, sent a delegation and requested peace. Our Master, the Prophet (sall-Allahu 'alaihi wa sallam) accepted this proposition, and they agreed on the following articles:

- 1- The blood of the Jews who fought against Muslims in this war will not be shed.
- 2- Those Jews who leave Khaybar will carry away only their children and only enough necessary household goods that can be carried as one camel load.
- 3- All the remaining goods, movable or not, all the weapons such as armor, swords, shields, bows, arrows, all garments except those on their backs, fabrics, gold and treasures, all such animals as horses, camels, sheep will be left to Muslims.
- 4- Nothing, which must be left to Muslims, will be hidden in any manner. Those who hid them will be kept out of Allahu ta'âlâ's and His Rasûl's security guarantee and protection...

Kinâna ibn Rabî, who did not abide by these conditions and buried his treasures in the earth with goatskins, was punished. The booties of war taken were innumerable. The fertile lands and date palm gardens of Khaybar were completely left to the Islâmic army.³⁴⁴

In the meantime, the Ghatfânites, who had returned to their homeland, came back to Khaybar to help the Jews. When they saw that our Master, the Prophet conquered Khaybar and took over the Jews, they said, “O Muhammad! You had promised to give us Khaybar's date crops of one year if we would leave Khaybar. We have kept our promise. Now, give them to us.” Our Master, the Prophet said, **“The so-and-so mountain shall be yours.”** The Ghatfânites tried to make threats by saying, “If so, we will fight you.” Our Master, Rasûl al-akram replied, **“May our place of combat be Janafa.”** Janafa was the name of one of the Ghatfânite regions. When the Ghatfânites heard that, out of fear, they left Khaybar and went away.

Our beloved Prophet (sall-Allahu 'alaihi wa sallam) and His heroic Ashâb were very tired from the conquest of Khaybar. While the wounded were being

³⁴³ Ibn Sa'd, at-Tabaqât, I, 353; Ibn Sa'd, at-Tabaqât, I, 353.

³⁴⁴ Ibn Hishâm, as-Sira, II, 336; Wâqidî, al-Maghâzî, II, 672.





treated, the others were resting. Zaynab, the wife of Sallâm ibn Mishkam, one of the prominent figures of the Jews, wanted to kill our Master, the Prophet by poisoning Him. For this reason, she slaughtered a lamb and cooked it. She added a large amount of poison to the meat. Then, she went to the presence of our Master, Rasûl al-akram and said she brought a present. Our Master, Rasûl al-akram accepted it and called His Ashâb. All together, they sat down for the meal.

The Master of the worlds ripped a piece from the foreleg of the goat and saying, **“Bismillâhirrahmânirrahîm”** He put it in His blessed mouth. After chewing it a few times, He immediately spat it out and said, **“O my Ashâb! Remove your hands from this meal! For, this meat has informed me that it has been poisoned.”**

The sahbâbîs did not touch the meal. However, the body of Hadrat Bishr ibn Barâ, who had eaten one bite from the meat, became purple, and he became a martyr. Jabrâîl ‘alaihis-salâm came to our beloved Prophet and told Him to draw blood from between His shoulders by doing blood-letting so that He could get rid of the effect of the poison mixed in His blessed saliva. It was done. Then, the poisoned meat was buried. Zaynab, who was responsible for this poisoning, was caught and brought to the presence of our Master, the Prophet. Our Master asked her, **“Are you the one who has poisoned this lamb kebab?”** She confessed, “Yes! I had poisoned it!” Our Master, the Prophet asked, **“Why did you want to do this!”** She answered, “You have killed my husband, my father, my uncle. I told myself, ‘If He is really a prophet, Allahu ta’âlâ will inform Him. If He is not, this poison will affect Him, and He will die. Thus, we will be rid of Him.’” The Ashâb al-kirâm grieved at this incident. When they asked, “May our lives be sacrificed for your sake, O Rasûlullah! Shall we kill this woman?” The Master of the worlds, who forgave every insult to His own person, forgave her, too. Zaynab, seeing this great compassion, recited the Kalima ash-shahâda and became a Muslim.³⁴⁵

Among the war booty and captives taken at Khaybar, there was Safiyya, daughter of Huyay ibn Akhtab. As the right of the commander-in-chief, she had fallen into the lot of our Master, the Prophet. The Master of the worlds emancipated her. She was very touched and sincerely became a Muslim by saying the Kalima ash-shahâda. Our beloved Prophet, who was very glad, honoured our mother, Safiyya with marriage. Thus, Hadrat Safiyya became the mother of believers. At the place called Sahbâ, her wedding was performed, and a wedding meal, consisting of melon and date, was given.³⁴⁶

There was a bruise around the blessed eyes of our mother Hadrat Safiyya.

³⁴⁵ Ibn Hishâm, as-Sira, II, 337; Wâqidî, al-Maghâzî, II, 678; Ibn Sa’d, at-Tabaqât, II, 202; Tabarî, Târikh, II, 303; Suhaylî, Rawzu’l-unf, IV, 81; Ibn Kathîr, as-Sira, III, 398; Ghazâlî, Ihyâ, II, 891; Zahabî, Siyar, II, 86.

³⁴⁶ Bukhârî, “Salât”, 12; “Jihad”, 74; Abû Dâwûd, “Haraj”, 21; Ahmad ibn Hanbal, al-Musnad, III, 101; Ibn Hishâm, as-Sira, II, 330; Wâqidî, al-Maghâzî, II, 669; Ibn Sa’d, at-Tabaqât, VIII, 121; Ibn Kathîr, as-Sira, IV, 645.

*“O my Ashâb!
Remove your
hands from this
meal! For, this
meat has informed
me that it has
been poisoned.”*

**Hadîth
ash-sharîf**

When our beloved Prophet asked, **“What is this mark?”** She said, “One night, I had seen in my dream that the moon had descended and entered my chest. When I told Kanâna, my husband, about this dream, he hit me on my eye, saying, ‘You have longed for becoming the wife of this Arab ruler, who has come against us.’ So, it became bruised.”

After the conquest of Khaybar, the Jews said to our Master, the Prophet, “O Muhammad! We will abandon Khaybar. However, we know agriculture, maintenance of farm fields and gardens well. If you wish, rent these fertile lands to us. We will work on these lands and give you half of the crop!” Our beloved Prophet and sahâbîs had no time to deal with farm work. They strove to spread the religion of Islâm and for jihad fî sabîlillâh³⁴⁷. Our Master, the Prophet was pleased with this offer and said, **“On the condition that we will expel you whenever we want.”** The Jews accepted this and started to work the soils of Khaybar.³⁴⁸

Our Master, the Prophet, with His Ashâb, returned to Medîna victorious.

Around that time, the last of the Ashâb remaining in Abyssinia, Umm Habîba radiy-Allahu ‘anhâ and the Muhâjirs, under the care of Ja’far ibn Abî Tâlib, boarded the two ships provided by Negus and got off at the Jar harbor. Riding camels, they came to Medîna. Seeing His Ashâb that had migrated to Abyssinia twelve years ago coming back made Our Master, the Prophet very happy. He kissed Hadrat Ja’far’s forehead and embraced him. He said;

“I do not know at which I should rejoice, the conquest of Khaybar or the coming of Ja’far. Your migration is double. You have migrated to both Abyssinia and to my homeland.” They presented the gifts and the letter sent by Negus Ashama to Rasûlullah. His wedding with Umm Habîba happened that year as well. She was thirty-six years old at the time.

The war booties taken at Khaybar were distributed to all the Ashâb al-kirâm who attended the Peace Treaty of Hudaibiya, to those who joined the Ghazâ of Khaybar, to the Ashâb who migrated to Abyssinia, and to the Daws tribe who joined the conquest.³⁴⁹

With the conquest of Khaybar, all the Jews in Arabia had been taken under the control of our Master, the Prophet. Now, they had no way of helping the polytheists. Surrounding tribes and states understood that the Muslims, who had taken the Khaybar castle, which seemed unconquerable, had great power. They started to fear the Islâmîc State. The Meccan polytheists were in great sorrow and grief. Many tribes, large or small, came to Medîna al-munawwara to embrace Islâm and were honoured by becoming Ashâb al-kirâm. Even Ghatfânites were among them. Regarding some disobedient tribes, they were made obedient by sending military forces against them.

³⁴⁷ Holy War only for the sake of Allah.

³⁴⁸ Ahmad ibn Hanbal, al-Musnad, II, 157; Ibn Hishâm, as-Sira, II, 641; Ibn Abî Shayba, al-Musannaf, IV, 377; Haythamî, Majmâ’uz-Zawâid, I, 205.

³⁴⁹ Ibn Sa’d, at-Tabaqât, I, 353; Zahabî; Siyar, II, 82.





Layla at-Ta'ris incident

On the way back from the Ghazâ of Khaybar, they stopped at the Ta'ris location. That night, Rasûlullah called Hadrat Bilâl and said, **“O Bilâl! Don't sleep tonight. Watch for the morning and wake us up for morning namâz.”** Then, Rasûlullah went to sleep with His Ashâb. Hadrat Bilâl performed namâz for a while. He turned his face toward the east and leaned his back on his load. While waiting for the namâz time, he fell asleep.

They were so tired that no one could open their eyes until the rays of the sun heated their face. Before everyone else, Rasûlullah woke up. They got up and performed abdash. Hadrat Bilâl recited the qâmat. As a jamâ'at, they performed qada namâz.

After the namâz, Rasûlullah sall-Allahu ‘alaihi wa sallam, **“If someone forgot their namâz, they should perform it the moment they remember it. For, Haqq ta'âlâ said, ‘akimi's-salâta li zikrî (perform namâz to remember Me, to remember My greatness).”**

“I didn't lift the door of Khaybar fortress with physical strength but with spiritual strength.”

**Hadrat Alî
(radiy-Allahu
'anh)**

The sun turning back for Hadrat Ali

On the way back from the Ghazâ of Khaybar, Rasûlullah sall-Allahu ‘alaihi wa sallam was resting at Sahbâ. He had put His blessed head on Hadrat Alî's lap. At that moment, a wahy started to descend. The sun was on the horizon. Hadrat Alî (radiy-Allahu ‘anh) hadn't performed his afternoon namâz yet.

When the revelation ended, the sun set. Rasûlullah prayed, **“O my Rabb! If Alî is on Your and Your Rasûl's side, turn the sun back.”** Allahu ta'âlâ accepted His prayer. After Hadrat Alî performed the namâz, the sun set again. Asmâ bint Umayy said, “I saw that after it had already set, the sun rose again and illuminated the earth.

The Ghazâ of Wâdi al-Qurâ

This ghazâ happened at the month of Jamadil âkhir at Wâdi al-Qurâ. Learning that Rasûlullah was at Wâdi al-Qurâ with the army of Islâm, the Jews from that region, with the help of a polytheist group, made preparations for war. They left their place and took the battle order.

The Prophet ‘alaihis-salâm ordered for the battle formation and gave the banner to an Ashâb. He invited the unbelievers to Islâm. He said, **“If you believe, you will save yourselves and your goods.”** But they didn't accept. One of the polytheists came forward and asked for combat. Zubayr ibn Awwâm radiy-Allahu ‘anh killed him. Another one faced Hadrat Alî. Hadrat imâm sent that infidel to the fire of Jahannam. Another came forth. He killed him too. Abû Dujâna radiy-Allahu ‘anh killed two Jews. That day, fifteen unbelievers died.

When the evening came, everyone returned to their place. In the morning, the two sides drew their swords; they were ready for war. When the sun rose a spear's length, the unbelievers, stricken by fear, fled. The mujâhids obtained many goods and trophies. Taymâ Jews were fearful after the fate of Wâdi al-Qurâ Jews. They accepted to pay jizya to protect their properties; they made a truce

The Ghazâ of Wâdi al-Qurâ





THE EXPEDITION TO 'UMRA-TUL-KAZÂ

One year had passed since the Hudaybiya Peace Treaty. One month before the Eid al-Adha, at the beginning of the month of Dhu'l-qâdah our Master Rasûl al-akram (sall-Allahu 'alaihi wa sallam) ordered His Ashâb al-kirâm to make preparations for 'umra. Those who went to Hudaybiya and participated in the Bî'at ur-Ridwân, except for those that had died, all would attend the 'umra. Upon this order, two thousand sahâbîs completed their preparations. Seventy camels were taken to be sacrificed. Nâjiya ibn Jundub and his four friends were instructed to bring the camels to Mecca by grazing them. In addition, one hundred horsemen under the command of Hadrat Muhammad ibn Maslama were sent beforehand to carry such weapons as armor, spears, swords. The polytheists could not be trusted. In case of an attack, these weapons would be utilized. Some of the Ashâb al-kirâm said, "O Rasûlullah! According to the Hudaybiya Peace Treaty, we would not come on 'umra with weapons, except swords in sheaths." The Master of the worlds replied, **"We will not bring these weapons to Haram, near the Qurayshîs. Yet, they will be kept near in case of an attack from the Quraysh."**

Abî Zarr Ghifârî was appointed as our Prophet's deputy in Medîna al-munawwara.³⁵⁰ It is also reported that Abû Ruhm Ghifârî was the person who was appointed as deputy. Two thousand sahâbîs, together with our beloved Prophet, set out for Mecca. The Ashâb al-kirâm were very excited. They would see their homes, their homelands, which they left for the sake of Allahu ta'âlâ and our beloved Prophet... They would visit the Kâ'ba to which they turned towards in each of the five daily namâz... They would meet their relatives who had just become Muslims but could not come to Medîna due to the treaty. They would show the honour and greatness of Islâm to the Quraysh polytheists who made them weep blood for years and who severely oppressed them, who martyred many of their brothers to make them worship the idols. Perhaps, those polytheists who saw this would love Islâm and become Muslims!...

Those who stayed in Medîna went along with the Master of the worlds up to the Wadâ slope, after bidding farewell, they returned...

When our beloved Prophet came to Dhu'l-Hulayfa, which was about ten kilometers away from Medîna, He put on His ihrâm. The glorious Sahâbîs followed Him. Everyone was in white. Now, the journey for Mecca to make 'umra had started. Everywhere was shaken with the sounds of;

"Labbayk! Allahumma Labbayk! Labbayk! Lâ sharîka laka labbayk! Innal hamda wan-ni'mata laka wal-mulka, lâ sharîka lak." The journey

*"Labbayk! Alla-
humma Labbayk!
Labbayk! Lâ
sharîka laka lab-
bayk! Innal hamda
wan-ni'mata laka
wal-mulka, lâ
sharîka lak."*

Talbiya

³⁵⁰ Ibn Hishâm, as-Sira, I, 434; II, 289; Wâqidî, al-Maghâzî, I, 8; Ibn Sa'd, at-Tabaqât, II, 59; Kettânî, Terâtîb-ul-idâriyye, I, 484-486.

was very joyful with praising Allahu ta'âlâ and supplicating to Him, mentioning His blessed name.

When the advance forces under the command of Muhammad ibn Maslama approached Mecca, the Quraysh polytheists saw them. In fear, the polytheists came near and asked, "What is this?" It was as if they were saying, "Is this how we agreed a year ago?" Muhammad ibn Maslama gave a reply which froze their blood, "These are horsemen of the Rasûl of Allahu ta'âlâ. If Allahu ta'âlâ allows, He too will honour here tomorrow!" The polytheists returned in fear and conveyed the news to Mecca. The Meccan polytheists said, "We swear that we have adhered to the treaty. Why would Muhammad fight us?..." Immediately, they sent a delegation to talk with our Master, the Prophet.

Meanwhile, the Master of the worlds (sall-Allahu 'alaihi wa sallam) had come to the place called Batn al-Ya'jaj, where He could see Mecca. They left all their weapons there, except swords. He set two hundred sahbâb as sentinels to protect the weapons.

When these preparations were finished, the Quraysh delegation requested permission to speak with our Master, the Prophet. When it was granted, they said, "O Muhammad! Since the Hudaibiya Treaty, we have not done anything against you. Despite this, will you come to Mecca, to your people, with these weapons? However, according to our treaty, there would be no weapon with you, except swords in sheaths!..." The Master of the worlds replied, **"Since my childhood until today, I am known for keeping my words and faithfulness. We will not enter Haram with anything except our swords in sheaths. But, I want the weapons to be present somewhere near me."** Seeing that the news conveyed to them was wrong, the delegation relaxed. They said, "O Muhammad! Honestly, we have seen only trustworthiness and goodness from you. This is what suits you." They returned to Mecca and notified the Quraysh of the situation. They felt at ease too.

Due to their grudge and jealousy, the notables of the Quraysh didn't want to see this happy moment of our Master, the Prophet and His Ashâb. Therefore they went out of Mecca to the mountains.

Our beloved Prophet sent the marked sacrificial camels to the location Zî-Tuwâ, in advance. Then, He and His Ashâb completed the preparations and walked to enter the muqaddas city of Mecca. The Ashâb al-kirâm had encircled the Master of the worlds. The Sultân of the universe was on His camel Quswâ. He brightened all around as if He were a sun, blocking out thousands of stars. O my Rabb! What a beautiful, what a majestic scene it was!...

The sounds of **"Labbayk! Allahumma Labbayk! Labbayk! Lâ sharîka laka Labbayk!..."** resonated. Hearts were full of love of Allahu ta'âlâ and His Rasûl.

Step by step, they were advancing towards the Kâ'ba al-mu'azzama. As they approached, their excitement increased. The exclamations of talbiya said by all filled Mecca. Seeing this scene, the polytheists became affected. Many felt the love of Islâm pour into their hearts. Finally, the Sultân of the universe,





the Master of the two worlds, our beloved, glorious Prophet Muhammad ‘alaihis-salâm was victorious.

And here, our beloved Prophet and His glorious Ashâb, with their swords girded, were entering the area where the Kâ’ba was. Hadrat Abdullah ibn Rawâha was holding the reins of Quswâ, the camel of our Master, the Prophet. Some Meccan polytheists, women and children had lined up along Dâr-un Nadwa, they were watching our beloved Prophet and His heroic Ashâb. While he was advancing, Abdullah ibn Rawâha began reciting poems as if hammering the couplets into the heads of the polytheists:

“I swear by Allahu ta’âlâ that his (Ibn Rawâha) words are faster and more effective on these Quraysh polytheists than shooting arrows at them.”

**Hadîth
ash-sharîf**

*O unbelievers, step aside from the path of the Prophet,
To whom Allahu ta’âlâ sent the Qur’ân.*

*Every goodness and kindness is in His religion,
The best death is dying for this religion.*

*He really is Rasûlullah, I accepted it with my heart,
I believe His every word, I accepted it all.*

*O infidels! When you denied that the Qur’ân,
Is descended by Allahu ta’âlâ,*

*Like how we suddenly descended strikes,
How we separated your heads from your bodies,*

*If you don’t believe its meaning,
Strikes will descend on your head like that.*

*I begin with the blessed name of that Allah,
Apart from His religion, there is no true religion.*

*And again, I begin with the name of that Allah,
To Whom Muhammad is both a slave and rasûl.*



Hadrat ‘Umar could not stop himself from warning him by saying, “O Ibn Rawâha! How can you recite poems before Rasûlullah and at Haram ash-sharîf?” However, our Master, the Prophet said, **“O ‘Umar! Do not prevent him! I swear by Allahu ta’âlâ that his words are faster and more effective on these Quraysh polytheists than shooting arrows at them. O Ibn Rawâha! Go on!”**

After a short while, our Master, the Prophet commanded Hadrat Abdullah ibn Rawâha,

“Say: There is no god but Allahu ta’âlâ! He is the One. He is the one who fulfills His promise! He is the one who helped this slave of His! He is the one who empowered His soldiers! He, only He, is the one who destroyed the gathered tribes.”

Upon this, Abdullah ibn Rawâha started to recite;

There is no god, but Allahu ta’âlâ!

He has no partner, Lâ ilâha illallah!

He is the One, Who empowered Muslim soldiers!

And He is the One, Who ruined, dispersed the unbelievers!

Muslims were repeating these words, too.

When our beloved Prophet entered the Baitullah, He opened His blessed right shoulder. People admired the beauty of His blessed luminous skin. Then, He said, **“May Allahu ta’âlâ forgive with His mercy those champions who will show themselves strong and energetic against those polytheists today.”** Upon these words, the Ashâb al-kirâm opened their right shoulders and made tawâf around the Kâ’ba three times. They were walking fast and in a grand manner. But, they walked slowly between the Rukn al-Yamâni and the corner of the Hajar al-Aswad. Our Master, the Prophet and His Ashâb were approaching the Hajar al-Aswad, kissing it or outstretching their arms towards it.

The polytheists were watching the Ashâb. They were amazed by this majestic and spectacular marching. They had been told that after they went to Medîna, Muslims were weakened and fell ill. These kinds of rumors had been spread. Now, they were witnessing a completely different situation. They became more and more baffled.

The remaining four tawâfs had been made at a slow pace. After the tawâf, they performed a namâz of two rakats at the site called Maqâm al-Ibrâhîm. Then, they strode between Safâ and Marwa hills seven times. After the sacrificial animals were butchered, our Master, the Prophet had His hair shaved. His blessed hair was snatched from the air. The Ashâb al-kirâm shaved too. Thus, the dream, which our Master Rasûl al-akram (sall-Allahu ‘alaihi wa sallam) saw exactly one year ago, came true.

So, as it was, the ‘umra visit had been completed, and it was the time of afternoon namâz. The Master of the worlds commanded Hadrat Bilâl to recite the adhân at the Kâ’ba. Bilâl al-Habashî followed the order immediately. While he was reciting the adhân al-Muhammadî at the Kâ’ba, all Mecca was shaken up. The Ashâb al-kirâm were listening to the Adhân with great respect and repeating its words silently. When it finished, our Master Habîbullah became the imâm. The afternoon namâz, performed in jamâ’at, had a different effect on the hearts of the polytheists.

A tent made of leather hides had been set up for our beloved Prophet at the location of Abtah. The sahâbîs stayed in surrounding tents for three days. At each of the five daily namâz times, they would gather in the Baitullah and perform their namâz in jamâ’at. At other times, they were visiting their relatives and being exemplary for them, with the beautiful ethics they acquired from Islâm. Seeing the beautiful attitudes of the Ashâb, other people could not stop themselves from expressing their admiration. It was as if during those three days Mecca were conquered from within.





The three days had elapsed... Time for departure had come. Towards the evening, our Master, the Prophet said, **“None of the Muslims (who have come for ‘umra) will spend the evening at Mecca, they will all depart!”** Everyone packed up and started off for Medîna...

When Rasûlullah met Hadrat Abbâs while He was in Juhfa, Hadrat Abbâs proposed, “O Rasûlullah! Maymûna bint Hârith became a widow. Can’t you take her as your wife?” Upon this, our Master, the Prophet sent Abû Râfi’ and a person from the Ansâr to Mecca to ask for her hand in marriage. When Hadrat Maymûna, who was on a camel at that moment, was told that Rasûlullah wanted her hand in marriage, she said, “This camel and the person on it are both Rasûlullah’s.” She gave herself away to our Master, the Prophet. She left the arrangements to her sister Umm al-Fadl, and Umm al-Fadl handed this duty to her husband Hadrat Abbâs. While they were returning from ‘umra, when they came to the location called Sharîf, Hadrat Abbâs made the nikâh of Hadrat Maymûna and Rasûlullah with four hundred dirhams as mahir. The wedding happened here as well. Hadrat Maymûna was the last women to be honoured with Rasûlullah nikâh. Our Prophet didn’t marry again after that.

“May Allahu ta’âlâ forgive with His mercy those champions who will show themselves strong and energetic against those polytheists today!”

**Hadîth
ash-sharîf**

*I have dared to present a candlestick, Yâ Rasûlallah!
My motive is service to your exalted door, Yâ Rasûlallah!*

*Not a gift worthy of your highness from thy humble slave;
Please do accept it with thy kindness and grace, Yâ Rasûlallah!*

*Who do I have, except you, to take refuge in?
By thy side lie kindness and blessing, Yâ Rasûlallah!*

*I take refuge in thee, and in thee, alone; I’m at thy mercy.
Please have mercy, and intercede for me, Yâ Rasûlallah!*

*In both worlds, claim this Khân-i Mahmûd-i adlî as your own!
Yours is authority, in the beginning and in the end, Yâ Rasûlallah!*

II. Mahmûd Hân



Khâlid ibn Walîd's conversion to Islâm

When our Master, Habîb al-akram (sall-Allahu ‘alaihi wa sallam), who has been sent as a mercy for the worlds, went to Mecca for ‘umra, He asked Hadrat Walîd ibn Walîd, one of His Ashâb, **“Where is Khâlid? It is not suitable for a person such as he to not know Islâm. What a good thing it would have been if he had displayed all his efforts and heroism with Muslims against the polytheists. We would have loved and appreciated him.”** Previously, from time to time, Walîd ibn Walîd would write letters to his older brother and urge him to embrace Islâm. When he forwarded these blessed words of our Master, the Prophet, to him, Khâlid ibn Walîd's inclination to Islâm increased more and more. The sahâbîs had returned to Medîna from the ‘umra visit. Days had passed, and the eighth year of the Hegira had begun. Khâlid ibn Walîd was very excited. He was yearning to reach Medîna, to sit on his knees in the presence of the Master of the worlds and to be honoured by becoming a Muslim. He himself narrated:

“Allahu ta‘âlâ bestowed upon me the love of our Master, the Prophet. He placed the love of Islâm into my heart. He changed my state so that I could distinguish the good from the evil. I told myself: I was present in all the battles against Muhammad ‘alaihis-salâm. Leaving each battlefield, I felt that I was on a wrong path, and He would definitely be victorious over us one day. I was the commander of the enemy cavalrymen when Rasûlullah (sall-Allahu ‘alaihi wa sallam) came to Hudaibiya. In Usfân, I approached closer to Muslims and was seen by them. Being sure about us, Rasûlullah was leading the early afternoon namâz for His Ashâb. We wanted to make a sudden raid. Yet, it was not possible. That was fortunate. Rasûlullah must have understood our intention; they were wary while performing the late afternoon namâz.

This situation affected me so much. I said to myself that this person probably was being protected by Allah. I was deep in thoughts and did not appear to Him when He came to Mecca for ‘umra. He had come with my brother Walîd and could not find me. My brother had left a letter for me: **‘Bismillâhirrahmânirrahîm! After thanking and praising Allahu ta‘âlâ and greeting and invoking blessings on Rasûlullah, I state that I really do not know anything to be more surprising than your turning and going away from Islâm. However, you are not incapable of understanding that your path is wrong. Why do you not use your reason? What a strange thing that you could not know and understand a religion like Islâm. Our Master, the Prophet asked me about you. He wishes you to know Islâm and for you to use your efforts and heroism among Muslims against the polytheists. O my brother! You have missed many opportunities. Do not be late anymore!’**

When my brother's letter reached me, my desire to become a Muslim became very strong. I was rushing to go. What Rasûlullah said made me very happy. When I was sleeping that night, in my dream, I reached from gloomy, narrow, waterless, desert-like places to a place green, wide and spacious. I decided to tell





my dream to Hadrat Abû Bakr when I reached Medîna and ask for its interpretation.

While I was making preparations for going to Rasûlullah, I was thinking about who could join me during this journey. Meanwhile, I came across Safwân ibn Umayya. I told him about the situation. He rejected my offer. Then, I met Ikrima ibn Abû Jahl. When he rejected too, I went to my home. I got on my horse and went to 'Uthmân ibn Talha. I said to him too that I would go to Rasûlullah to become a Muslim and asked him to accompany me. He accepted without hesitation. The next day, before dawn, we set off together. When we reached the place called Hîre, we met Amr ibn Âs. He asked where we were going. When we told him our purpose, he said that he came from Abyssinia, and he had become a Muslim while he was with Negus Ashama. Now, he was going to Medîna to make b'iat to Rasûlullah. The three of us arrived at Medîna. Later, I learned that when our Master, the Prophet heard that we came, He said, **"Mecca had sent its darlings to our side."**

"Islâm cuts off the sins which were committed before it."

Hadîth ash-sharîf

When I arrived at Medîna, I took off my travelling outfit. I wore my best clothes and got ready to meet our Master Rasûlullah. At that moment, my brother Walîd came and said, "Hurry up! Our prophet has been informed of your arrival, and He is very happy. Now, He is waiting for you." In a hurry, I went to the presence of that great Prophet. I greeted Him and said, "I bear witness that there is no god but Allahu ta'âlâ, and you are Allahu ta'âlâ's prophet." He said, **"Hamd (praise) be to Allahu ta'âlâ, Who has shown you the right path and guided you to it."** Then I asked that He pray to Allahu ta'âlâ for my sins' to be forgiven. He prayed for me and said, **"Islâm cuts off the sins which were committed before it."** My other two friends embraced Islâm too."³⁵¹

Thus, these three champions, among the bravest of Mecca, who did not hesitate to give their lives for their aims, had been honoured by joining the Ashâb al-kirâm in the presence of our Master Rasûlullah with their hearts overflowing with sincerity. Now, with all their power, they would try to eliminate unbelief. The sahâbîs greatly rejoiced at their embracing Islâm. They expressed their joy with calls of takbir; **"Allahu akbar!"**

*Hadrat Muhammad is the voice of Haqq,
He is the master of both worlds.
Arabs and Persians are His slaves.*

*Time hasn't seen a rose like that Rose,
You, too, bow down for that Beauty.*

Imâm al-Busayrî



³⁵¹ Bayhaqî, Dala'il an-Nubuwwa, IV, 455; Ibn Asâkir, Târikh Dimashq, XVI, 228; Zahabî, Siyar, II, 118.

THE WAR OF MÛTA

In the eighth year of the Hegira, our Master Sarwar al-kâinat, who is a mercy for the worlds, sent envoys to various tribes and states to spread Islâm. Some of them yielded positive results. However, Hadrat Haris ibn Umayr, sent to meet with the governor of Busrâ, had been arrested by Christian soldiers in the village known as Mûta of the Balkâ township of Damascus. Hadrat Haris, who was brought to Sharahbil ibn Amr, the governor of Damascus, had been slaughtered and martyred even though he was an envoy.³⁵²

Deeply grieved over this event, our beloved Prophet had immediately ordered His heroic Ashâb to gather. The sahâbîs, who took this order, bid farewell to their children and gathered in the Jurf encampment. Our Master, Habîb al-akram, after conducting the early afternoon namâz, said, **“I have appointed Zayd ibn Hâritha commander for those people who will go to jihâd. If Zayd ibn Hâritha is martyred, let Ja’far ibn Abî Tâlib take his place. If Ja’far ibn Abî Tâlib is martyred, let Abdullah ibn Rawâha take his place. If Abdullah ibn Rawâha becomes martyred too, let Muslims choose an appropriate person among themselves and make him their commander!”** Upon this, the Ashâb al-kirâm understood that the heroes whose names were mentioned would be martyred. They started weeping and said, “O Rasûlullah! We wish they would be alive so that we could benefit from them.” Our Master, the Prophet did not give a reply to them and kept quiet.³⁵³

Hadrat Zayd, Ja’far and Abdullah, who were present there, heard these too and greatly rejoiced. Because their greatest goal was to become martyred while spreading Allahu ta’âlâ’s religion. Now, the glad tidings had been given, and they had heard it with their own ears. The mujâhîds had completed their preparations; they were waiting for their commanders. Our Beloved Prophet delivered the white banner of Islâm to Hadrat Zayd ibn Hâritha. He ordered him to go up to where Hârith ibn Umayr had been martyred and to communicate Islâm. He ordered him to fight the enemy if they did not accept.

Hadrat Abdullah ibn Rawâha, while bidding farewell to his commander friends, wept. They asked him, “O son of Rawâha! Why are you crying?” Abdullah ibn Rawâha, who was a poet, said:

*The reason why I am weeping,
Is not the love of living,
And I swear by Allahu ta’âlâ,
The reason is not my missing you.*

*The real reason is that,
In the Qur’ân al-karîm,
Our Rabb decrees,*

³⁵² Wâqidî, al-Maghâzî, II, 756; Ibn Sa’d, at-Tabaqât, II, 128; Ibn Asâkir, Târikh Dimashq, XI, 464.

³⁵³ Bukhârî, “Maghâzî”, 46; Wâqidî, al-Maghâzî, II, 756-758; Ibn Sa’d, at-Tabaqât, II, 128-130.





In one of its verses:

*‘Know that certainly,
There is no one among you,
Who will not have
Gone through Jahannam...’*

*I had heard this âyat,
While Rasûlullah recited it,
I am in fear if I stop by Jahannam,
How can I endure to be there?*

His friends prayed for him, “May Allahu ta’âlâ make you one of His beloved slaves, may you be one of the pious!” Then, Hadrat Abdullah ibn Rawâha said, **“I pray to Allahu ta’âlâ for forgiveness. In addition, I want to be martyred with a ferocious sword strike or a spear thrust which will burn my liver and intestines!...”** When the army was ready to move, Hadrat Abdullah ibn Rawâha came to our Master Rasûlullah, and after saying goodbye, he asked, “O Rasûlullah! Could you please advise me something that I will memorize and keep in my mind?” Our Master, the Prophet told him, **“Tomorrow, you will reach a country where performing sajdâs for Allahu ta’âlâ is very seldom. Increase the number of your sajdâs and namâz there.”** Abdullah ibn Rawâha asked, “O Rasûlullah! Could you advise me more?” Our Prophet responded, **“Remember Allahu ta’âlâ constantly. For, remembrance of Allahu ta’âlâ will help you reach your expectation.”**

The Islâmic army of three thousand with calls of **“Allahu Akbar! Allahu Akbar!”** began to march. Our beloved Prophet and the sahâbîs, who stayed in Medîna, followed the mujâhid ghâzis up to the Wadâ slope. Here, the Master of the worlds addressed the blessed Islâmic army as follows, **“I advise you to do Allahu ta’âlâ’s commandments, to abstain from His prohibitions, to be beneficent to the Muslims who are with you and to treat them well. Fight on the path of Allahu ta’âlâ by saying His name. Do not betray the goods taken as booty. Do not renege on your promise. Do not kill the children! There, in the churches of the Christians, you will find some who live in solitude and have dedicated themselves to worship. Avoid harming these persons! Other than them, you will encounter some people whose heads are nestled by the devils. Cut off their heads with your swords. Do not kill the women or the old. Do not burn or cut the trees. Do not destroy the houses!”**

He told Zayd ibn Hâritha, the commander-in-chief, **“When you encounter your polytheist enemies, invite them to one of three alternatives!... (If they become Muslims) Invite them to migrate to the home of Muhâjirs, Medîna! If they accept your invitation, tell them that they will have the same rights as the Muhâjirs have, and they will have the same duties as the Muhâjirs have. If they prefer embracing Islâm and settling in their own countries, tell them they will be like Muslim nomad Arabs and the**

*“I have appointed
Zayd ibn Hâritha
commander. If he
is martyred, let
Ja’far ibn Abî Tâlib
take his place. If
he is martyred,
let Abdullah ibn
Rawâha take his
place. If
he becomes
martyred too, you
shall choose an
appropriate person
among you!”*

**Hadîth
ash-sharîf**

same divine rule will be applied to them too; nothing will be spared from the war booties for them and only those who fight along Muslims will benefit from the booty!

If they do not accept Islâm, invite them to give jizya! Do not hurt anyone who accepts that! If they do not assent to give jizya either, fight them by taking refuge in Allahu ta’âlâ’s help!...”

After this advice, He bid farewell to the mujâhids. The Army of Islâm departed with calls of takbîr. The remaining people waved their hands at the departing people and prayed, “May Allahu ta’âlâ make you safe from every kind of danger, and may He make you come back safe and sound.” Until they disappeared on the horizon, they watched them with tearful eyes...

The muqaddas banner in the hand of Zayd ibn Hâritha was waving; the mujâhids were taking an unknown and long journey to serve the religion of Allahu ta’âlâ. The Islâmîc Army was quickly advancing towards Syria. The journey was uneventful and joyous. The mujâhids were looking forward to encountering the enemy as soon as possible. One of the most eager of those who wished martyrdom was Hadrat Abdullah ibn Rawâha. Zayd ibn Arqâm narrated:

“I was an orphan who grew up under the care of Abdullah ibn Rawâha. When he went for the Mûta expedition, he had taken me on the back of his camel too. While we went in the night for a while, he recited these couplets:

*O my camel! If you can carry me to the sands, till the well,
And an additional distance of four-day, from there.*

*I promise I will not bring you on trips anymore,
Soon, you will be without any owner.*

*I probably won’t be returning to my home,
I hope in this battle, a martyr I’ll become.*

*O Rawâha’s son, at the last stop, the believers,
Passed me with speed, even your closest relatives,*

*By breaking the ties of brotherhood, they passed,
They left you to Haqq ta’âlâ and went ahead.*

*I do not think about my worldly goods,
I do not care anymore, trees, or dates!*



When I heard these, I wept. Abdullah ibn Rawâha touched me with his whip and said, ‘O you naughty one! What is it to you? What harm is done to you if I speak in this manner? If Allahu ta’âlâ grants me martyrdom, you will return on the animal and reach your land. As for me, I will be free from all the troubles and grievances of the world, and I will attain ease.’ He climbed down and performed a namâz of two rak’ats. After he made a long supplication to Allah, he called me, ‘O child!’ When I said, ‘Yes,’ he said, ‘Inshâallah, martyrdom will be granted to me in this expedition!’”





While the brave saḥābīs approached Syria, the governor of Damascus, Sharāḥbil ibn Amr had already learned that the Islāmic Army was coming. He had immediately informed the Byzantine Emperor Heraclius, and he had received many reinforcements. He was greatly relieved because according to the intelligence gathered, the Muslims were only three to five thousand strong. However, his army's number was more than one hundred thousand. As for weaponry, they were innumerable.

“Remember Allahu ta’ālā constantly. For, remembrance of Allahu ta’ālā will help you reach your expectation.”

**Hadīth
ash-sharīf**

When the Ashāb al-kirām ‘alaihim-ur-ridwān reached Maān, one of the Damascene lands, they learned that Eastern Romans were marching towards them with an army of one hundred thousand soldiers. They stopped and stayed there for two nights. Hadrat Zayd ibn Hāritha, their commander, gathered his friends and informed them of the situation. He asked for their views about what should be done against the Roman army. Some of the saḥābīs said, “Without confronting the Roman army, let us organize sudden raids into their country, capture their people and return to Medīna” some others said, “Let us write a letter to Rasūl ‘alaihis-salām, state the number of the enemy, and ask Him to send soldiers to us urgently or tell us what we should do.” While they were about to decide that the second opinion was more appropriate, Hadrat Abdullah ibn Rawāḥa said:

*O my people, what is the reason for your hesitation?
Have we not come to fight with martyrdom as our intention?*

*We have never fought against the unbelievers,
Because we were superior in numbers.*

*We fought with the power of this religion,
Granted by Allahu ta’ālā, as if we were a lion.*

*Go and fight, certainly, there is goodness,
Either martyrdom or conquest, at the end of this business.*

*Wallahi, in the day of Badr, two horses we had,
We owned one horse and a few weaponry at Uhud.*

*If it is in our destiny to be victorious in this battle,
Already it was promised by Allah and His Rasūl.*

*Haqq ta’ālā never breaks His promise,
So, march forward, O believers!*

*If martyrdom is a part of our fate,
With our brothers in Jannah, we will unite.*

These words of Hadrat Abdullah ibn Rawāḥa encouraged the mujāhidīns. They said, “Wallahi, the son of Rawāḥa is telling the truth.”

Now, the decision had been made. They would continue to fight until they became martyred. When the glorious saḥābīs came to the village called Mūta, they

The Mûta War





encountered the Roman army of one hundred thousand soldiers. Mountains and valleys had been crowded with the enemy. On the one side, there was a three thousand strong Islâmic army which came from Medîna to Damascus to spread the religion of Allahu ta’âlâ; on the other side, there were those unbelievers who gathered to strangle Islâm. In appearance, there was a great imbalance of powers. One Muslim would have to fight more than thirty Roman soldiers.

“O my people, what is the reason for your hesitation? Have we not come to fight with martyrdom as our intention?”

**Abdullah
ibn Rawâha
(radiy-Allahu
‘anh)**

Both sides took battle formation. Meanwhile, pursuant to the order of our Master, the Prophet, a committee from the Islâmic Army advanced towards the Roman military camp. They offered the Roman army to embrace Islâm, otherwise, to pay jizya. However, they rejected this proposal. There was no time to lose. The commander, Hadrat Zayd ibn Hâritha, holding the muqaddas banner of Islâm, ordered his army to attack. The mujâhids, who were waiting for this moment, sprang forward like arrows with cries of **“Allahu akbar!”** They drew their swords and dived into the middle of the enemy... Whinnies of horses, clashes of swords, cries of the wounded filled the air. Even at the beginning of the war, the battlefield turned into a blood bath. At each swing of a sword of the glorious sahâbîs, either a head or an arm fell down.

Holding the white banner of Rasûlullah, Hadrat Zayd was fighting while saying, **“Allah Allah.”** He was completely surrounded by the enemy. With the swings of his sword, he was making the enemy retreat their ground and sorry for having confronted him. The sahâbîs, seeing their commander’s heroic combat, were attacking as he was. Each of the sahâbîs was trying to fight thirty enemy soldiers. At one point, several spears struck the blessed chest of Hadrat Zayd. Other spears followed them. The body of this glorious sahâbî was riddled. Zayd ibn Hâritha fell down to the hot soil and attained the martyrdom which he had longed for.

Hadrat Ja’far, who was waiting for his turn to become a martyr, saw Zayd ibn Hâritha fall, and he grabbed the banner immediately. Seeing that the banner of Islâm was waving, mujâhids continued to battle with a renewed zeal. Hadrat Ja’far fought heroically like Zayd ibn Hâritha. While he was attacking the enemy, he was also encouraging his friends. This new commander was speedily using his sword; he was not giving an opportunity to the enemy. While he was intensely fighting, Hadrat Ja’far had gone farther from his friends. He was encircled by the Romans. He was on his own. He soon realized that there was no return. The brave commander said, “My duty is to strike each unbeliever with my sword.” He was renewing his strength by saying the blessed words; **“Allahu akbar!... Allahu akbar!...”** With every stroke of his sword, he was wiping out one of the enemies and not letting anyone approach him. Never stopping his recitation of Allahu ta’âlâ’s blessed name, he fought ceaselessly. Eventually, an enemy soldier struck the right hand of Hadrat Ja’far with his sword. Hadrat Ja’far, his right hand cut off, grasped the muqaddas banner of Islâm with his left hand before it could fall

to the ground. Then, another sword strike came. His left hand was cut off. This time, he tried to keep the banner flying by pressing it to his chest between his arms. However, by the enemy swords, he attained martyrdom, which he had longed for. His blessed soul flew to the highest levels of Jannah. His body had received more than ninety sword and spear wounds.³⁵⁴

The heroic mujâhids, who saw that their commanders became martyred, grabbed the banner of Islâm that had fallen to the ground and handed it over to Hadrat Abdullah ibn Rawâha. By waving the banner, he attacked the enemy on his horseback. On the one hand, he was killing anyone before him; on the other hand, he was saying:

*O my nafs, you will obey me, certainly,
I have sworn, in this battle, a martyr I will be.*

*Either you will accept it happily,
Or I will make you agree.*

*Tell me! If you are not killed in this war,
Do you think you will not die, ever?*

*Know that it will be good if you do what,
Ja'far ibn Abî Tâlib and Zayd ibn Hâritha have done.*

*They have become martyred, o my nafs, do not stay back.
Otherwise, you will be sorry, go ahead now attack!*

With cries of **“Allahu akbar!”**, Hadrat Abdullah was fighting fiercely against the enemies. At one point, a sword struck his finger. The finger was dangling from his hand. This blessed commander, who was burning with the love of Allahu ta’âlâ and His Rasûl, immediately jumped down from his horse. He put his wounded finger, which prevented him from fighting, under his foot and saying, “Are you not only a wounded finger? This incident happened to you on the path of Allahu ta’âlâ!” he tore it off. He jumped on his horse and started fighting again. However, he began to reproach himself because he was not able to attain the state of martyrdom despite all his efforts... He attacked the enemy again and again. In the end, with a blow from a spear, he fell. While he was fighting for the sake of Allahu ta’âlâ and His Rasûl, he became a martyr, and his blessed soul ascended to Jannah.

At that moment, Abû'l-Yusr Ka'b ibn Umayr, who was fighting near Hadrat Abdullah, tried to carry the banner. He searched for an older and more mature person than he among the Ashâb. When he saw Thâbit ibn Akram, he delivered the banner to him. Hadrat Thâbit set the banner in front of the mujâhids and said, “O my brothers! Urgently, choose a commander among you and be obedient to him.” They replied, “We have chosen you.” But, Hadrat Thâbit did not accept that. He saw Hadrat Khâlid ibn Walîd. He told him, “O Abû Suleymân! Take the banner!” Hadrat Khâlid had recently become a Muslim. Due to his good manners, he did not want to take the banner and said, **“I can not take this banner from you! You deserve this much more than me. Because**

³⁵⁴ Wâqidî, al-Maghâzî, II, 756.





you are older, and you had been honoured by fighting alongside Rasûlullah at the Ghazâ of Badr!"

Yet, time was valuable. The Ashâb al-kirâm around them was fighting against the enemy vehemently and trying to force a one hundred thousand strong enemy army into retreat. Hadrat Thâbit repeated his words, "O Khâlid! Take the muqaddas banner of Rasûlullah quickly! Wallahi, I had taken it to give it to you. You know the art of war better than me!" and asked the mujâhids around him, "O my brothers! What is your opinion about Khâlid's being commander-in-chief?" They unanimously said, "We have made him our commander."

Upon this, Hadrat Khâlid, with great respect and nobility, kissed the banner, which the Master of the worlds delivered with His own blessed hands. He jumped on his horse and attacked the enemy with all his majesty and grandeur.³⁵⁵

The heroic sahâbîs attacked again, following their new commander. Hadrat Khâlid was fighting with unseen bravery and skill. He was striking down anyone before him. Meanwhile, Hadrat Kutba ibn Katâda, decapitated Mâlik ibn Zâfila, one of the enemy commanders. The morale of the Romans was shaken. Yet, the time was pressing; it was evening and getting dark. It was very dangerous to fight in darkness. Because they could kill their friends accidentally...

For this reason, the two sides retreated to their encampments. The wounded were being treated. Hadrat Khâlid was a genius in the art of war. He wanted to meet the enemy in the morning with a new tactic and to confuse them. That night, he changed the locations of the soldiers. He took those on the right to the left, those on the left to the right, those in the front to the rear, and those in the rear to the front.

The brave mujâhids attacked again in the morning. They started fighting with calls of "Allahu akbar". The enemy soldiers were seeing these attacking soldiers for the first time. They were not the ones they fought the previous day.

A new army must have come to help Muslims! Fearing that reinforcement had come, the Roman soldiers were demoralized. They panicked and started to flee. The army of Islâm used this opportunity and attacked intensely.

After the enemy was defeated, they went to the fortress of Mûta. They conquered the fortress and eliminated some of the notables. Hadrat Khâlid and the heroic sahâbîs fought even more magnificently and sent the souls of thousands of the enemies to Jahannam. That day, nine swords had been broken in the hands of Hadrat Khâlid ibn Walîd.³⁵⁶

With the bestowment of Allahu ta'âlâ and the blessing of the supplication of our Master Rasûl al-akram (sall-Allahu 'alaihi wa sallam), three thousand

"O Khâlid! Take the muqaddas banner of Rasûlullah quickly! Wallahi, I had taken it to give it to you. You know the art of war better than me!"

**Thâbit ibn Akram
(radiy-Allahu 'anh)**

³⁵⁵ Wâqidî, al-Maghâzî, II, 756; Ibn Sa'd, at-Tabaqât, II, 129, Abdurrazzâq, al-Musannaf, III, 390; Tabarânî, al-Mu'jamu'l Kabîr, II, 105; Suhaylî, Rawzu'l-unf, IV, 130.

³⁵⁶ Bukhârî, "Maghâzî", 42; Ibn Sa'd, at-Tabaqât, IV, 253; Ibn Abî Shayba, al-Musannaf, IV, 582; Hâkim, al-Mustadrak, III, 44.

mujâhid ghâzîs routed one hundred thousand enemy soldiers. In this great battle, fifteen Muslims were martyred. Thus, the Byzantine Empire had been intimidated, and it was prevented from raiding into Southern lands.

Our Master Rasûl al-akram, our Honourable Prophet had assembled His Ashâb in the masjid to inform them of what had happened in Mu’ta. This was even before the news from the battlefield reached Him. The companions, seeing the blessed face of our beloved Prophet, understood that He was very sad. Fearing that they might cause Him more grief, no one could ask anything. Finally, one of the Ashâb al-kirâm said, “May our lives be sacrificed for your sake, O Rasûlullah! Since we saw your sorrow, we are in grief, only Janâb al-Haqq knows the extent of our sadness!” Upon this, our beloved Prophet wept and said, **“The cause of my grief, the thing that filled me with the sadness you saw, was the martyrdom of my Ashâb. This state continued until I saw them as brothers sitting on thrones across from each other in Jannah. Zayd ibn Hâritha held the banner. Eventually, he became martyred. Now, he has entered Jannah. He is running around there. Then, Ja’far ibn Abî Tâlib held the banner. He attacked the enemy armies. He fought, and he also became martyred. Then, being a martyr, he entered Jannah. Now, he is flying there as he wishes with two wings made from ruby. After Ja’far, Abdullah ibn Rawâha held the banner. Holding it, he fought the enemy and became martyred. He entered Jannah. They were shown to me as they were on golden thrones in Jannah. O my Allah! Forgive Zayd!... O my Allah! Forgive Ja’far! O my Allah! Forgive Abdullah ibn Rawâha!”**

Tears were still coming down from the blessed eyes of the Master of the worlds. Weeping, He continued, **“Khâlid ibn Walîd has taken the banner after Abdullah ibn Rawâha. Now, the battle has intensified. O my Allah! He (Khâlid ibn Walîd) is a sword, which is one of Your swords. Help him!...”**³⁵⁷

As a miracle, with the permission of Allahu ta’âlâ, our beloved Prophet had seen the situation on the battlefield, which was more than one thousand kilometers away, and informed His Ashâb of it. After telling of this incident on the day when Hadrat Ja’far ibn Abî Tâlib became martyred, He stood up and went to the house of Hadrat Ja’far. Hadrat Ja’far’s wife, Asmâ, had completed her housework; she had washed her children and combed their hair. Our beloved Prophet said, **“O Asmâ! Where are Ja’far’s sons? Bring them to me!”** When Lady Asmâ brought the children, our Master Rasûlullah embraced them. He could not stop His blessed tears. Seeing this, the wife of Hadrat Ja’far asked, “May my parents be sacrificed for you, O Rasûlullah! Why are you showing the same compassion to my children which you show to orphans? Have you received some grave news about Ja’far and his friends?!” The Master of the worlds became very sad. He replied, **“Yes!... They have become martyred today!...”** Our mother Hadrat Asmâ, embracing her children, started weeping. Our beloved Prophet could not endure this scene and left there.³⁵⁸

³⁵⁷ Ahmad ibn Hanbal, al-Musnad, V, 299; Ibn Sa’d, at-Tabaqât, VII, 395; Ibn Abî Shayba, al-Musannaf, VIII, 546; Tabarî, Târikh, II, 322; Haythamî, Majmâ’uz-Zawâid, VI, 150.

³⁵⁸ Ahmad ibn Hanbal, al-Musnad, VI, 370; Ibn Hishâm, as-Sira, II, 380; Ibn Sa’d, at-





Our Master Habîb al-akram (sall-Allahu ‘alaihi wa sallam) returned to His house of bliss. He told His pure wives, **“Do not forget to prepare food for Ja’far’s family!”** For three days, meals were sent to the families of the martyrs.

Several days had passed. Hadrat Ya’lâ ibn Umayya brought the good news of victory to Medîna. Before he started to report what happened, our Master Rasûl al-akram told him, **“Would you rather you tell us what happened or I tell you.”** Then, He related, in detail, what happened on the battlefield. Upon this, Ya’lâ ibn Umayya said, “I swear by Allahu ta’âlâ Who has sent you with a true religion and a true book, you have not left anything untold of the events which the mujâhîds lived through.” Our Master replied, **“Allahu ta’âlâ removed the distance for me, so I saw the battlefield with my own eyes.”**

A few days later, the heralds announced that the Islâmic army was approaching Medîna. Our Master, the Prophet rose with His Ashâb and went out of Medîna to welcome them. In the distance, a cloud of dust was rising; the muqaddas banner of Islâm was waving. The glitters of shields, swords brightened around like a mirror. Great excitement was seen in each person. After a short while, the mujâhid ghâzîs, under the command of Khâlîd ibn Walîd entered Medîna radiy-Allahu ‘anhum ajma’in...

“O my Allah!
Forgive Zayd!... O
my Allah! Forgive
Ja’far! O my Allah!
Forgive Abdullah
ibn Rawâha!”

**Hadîth
ash-sharîf**

*Houri girls came,
Swaddled Him in nûr,
They all revered Muhammad,
On the night Muhammad was born.*

*The gates of skies opened,
The universe was filled with mercy,
Garments of Jannah were sewed,
On the night Muhammad was born.*

*Yûnus says, O brothers,
Tears of blood streamed out of eyes,
Mountains and stones made sajda,
On the night Muhammad was born.*



-Tabaqât, VIII, 282; Ibn Kathîr, al-Bidâya, III, 474; IV, 251; Suhaylî, Rawzu’l-unf, IV, 126; Haythamî, Majmâ’uz-Zawâid, VI, 156.



**An old view of Kâ'ba al-mu'azzama / Mecca al-muqarrama
[1890]**





THE CONQUEST (FATH) OF MECCA

*"(O Meccan
Muslims!) Labbayk!
I accept your
invitation!"*

**Hadith
ash-sharîf**

It was the eighth year of the Hegira. One of the articles of the Hdaybiya Peace Treaty was, **"Arab tribes, other than the two parties, can accept the protection of any party, they are free to unite with Muslims or polytheists."** Accordingly, the Khuzâa tribe, the ally of our Master, the Prophet sided with Muslims and the Banî Bakr tribe sided with the polytheists. The Khuzaa tribe and the Banî Bakr tribe were old enemies; they would attack each other whenever they found an opportunity. Following the Hdaybiya Peace, they had stopped their assaults for a while. However, the Banî Bakr tribe could comply with this for only two years. A person from the Banî Bakr had recited a poem, insulting our beloved Prophet; a youngster from the Khuzâa tribe, who heard this, could not endure that and inflicted a wound on his head. The sons of Bakr, taking advantage of this event, attacked the Khuzâa tribe, which was safe from danger according to the treaty. The Quraysh polytheists had assisted this assault by giving weapons and secretly sending men. They had killed more than twenty persons from the Khuzâa tribe at the Haram ash-sharîf. During the fight, some Muslims from the Khuzâa tribe had requested help from our Master, the Prophet. Some people had seen the Quraysh polytheists among the sons of Bakr in these night raids.

That night, our beloved Prophet was in the house of our Mother Hadrat Maymûna. While He was performing ablution for namâz, with the permission of Allahu ta'âlâ, as a miracle, He had heard Meccan Muslims' calls for help. Replying to them, He said, **"Labbayk! (I accept your invitation!)"** Our mother Maymûna, seeing that our Master, the Prophet spoke while He was alone, asked, "O Rasûlullah! Is there anyone with you?"

Our beloved Prophet informed her of the event that occurred in Mecca and that the Qurayshies had taken part in this.

The Quraysh polytheists, by helping the Banî Bakr and raiding the Khuzâa tribe and killing them, had violated the conditions of the Hdaybiya Peace Treaty. Hence, they had broken the peace.

Our beloved Prophet had learned of the incident instantaneously. In addition, three days after the incident, Amr ibn Sâlim of the Khuzâa tribe came with forty horsemen and told Rasûl al-akram sall-Allahu 'alaihi wa sallam what happened.

However, Abû Sufyân, the leader of Quraysh, was not aware of this event. He had gone to Damascus for trade.

Our Master, the Habîbullah said, **"May I not be helped if I do not help the sons of Khuzâa!"** and He had a letter written. In this letter sent to the Quraysh polytheists, our beloved Prophet said, **"...You, either will give up your alliance with the sons of Bakr and abstain from it, or you will pay blood money of those killed from the Khuzâa tribe! If you do not fulfill any of what I have mentioned, I announce that I will fight you!"**

The Quraysh were incapable of understanding this compassion. They sent a

message, “We will neither break our alliance nor pay blood money. We can only fight.” However, they deeply regretted this, and out of fear, to renew the treaty, they started to wait for Abû Sufyân.

When Abû Sufyân returned from Damascus, they told him about the incident. They said, “This is a problem which certainly must be solved. It is not possible to conceal it. If it is not solved, Muhammad will expel us from Mecca!” Abû Sufyân replied, “Even though I was not informed of this incident, I must urgently go to renew and extend the treaty,” and he set off for Medîna.³⁵⁹ ”

Even before Abû Sufyân reached Medîna, our beloved Prophet informed His Ashâb al-kirâm that Abû Sufyân would come. He said, **“I understand that Abû Sufyân is coming to renew the peace and extend the peace period. But, he will return without attaining his goal.”**

Abû Sufyân, who had not become a Muslim yet, came to Medîna al-munawwara. He went to the house of his daughter, Umm Habîba radiy-Allahu ‘anhâ, mother of the believers and the blessed wife of our beloved Prophet. He wanted to sit on the bed of our beloved Prophet. Our mother Umm Habîba moved quickly and took away the bed. His father was upset by this, and showing his astonishment, he said, “O my daughter! Do you grudge me this bed?” Hadrat Umm Habîba, the mother of the believers, replied to her father, “This bed is the bed of the Rasûl of Allahu ta’âlâ. Polytheists cannot sit on it! You are a polytheist and najis (unclean)! It is not appropriate for you to sit on this bed.”

When his father said, “O my daughter! Something has happened to you since you left my house!” She said, “Alhamdulillah! Allahu ta’âlâ granted Islâm to me. However, you still worship idols made of stone, which neither hear nor see! O father! How can a person who is the superior and the elder of the Quraysh be away from Islâm.” His father became very angry and replied, “You disrespect and accuse me of ignorance! So, am I supposed to abandon the gods my ancestors worshipped for years and embrace Muhammad’s religion?!” Saying this, he left.³⁶⁰

The leader of the Quraysh came to the presence of our beloved Prophet and said, “I have come to renew the Hudaibiya Peace Treaty and to extend its period. Let us renew this treaty in writing.” Habîb al-akram (sall-Allahu ‘alaihi wa sallam) replied, **“We don’t do anything contrary to the Hudaibiya Peace Treaty, and we aren’t changing it.”** Although the leader of Quraysh said again and again, “Let us change the peace treaty! Let us renew it!” our beloved Prophet did not give him any reply. When the leader of Quraysh saw that all his efforts failed, he returned to Mecca and told the polytheists what happened. They criticized him, “So, you have returned without doing anything, is that right?” There was nothing left for them to do except waiting.

Whoever takes refuge in Masjid al-Harâm

When Abû Sufyân left Medîna, our beloved Prophet decided to conquer Mecca. The Qurayshies had not kept their promise, and they had broken the treaty. He

³⁵⁹ Ibn Hishâm, as-Sira, II, 395; Wâqidî, al-Maghâzî, II, 783; Ibn Sa’d, at-Tabaqât, II, 134; Abdurrezzâk, Musannef, V, 374; Ibn Abî Shayba, Musannef, VIII, 531.

³⁶⁰ Bayhaqî, Dala’il an-Nubuwwa, V, 43; Ibn Kathîr, as-Sira, III 530.





was keeping this as a secret; He wanted to take Mecca without giving an opportunity for preparations by the polytheists and without shedding blood in Haram ash-sharîf. This was a war precaution. Because when Mecca is conquered, who knows how many people would become Muslims.

He informed Hadrat Abû Bakr and some of the notables of His Ashâb about this. He ordered His Ashâb to prepare for an expedition, but He did not tell them where they would go. The Ashâb al-kirâm began to make preparations for jihâd. Our Master, the Prophet sent messages to the neighbouring Muslim tribes Aslam, Ashja', Juhayna, Husayn, Ghifâr, Muzayna, Sulaym, Damra and the sons of Khuzâa. It was said, **"Those who believe in Allahu ta'âlâ and the âkhirat, shall be present in Medîna at the beginning of Ramadân ash-sharîf."** They were invited to join the war.

"O my Rabb! Until we suddenly reach their homelands, hold the spies and message bearers of the Quraysh, make them blind and deaf. May they see and hear us suddenly."

**Hadîth
ash-sharîf**

Our Master, the Habîbullah (sall-Allahu 'alaihi wa sallam), as a precaution, entrusted Hadrat 'Umar with the duty of breaking the links of communications by blocking the roads to Mecca. At once, Hadrat 'Umar posted sentinels to mountain roads, passages and other roads and commanded them, "You will force anyone who wants to go to Mecca to return!"

Our beloved Prophet, for this business to be executed secretly, invoked, **"O my Rabb! Until we suddenly reach their homelands, hold the spies and message bearers of the Quraysh, make them blind and deaf. May they see and hear us suddenly."**

Our Master, the Prophet, to give the impression that there would be a march against the polytheists in the North or the Byzantines, sent Hadrat Abû Katâda with troops to the North, towards the valley of Izâm.

Meanwhile, our beloved Prophet, as a miracle, reported that a letter had been sent to inform Meccans of the preparations in Medîna. He sent Hadrat Alî and had it caught.

Until the second day of Ramadân, help from the neighbouring tribes had come, and they had gathered in the encampment around the well of Abû Inaba. The Ashâb al-kirâm were twelve thousand in number. Of them, four thousand were Ansâr, seven hundred were Muhâjirs, the remaining were Muslims from the neighbouring tribes.³⁶¹

Our beloved Prophet appointed Hadrat Abdullah ibn Umm Maktum as His deputy in Medîna.³⁶² He sent Hadrat Zubayr ibn Awwâm, as the commander of two hundred cavalries ahead, as a reconnaissance column.

On Monday, the tenth of Ramadân ash-sharîf, eight-year of Hegira, the Master of the worlds, commanding His army of twelve thousand strong, whose hearts were full of the love of Allahu ta'âlâ and His Rasûl, set off from Medîna with the name of Allahu ta'âlâ. They were going to Mecca, their homeland from which they were expelled by tortures and torments eight years ago. They were

³⁶¹ Ibn Sa'd, at-Tabaqât, II, 135.

³⁶² Ibn Sa'd, at-Tabaqât, II, 135.

going to free the Great Kâ’ba from the idols. They were going to show the path of truth, justice and compassion to the polytheists who never wanted to give up their stubbornness... They were going to spread the religion of Allahu ta’âlâ, to be a cause of salvation from torments of Jahannam. O my Rabb! What a great compassion it was!

When the Islâmic Army came to Dhu’l-Hulayfa, they met Hadrat Abbâs, paternal uncle of our Master, the Prophet. He was emigrating from Mecca with his family. Our beloved Prophet greatly rejoiced because His uncle came. He pleased him by saying, **“O Abbâs! As I am the last of the prophets, you are the last of the muhâjirs.”** He sent Hadrat Abbâs’ goods to Medîna. Hadrat Abbâs remained with our Master, the Prophet and joined the conquest of Mecca.³⁶³

When they came to Kudayd near Mecca, Our Master Rasûl al-akram (sall-Allahu ‘alaihi wa sallam) commanded His glorious Ashâb to draw up in battle array. He gave separate flags and banners to each tribe. He handed them over to the flagmen of each tribe. The flags of the muhâjirs were carried by Hadrat Alî, Zubayr ibn Awwâm and Sad ibn Abî Waqqâs. The Ansâr had twelve flagmen, the Ashjâs and the Sulayms had one flagman, the Muzaynâs had three, the Aslams had two, the sons of Khuzâa three, and the Juhaynas had four flagmen.³⁶⁴

Ten days had passed since they left Medîna. Towards the evening, they had come very close to Mecca, and by the time of the night namâz, they arrived at Marruzzahrân. Our Master, the Prophet commanded His Ashâb to stop there. Furthermore, He ordered Hadrat ‘Umar to ensure that each mujâhid lit a fire.³⁶⁵ When more than ten thousand fires were suddenly lit, Mecca was illuminated. Meccan polytheists, who were not aware of anything, were shocked. They charged Abû Sufyân with the responsibility to discover what was going on. He took someone with him and secretly approached the Islâmic army. Meanwhile, our beloved Prophet told some of His Ashâb, **“Keep an eye out for Abû Sufyân. You will certainly find him!”**

As the Quraysh people moved forward, their amazement increased; they were terrified. How had such a great number of soldiers gathered around Mecca! How great a number of fires they had lit!... Talking about this, they came to the place called Erak.

At that moment, our Master, the Prophet said, **“Abû Sufyân is now at Erak.”**

Hadrat Abbâs immediately moved towards the Erak location. And he said to himself, “I must find someone there to sent to Mecca and inform them that the Islâmic army is coming towards them. So that Meccans can come to Rasûlullah ‘alaihis-salâm and ask for forgiveness before war breaks out.” While he was searching for someone to execute this, he recognized Abû Sufyân from his voice and called, “O Abâ Hanzala!” Abû Sufyân recognized him as well and said, “O Abu’l-Fadl! It is you! May my parents be sacrificed for you!” Then, together they set off for the Islâm encampment...

³⁶³ Ibn Asâkir, Târikh Dimashq, XXVI, 297.

³⁶⁴ Wâqidî, al-Maghâzî, II, 800.

³⁶⁵ Ibn Sa’d, at-Tabaqât, II, 135.





On the road, Abû Sufyân asked Hadrat Abbâs, “What is the news?” He answered, “O Abû Sufyân! Shame on you! Rasûl ‘alaihi-salâm is coming against you with an army you cannot resist. I swear that the Quraysh will be in a bad state. Woe unto them!” Abû Sufyân and his companions passed through the mujâhids with great hope and came before our beloved Prophet (sall-Allahu ‘alaihi wa sallam). The Sultân of the worlds greeted them nicely. He received information about the Meccans. After they talked until late in the night, He invited them to Islâm. Hâkim ibn Hizâm and Budayl recited the Kalima ash-shahâda immediately and became Muslims. However, the hesitation of Abû Sufyân continued.

When it was morning, our beloved Prophet, who was an ocean of compassion, said, **“O Abû Sufyân! Shame on you! Has the time not come to learn that there is no god but Allahu ta’âlâ?”** He replied, “May my parents be sacrificed for your sake! There is no one superior to you in being mild-tempered, honourand observing the rights of relatives. After all the torment we have done to you, you are still inviting us to the path of true guidance. What a beautiful generosity you have. I believe that there is no god but Allah. If there were, he would have helped me. You are the Rasûl of Allah.” Thus, he was honoured by joining the Ashâb al-kirâm.³⁶⁶

Hadrat Abbâs said, “O Rasûlullah! Will you grant Abû Sufyân something which will cause him to obtain credibility among Meccans?” Our Master, the Prophet accepted that and said, **“Whoever enters the house of Abû Sufyân and takes refuge there will be protected and safe from being killed.”** Hadrat Abû Sufyân requested, “O Rasûlullah! Will you increase it?” Our Master, the Prophet said, **“Whoever enters the Masjid al-Harâm and takes refuge there will be safe! Whoever closes his door and stays at his house will be safe.”**

Our Master Rasûl al-akram (sall-Allahu ‘alaihi wa sallam) told Hadrat Abbâs, **“Bring him to the ravine in the valley, which narrows and horses have to crowd in order to pass so that he will see the splendor of Muslims, the army of Allahu ta’âlâ.”** He wanted Abû Sufyân to see the grandeur and the number of the Islâmîc Army and tell the Meccan polytheists about this.

Abû Sufyân should see so that he would inform the polytheists, and nobody would resist. Thus, no blood would be shed in the Haram ash-sharîf.

While Hadrat Abbâs was going to the ravine with Abû Sufyân, the mujâhids drew up in battle array. Having unfurled their banners, each tribe started passing through the ravine. They were all armed and armored. While each group was passing, they were saying takbîrs. Hadrat Abû Sufyân would ask, “Who are these people?” Hadrat Abbâs would answer, “These are the sons of Sulaymân! Their commander is Khâlid ibn Walîd!”, “These are the sons of Ghifâr!”, “These are the sons of Kâb!” Everywhere echoed with cries of **“Allahu akbar! Allahu akbar!”**

“Whoever enters the house of Abû Sufyân and takes refuge there will be protected and safe from being killed...”

Whoever enters the Masjid al-Harâm and takes refuge there will be safe! Whoever closes his door and stays at his house will be safe.”

**Hadîth
ash-sharîf**

³⁶⁶ Ibn Hishâm, as-Sira, II, 400; Wâqidî, al-Maghâzî, II, 811; Bayhaqî, Dala’il an-Nubuwwa, V, 62; Suhaylî, Rawzu’l-unf, IV, 155.

Mujâhids' number and the glimmer of their weapons dazzled the eyes.

Hadrat Abû Sufyân was most interested in our Master Fakhr al-âlam (sall-Allahu 'alaihi wa sallam). He anticipated that the march of the soldiers around Him would be different. Hence, he could not stop himself from asking, "Are these the company of Rasûlullah?" Finally, the Sultân of the Prophets, the Master of the worlds was seen on His camel Quswâ, shining bright like the sun. Around Him, there were Muhâjirs and Ansâr. Each of them had full armor and their swords; they were coming on purebred horses or camels.

When Hadrat Abû Sufyân saw them, he asked curiously, "O Abbâs, who are these people?" He answered, "The person in the centre is Rasûl 'alaihi-salâm. The people around Him are Ansâr and Muhâjirs who burn with a desire to attain martyrdom!..."

While they were passing by, our beloved Prophet sall-Allahu 'alaihi wa sallam said to Hadrat Abû Sufyân, **"Today is a day on which Allahu ta'âlâ will increase the glory of the Kâ'ba. Today is the day on which the Baitullah will be veiled! Today is the day of compassion... Today is the day on which Allahu ta'âlâ will honour the Quraysh (with Islâm)..."**

What Hadrat Abû Sufyân had seen and heard was sufficient for him. He said, "I have seen the splendor of both the Roman Emperor and the Iranian Emperor. However, I had not seen anything as splendid as this. Until today, I had never seen any army or community like this. Nobody can resist such an army. Nobody can cope with them." Then, he set out for Mecca...

Abû Sufyân came to Mecca and declared that he became a Muslim to the polytheists who were anxiously waiting for him. Then he said, "O Quraysh people! Muhammad 'alaihi-salâm has come right beside you with a large army which you cannot resist. Do not deceive yourself in vain. Become Muslims so that you will attain salvation. I have seen things you didn't see. I saw innumerable champions, horses and weapons. Nobody can stop them. Whoever enters the house of Abû Sufyân will be under the protection, and he will escape being killed. Whoever takes refuge in the Baitullah, his safety has been guaranteed. Whoever enters his own home and closes his door, his safety has been guaranteed as well."³⁶⁷

Upon this, some of the ferocious polytheists opposed and insulted Hadrat Abû Sufyân. They even started preparations to confront the Islâmîc army. However, these were few. Others did not listen to them and ran to their houses. Some of them took refuge in the Masjid al-Harâm.

Sarwar al-âlam (sall-Allahu 'alaihi wa sallam) and glorious sahâbîs came and gathered at Zî-Tuwâ valley. The Master of the worlds scanned the Ashâb al-kirâm with His blessed eyes. Then, He recalled His departure from Mecca eight years ago, the Hegira. He remembered that the polytheists had surrounded His home of bliss, He had come out of His home by saying some of the âyat al-karîmas from Sûrah Yâsîn, they had entered the Thawr cave with Hadrat Abû Bakr without being seen by anyone, He had look at the city for the last time before leaving the

³⁶⁷ Abû Dâwûd, "Haraj", 25; Ahmad ibn Hanbal, al-Musnad, II, 292; Ibn Hishâm, as-Sira, II, 401; Wâqidî, al-Maghâzî, II, 817; Suhaylî, Rawzu'l-unf, VII, 80.





Meccan territory, He had said, “(O Mecca!) **I swear by Allah, I know that you are the best place among the places that Allahu ta’âlâ created. You are the most beloved among them to my Rabb and to me. If I had not been expelled from you, I would not have left you.**” Due to His sorrow, Jabrâîl ‘alaihis-salâm had recited the 85th âyat al-karîma of Sûrah al-Qasas, he had consoled Him and given the glad tidings of His return to Mecca al-muqarrama. He remembered that, together with His few Ashâb, He had been victorious over the enemy in the Badr, Uhud, Trench, Khaybar, Mûta battles. Now, His twelve thousand Ashâb were all around Him. They were waiting for His command to enter Mecca. Our Master Sarwar al-âlam praised Allahu ta’âlâ Who granted all these blessings to Him with deep feelings of gratitude and thankfulness. He bowed His head with humility.

“Today is a day on which Allahu ta’âlâ will increase the glory of the Kâ’ba. Today is the day on which the Baitullah will be veiled! Today is the day of compassion. Today is the day on which Allahu ta’âlâ will honor the Quraysh (with Islâm).”

**Hadîth
ash-sharîf**

Our Master, Fakhr al-kâinât divided His heroic Ashâb into four groups. He appointed Hadrat Khâlîd ibn Walîd commander to the right flank, Hadrat Zubayr ibn Awwâm to the left flank, Hadrat Abû Ubayda ibn Jarrâh to the infantry, Hadrat Sa’d ibn Ubada to the other group. Hadrat Khâlîd would enter Mecca from the south; he would punish any polytheist who would resist and then unite with our Master, Fakhr al-kâinât on Safâ Hill. Hadrat Zubayr would enter Mecca from the north; he would set up the flag in the Hajun location and would wait for our Master Sarwar al-âlam. From the west, Hadrat Sa’d ibn Ubâda would advance.³⁶⁸

Our Master Rasûl al-akram told His commanders, **“Unless you are attacked, you will never fight anyone. You will not kill anybody.”** However, whoever is caught from the fifteen proclaimed people, even if they were hidden under the cover of the Kâ’ba, would be beheaded.³⁶⁹

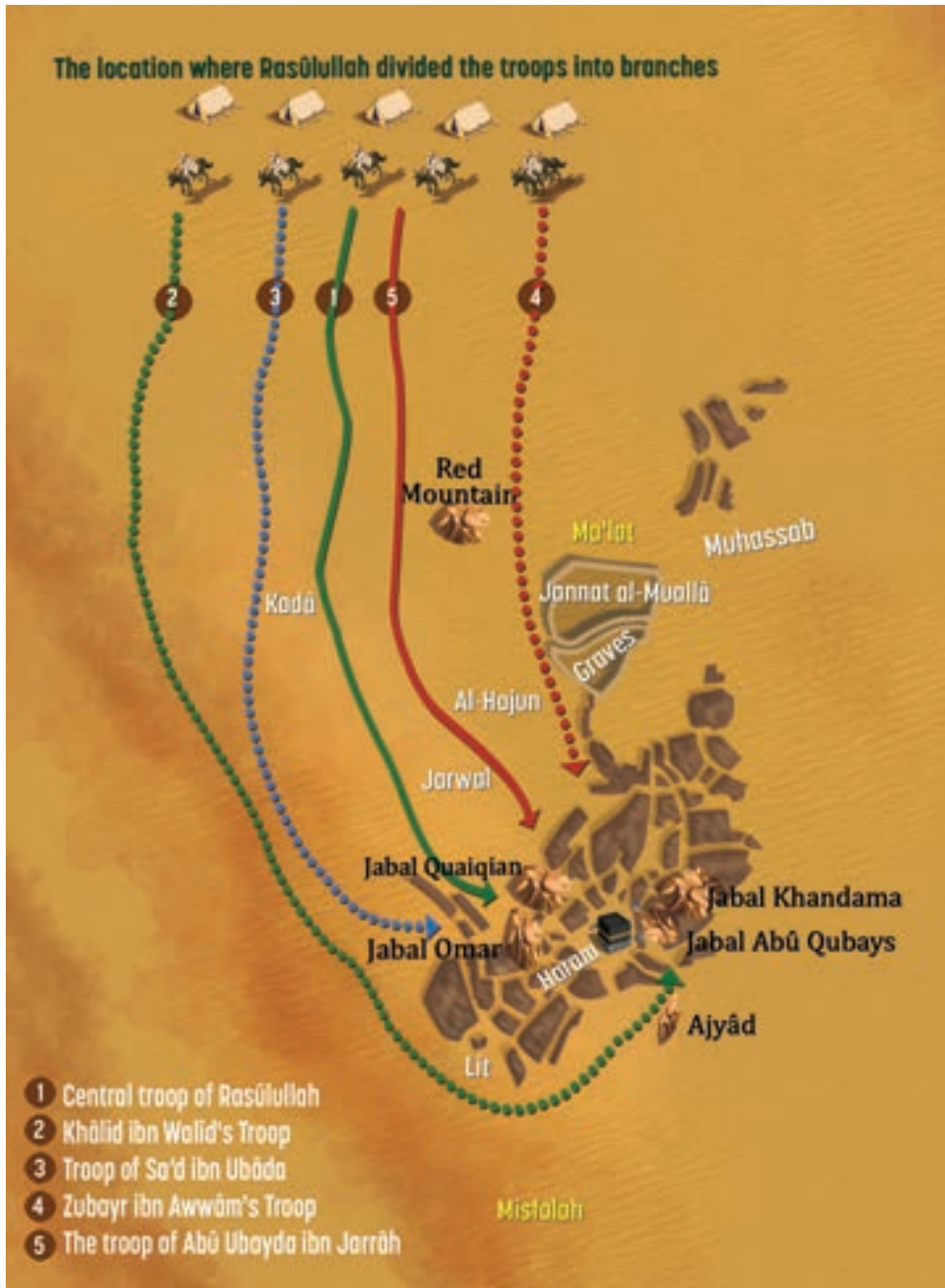
The truth has arrived; falsehood has vanished

When they learned that Hadrat Khâlîd ibn Walîd was coming, Ikrima tabni Abî Jahil, Safwân ibn Umayya, Suhayl ibn Amr and some people from Banî Bakr and Banî Hârith, had blocked the road and started to wait. Hadrat Khâlîd ibn Walîd was the first person who took action among mujâhids. When they came to the slopes of Handama Mountain in the South of Mecca, he saw that ferocious Quraysh polytheists were showering them with arrows. Two mujâhids attained martyrdom. One of them was Kurz ibn Jâbir, and the other was Habash ibn Ash’ar. After Hadrat Khâlîd gave the order to his soldiers in battle array, “Only those who are routed and flee shall not be killed,” they sprang forward. Repelling the polytheists in an instant, they advanced to the Masjid al-Harâm. During the fight, seventy polytheists were killed. Some of the polytheists ran away to the mountain tops and some to their homes.

³⁶⁸ Abû Dâwûd, “Haraj”, 25; Abdurrazzâq, al-Musannaf, V, 377; Bayhaqî, Dala’il an-Nubuwwa, II, 431.

³⁶⁹ Ibn Hishâm, as-Sira, II, 859.

The Conquest of Mecca al-Muqarrama





The glorious saḥābīs who entered muqaddas Mecca from other directions faced no resistance. Five people were caught from those who had been ordered to be killed. They were executed immediately. Others fled from Mecca.

On Thursday, the twentieth of Ramadān, mujāhids were entering Mecca with great excitement, with waves of takbīrs **“Allahu akbar! Allahu akbar!”**

Our Master Sarwar al-ālam (sall-Allahu 'alaihi wa sallam), with great humility, entered His birthplace muqaddas Mecca. He was on His camel Quswā with Usāma ibn Zayd. He thanked Allahu ta'ālā, Who had let Him see this day. He was reciting Sūrah al-Fath, which had given the glad tidings of Mecca's conquest.

Our Master Fakhr al-kāinat, with great happiness, headed towards the Kā'ba al-mu'azzama with His victorious Ashāb. On His right, there was Hadrat Abū Bakr; on His left, Hadrat Usayd ibn Hudayr were present. He approached the Kā'ba. After visiting the Hajar al-Aswad, He said talbiya and takbirs. The saḥābīs followed this, and the skies of Mecca started resounding with the voices of **“Allahu akbar! Allahu akbar!”** Before this exalted scene, the Muslims were shedding tears of happiness. The polytheists, who took refuge at Haram ash-sharīf and their homes, were waiting in fear.

Then, the Master of the worlds and His glorious Ashāb began to make tawāf (circumambulation) around the Kā'ba. After finishing the seventh round of the tawāf, our beloved Prophet dismounted His camel and performed a namāz of two rak'ats in the place called maqām al-Ibrāhīm. Then, He drank zamzam water that Hadrat Abbās had drawn from the well. He wished to perform an abdash (ritual ablution) with zamzam water. While our Master Fakhr al-kāinat was performing the abdash, the Ashāb al-kirām started catching the water, which touched our beloved Prophet before it fell to the ground. The polytheists who saw this scene were amazed. They said, “We have never heard of or seen any ruler like this in our life.”

Our Master Sarwar al-ālam (sall-Allahu 'alaihi wa sallam) wished to demolish all the idols made of stone and wood around the Kā'ba. Reciting the āyat al-karīma, in maal, **“When the truth arrives, falsehood vanishes; falsehood is always bound to vanish,”**³⁷⁰ He extended His staff towards the idols. Each idol that was touched by the staff fell to the ground. Three hundred and sixty idols were torn down.³⁷¹

When the time of afternoon namāz came, our Master Rasūl al-akram commanded Hadrat Bilāl to recite adhān al-Muhammadi at the Kā'ba. He immediately performed this muqaddas duty. While the adhān was being recited, a deep joy appeared in the hearts of Muslims, and the polytheists suffered great grief.³⁷²

Our beloved Prophet asked for the key of the Kā'ba. They brought it. After having the interior cleaned of the pictures and all the idols which were

“When the truth arrives, falsehood vanishes; falsehood is always bound to vanish.”

Isrā: 81

³⁷⁰ Sūrah Isrā, 17/81.

³⁷¹ Ibn Hishām, as-Sira, II, 416.

³⁷² Suhaylī, Rawzu'l-unf, IV 172.

demolished, He entered the Kâ'ba. He was accompanied by Hadrat Usâma ibn Zayd, Hadrat Bilâl and Hadrat 'Uthmân ibn Talhâ. Inside, with His back to the door, our beloved Prophet performed a namâz of two rak'ats. At each corner, He said takbîr and prayed. Hadrat Khâlid ibn Walîd was standing in front of the door and trying to prevent people from crowding there.

The Sultân of the worlds held the wings of the two doors of the Kâ'ba. All of the Quraysh gathered in the Masjid al-Harâm, and in fear and hope, they were looking at our Master, the Prophet. For they had insulted, tried to beat and kill Him!... They had tortured His Ashâb. They had put ropes around their necks and dragged them over the ground. They had thrown them into fire and tried to burn them. They had put heated rocks on their chests and tormented them until they fainted. They had stabbed them with rods heated in fire. They had imprisoned them in a neighbourhood for three years and deprived them of everything. They had torn them apart by tying them to camels, which they led in opposite directions. Above all, they had expelled them from their homeland. As if that was not enough, they had made many battles to destroy them completely.

Despite all these, they were hopeful. Because, before them, there was the sea of compassion, Who has been sent as a mercy to the worlds. Our beloved Prophet, after looking at them for a while, asked, **"O Quraysh people! Now, what do you think I will do about you?"** They replied, "We are expecting goodness from you, and we hope goodness. For, you are a generous brother. You are a son of a brother who had generosity and goodness. You have overcome us. We expect goodness from you."

Rasûl al-akram (sall-Allahu 'alaihi wa sallam) smiled at them. He said, **"The situation between us will be like that which Yûsuf ('alaihi-salâm) (Prophet Joseph) said to His brothers. I do say to you as He said, 'Today, I will not call you to account for what you did (I will not throw your sins in your face). May Allahu ta'âlâ forgive you.'**³⁷³ **Go. You are free."**

This great compassion had softened hard hearts and turned the animosity into love. When the Master of the worlds invited them to Islâm, they gathered to become Muslims.

Our beloved Prophet ascended Safâ Hill, where, for the first time, He had announced His prophethood to the Quraysh and had invited them to Islâm. Again there, He accepted the oath of allegiance of all the Meccans, young and old, men and women. Thus, the Quraysh became Muslims and were honoured by joining the Ashâb al-kirâm.

After making an agreement with men, promises were taken from women as well on certain issues.³⁷⁴ Not to attribute partners to Allahu ta'âlâ, not to disobey our Master, the Prophet, not to steal, to protect their chastity (iffat), not to slander (buhtân), not to kill daughters, were among these.

The women who were in the presence of Rasûlullah (sall-Allahu 'alaihi wa sallam) accepted all these and took an oath only by words. Rasûlullah (sall-

³⁷³ Sûrah Yûsuf, 12/92.

³⁷⁴ Ibn Sa'd, at-Tabaqât, VIII, 9.





Allahu ‘alaihi wa sallam) prayed for their blessing and for them to be forgiven. Hadrat Hind radiy-Allahu ‘anh, who was Abû Sufyân’s wife and Hadrat Mu’awiyya’s radiy-Allahu ‘anhumâ mother, was among them and even acted as their leader. On this bî‘at of women, she spoke on behalf of them. (On account of her oath and her attaining that prayer of istighfâr, it is greatly hoped that she won her next world. If any Muslim woman accepts these conditions and follows them, she will be included in this solemn promise and will get her share from this prayer.)

Everyone, who converted to Islâm, broke all the idols in their houses. Military units were sent to neighbouring tribes, and the idols there were destroyed too. **Thus, with the truth’s arrival, falsehood had vanished.**

The convicts

From the first days of Islâm until the eighth year of Hegira, there were those who were sentenced to the death penalty for various crimes. Rasûlullah sall-Allahu ‘alaihi wa sallam said their names (eleven men and six women) and commanded, **“Kill these people wherever you see them.”** The male convicts were Ikrima ibn Abî Jahil, Wahshî ibn Harb Habashî, Abdullah ibn Abî Sarh, Habâr ibn Aswad, Safwân ibn Umayya, Kâ‘b ibn Zuhayr, Abdullah ibn Zabârî, Abduluzza ibn Hatal, Huwayris ibn Mu‘âz, Maqis ibn Sabâba and Hârith ibn Tula. The women were Hind bint Utba, Kharita, Kharite, another jâriya of Ibn Hanzala, Sâra the jâriya of Banî Abdulmuttalib and Umm Sa’d.

The ones who received mercy

Hind bint Utba: Among the women who became Muslims, there was also Hind, Abû Sufyân’s wife, who was on the list of those who would be killed. However, our beloved Prophet, who has been sent as a mercy for the worlds, had pardoned her too. She used to torture and torment Muslims. The cruelties that Hadrat Hamza and the other martyrs of Uhud suffered were done with her word. On the day of Mecca’s conquest, Fakhr al-âlam (sall-Allahu ‘alaihi wa sallam) went up the Safâ Hill and sat down. Hadrat ‘Umar-ul-Fârûq sat below Him. People came and became Muslims one by one, first the men, then the women. Among the women, there was Hadrat Alî’s sister Umm Hânî and Hadrat Mu’âwiya’s mother Hind. She made bî‘at to Rasûlullah. She made a pact with Rasûlullah on behalf of the women. She received a beautiful prayer.

Ikrima ibn Abî Jahil: He was among the men who attained compassion. On the day of the conquest, he martyred a sahabî and fled to Yemen. When this news reached Rasûlullah, He smiled. To the question the Ashâb, He said, **“Ikrima and the person he martyred are wandering in Jannah holding hands.”** His wife Umm Hakîm bint Hârith ibn Hishâm became a Muslim at the bî‘at an-nisâ and asked Rasûlullah to pardon Ikrima. He returned to Mecca with Umm Hakîm. He went to Rasûlullah’s presence and asked for forgiveness. Rasûlullah spread His hands asked for him to receive forgiveness. After becoming a Muslim,

“The situation between us will be like that which Yûsuf (‘alaihis-salâm) said to His brothers. I do say to you as He said, ‘Today, I will not call you to account for what you did. May Allahu ta‘âlâ forgive you. (Surâh Yûsuf: 92)’ Go. You are free.”

**Hadîth
ash-sharîf**

Ikrima radiy-Allahu ‘anh showed great effort and dedication. He became one of the champions of Ashâb al-kirâm. He fought in Oman and Yemen and became a martyr at the Yarmouk War.

Wahshî ibn Harb Habashî: He had martyred Hadrat Hamza radiy-Allahu ‘anh at the Ghazâ of Uhud. Muslims were determined to kill him. At Uhud, Rasûlullah uttered maledictions for some unbelievers. When He asked why He hadn't for Wahshî, He said, **“On the Mi'râj night, I saw Hamza and Wahshî entering Jannah, arm in arm.”** Wahshî fled on the day of Mecca's conquest. Regretful, with people from Tâif, he came to the masjid in Medîna and said salâm. Rasûlullah answered his salâm. He became a Muslim; he was forgiven. But he was ordered to go Yamâma. He lived with shame towards Rasûlullah and his head bowed down. He never came to Medîna again. After believing, he became pure. His rank is higher than all avliyâs.

On the eleventh year of Hegira, a fierce battle against the apostates happened in Yamâma. Twenty thousand from Musaylamah's army and two thousand from Hadrat Khâlid ibn Walîd's soldiers died. Muslims dispersed first. Then, Hadrat Wahshî attacked heroically killed Musaylamah al-Kadhdhâb with the spear he killed Hadrat Hamza.³⁷⁵ Seeing this, Muslims attacked and achieved victory. The miracle of Rasûlullah sending Wahshî to Yamâma back then was understood. He also joined the Yarmouk was at the twelfth year of Hegira and showed many heroisms against the greeks. He settled at Humus. He passed away there at the time of Hadrat 'Uthmân's caliphate.

*He had the best manners, He would forgive offenders,
He was very compassionate, that fount of generosity.*

*He preferred poverty over wealth and was proud of it,
He would befriend the helpless, that fount of generosity.*

*He would patch His own clothing and even wear clogs,
He would visit the ill and cure them, that fount of generosity.*

*He would personally serve His family.
He would ease all difficulties, that fount of generosity.*

*Even if He were invited to a meal of only lentil soup and barley bread,
He would accept to be a guest, that fount of generosity.*

*He would sometimes ride a camel or a horse, sometimes a mule or a donkey,
That Sultân would sometimes walk, that fount of generosity.*

³⁷⁵ Wâqidî, al-Maghâzî, II, 863; Tabarânî, al-Mu'jamu'l Kabîr, XXII, 36; Ibn Asâkir, Târikh Dimashq, LXII, 404.





THE GHAZÂ OF HUNAYN

Hunayn is a valley between Mecca and Tâif. This battle is also called the ghazwa of Hawâzin. When our Master, Sarwar-î âlam (sall-Allahu 'alaihi wa sallam) went out of Medîna with the intention of conquering Mecca, two large tribes around Mecca called Hawâzin and Thaqîf began to make preparations for war, presuming that Muslims would march against them. Learning that the Master of the worlds came to conquer Mecca, they relaxed a bit. Yet, they accelerated their preparations thinking that it would be definitely their turn after the Quraysh. In addition, they said, "We swear that the Muslims have not met a nation of good warriors so far. Let us march against Him before He marches against us, and let us show Him how to fight." They took action with a very strong army of twenty thousand soldiers under the command of Mâlik ibn Awf, the chief of Hawâzin Tribe. They gathered all their valuables, their women and their children, to increase the bravery of their soldiers and prevent them from running away when they faced difficulty.

This news was quickly heard in Mecca. Our Master Fakhr al-kâinât sent Abdullah ibn Abî Hadrat to the Hawâzin tribe to determine if this news was correct. Hadrat Abdullah disguised himself and went among the enemy. He learned of their opinions, method of action, then, he informed our beloved Prophet of the situation immediately.

Our Master Rasûl al-akram gathered His glorious Ashâb at once. He appointed Hadrat Attâb ibn Asîd, who was twenty years old then, governor of Mecca and set off quickly. With His army force of twelve thousand, He aimed to raid the Hawâzin and Thaqîf tribes in their military camps. Hadrat Alî carried the banner of mujâhids³⁷⁶, Hadrat Khâlîd ibn Walîd was the commander of the advance forces.³⁷⁷ The Master of the worlds was on His mule named Duldul, He had put on His helmet and His twofold armor. On the eleventh day of the month of Shawwâl, they reached Hunayn valley. That night, our Master Sarwar-î âlam inspected His army; He put them in battle array. After conducting the morning namâz, He took action.

The commander of the polytheists, by taking advantage of the darkness of night, had positioned his army on two sides of the valley and laid an ambush. Hadrat Khâlîd ibn Walîd rode his horse to the passage with his troops, unaware of the ambush. The twilight of the morning prevented them from seeing the enemies. Suddenly, thousands of arrows started raining over the mujâhids. The mujâhids had to retreat to escape from this unexpected rain of arrows.

³⁷⁶ Ibn Sa'd, at-Tabaqât, IV, 357; Suhaylî, Rawzu'l-unf, IV, 204.

³⁷⁷ Ahmad ibn Hanbal, al-Musnad, IV, 350; Ibn Hishâm, as-Sira, II, 428; Wâqidî, al-Maghâ-zî, II, 912; Suhaylî, Rawzu'l-unf, IV, 195.

*"Inshâ-Allah,
they (Hawâzin
and Thaqîf) will
become Muslims'
booties."*

**Hadîth
ash-sharîf**

The Ghazâ of Hunayn



When the awliyâ and the prophets are amazed,
Everyone shall cry with terror, what'll happen to me,
With sorrow, the sinners' state will be wretched,
With permission for interceding, you shall enter.

You are Ahmad and Mahmûd and Muhammad, my Master,
You are the sultân affirmed by Haqq for us, my Master.

Shaykh Gâlib





This quick return caused a break in the order of the soldiers coming behind. When they too returned in retreat, it was seen that the enemy army of twenty thousand soldiers began to pour into the valley.

Our beloved Prophet sprang forward to attack the polytheists alone. Only Hadrat Abbâs, Hadrat Abû Bakr and around one hundred heroic saḥâbîs, by risking their lives, reached our Master, Rasûl al-akram. They made their own bodies a shield for our beloved Prophet. Hadrat Abbâs, by holding His mule's reins, and Hadrat Sufyân ibn Hârith by holding His mule's stirrup, tried to impede our Master Rasûlullah's diving into enemy ranks. The Master of the worlds, being very sad that the religion of Allahu ta'âlâ might disappear, commanded, **"O Abbâs! Call to them, 'O people of Medîna! O saḥâbîs who took the oath of allegiance under the Samura tree.'"** Hadrat Abbâs was big and imposing. When he shouted, his voice would be heard from very far. He shouted with all his power, "O people of Medîna! O the Ashâb who has given a promise to our Prophet under the Samura tree! Do not disperse! Gather here!" The Ashâb al-kirâm who heard this wanted to return. However, their animals were very frightened. They prevented them from returning. Finally, they had to jump down to the ground, taking their armor, swords and spears. They immediately reached our Master Rasûlullah and started fiercely combating the enemy. They were terrorizing them with thundering sounds of **"Allahu akbar! Allahu akbar!"** The Ashâb, who showed great heroism in Badr, Uhud, Handak and Khaybar, especially Hadrat Alî, Abû Dujâna, Zubayr ibn Awwâm were fighting vehemently, and they were repelling the enemy.

The Master of the worlds was watching His Ashâb's combat. His invocations were heard, **"O my Allah! Descend your help to us. Verily, you do not want them to overcome us."** Our beloved Prophet, during His supplication to Allahu ta'âlâ, took a fistful of sand from the ground and threw it over the polytheists by saying, **"May their faces be black."** As a miracle of our beloved Prophet, among the enemy soldiers, there was no one left whose eyes were not filled by sand. The angels also had come to help. Our Master, the Prophet said, **"I swear by Allahu ta'âlâ that they have been routed."** The polytheists had begun to disperse and run away. Whenever they looked back, they saw glorious saḥâbîs who were chasing them; they were running away, leaving behind their wives, children and goods on the battlefield. Some of the escapees took refuge in the Tâif fort.³⁷⁸ Some of them went to Nakhla, some of them to Awtas. They had left seventy dead, six thousand captives and innumerable goods on the battlefield.

In this ghazâ, the victory had belonged to Muslims again with Allahu ta'âlâ's permission and Rasûlullah's (sall-Allahu 'alaihi wa sallam) benevolence. There were four martyrs; some saḥâbîs were wounded. Hearing that Hadrat Khâlid ibn Walîd was wounded too, our beloved Prophet went to him, and when He had wiped Hadrat Khâlid ibn Walîd's wounds with His blessed hands, the wounds had healed immediately.

"O Abbâs! Call to them, 'O people of Medîna! O saḥâbîs who took the oath of allegiance under the Samura tree.'"

**Hadîth
ash-sharîf**

³⁷⁸ Ibn Ishâq, Ibn Hishâm, IV, 95; Wâqidî, III, 914; Ibn Sa'd, at-Tabaqât, I, 151.

Awtas Troop

After the Hawâzin polytheists were devastated at the Hunayn Ghazâ, they gathered at Awtas. Rasûlullah sent a troop under the command of Abû Âmir, uncle of Abû Mûsa’l-Ash’arî. In Awtas, fierce fights took place, again. Abû Âmir was martyred. Abû Mûsa’l-Ash’arî took his place and defeated the enemy.³⁷⁹ The mujahîds came back with many captives and war booty.

Among the captives, there was Rasûlullah’s milk-sister Shaymâ. She said, “I am your Prophet’s milk-sister.” They did not believe her. They put her on a horse and took her to Rasûlullah’s presence. Shaymâ told about their childhood memories in detail. Rasûl ‘alaihis-salâm lay down His ridâ (an outer garment like a wrap) and had her sit on it. He set too and cried. He asked about Lady Halîma and her father. She said, “They passed away a long time ago.” After seeing such kindness, she became a Muslim. Rasûl ‘alaihis-salâm said, **“Stay with us if you wish. There are all kinds of services here. If you wish, we can send you where you go.”** Shaymâ, adhering to, **“Loving one’s homeland is a part of îmân** (faith)” hadîth ash-sharîf, wanted her homeland. Then, Rasûlullah sall-Allahu ‘alaihi wa sallam sent her to her homeland with gifts; a jâriya, three slaves, some camels and sheep.

The Ghazwa of Tâif

The Master of the worlds (sall-Allahu ‘alaihi wa sallam) wanted a definite conclusion by marching against the enemy who ran into Tâif. This fort near Mecca was one of the last; however, the strongest fortresses of unbelief. Our Master, the Prophet had come to Tâif before the Hegira, and He had advised them for a month. However, the people of Tâif had tormented the Master of the universe severely. They even bloodied His blessed feet. Our Master, with Hadrat Zayd ibn Hâritha, suffered the most difficult days of His life there.

On the month of Shawwâl on the eight-year of Hegira, our beloved Prophet, leaving the war booty from the Ghazwa of Hunayn at Jirâna, set off for Tâif. He sent Hadrat Khâlîd ibn Walîd in advance.³⁸⁰ Then He and His glorious Ashâb came before Tâif. The Thaqlîf tribe had stocked a great supply of food in their fortress. When they saw that the Ashâb al-kirâm came, they closed the gates and began their defence. They responded by shooting arrows at the mujâhids who approached the fort. The battle continued in this manner. The people of Tâif could not dare to leave the fort and fight in the field face to face.

Some of the Ashâb al-kirâm suggested hurling stones into the fortress by a catapult. Our Master, the Prophet approved of this and had catapults made that were called dabbâba. He continued the siege by hurling stones at the polytheists. The Ashâb al-kirâm strove with might and main. They tried to conquer the fortress as quickly as possible. The fact that the fortress was so well fortified impeded the conquest. Meanwhile, twelve sahâbîs had attained martyrdom. Abû Sufyân ibn Harb displayed great heroism in this ghazâ, and one of his eyes came out

³⁷⁹ Wâqidî, al-Maghâzî, II, 925.

³⁸⁰ Ibn Sa’d, at-Tabaqât, II, 158; Ibn Sayyidinnâs, Uyûn-ul-eser, II, 200.





of its socket.³⁸¹ Rasûlullah (sall-Allahu ‘alaihi wa sallam) said, **“O Abâ Sufyân! Which would you rather? If you wish, I will pray for you, and your eye will be replaced. Or if you wish, Allahu ta’âlâ will give you an eye in Jannah.”** Abû Sufyân replied, “O Rasûlullah! I prefer that I be given an eye in Jannah,” and dumped the eye which he was holding on his palm onto the ground.³⁸²

“Loving one’s homeland is a part of îmân.”

Hadîth ash-sharîf

One night towards the twentieth day of the siege, our Master Rasûl al-akram sall-Allahu ‘alaihi wa sallam saw in His dream that a cup of butter that was given to Him as a gift was pecked at and knocked over by a rooster. Interpreting this dream as a sign that Tâif could not be conquered that year, He stopped the siege.

Our beloved Prophet, the sea of mercy, regarding the people of Tâif who had tormented Him eight years ago, had told the angel who had said, “If you allow me, I shall turn these mountains over their heads,” **“I have been sent as a mercy for the worlds. The only thing I want is for Allahu ta’âlâ to create a lineage from these polytheists who will worship Haqq ta’âlâ by not making anything a partner to Him.”** Again, He pitied and invoked, **“O my Rabb! Show the true path to the people of Thaîf! Bring them to us.”**

Our Master Habîb al-akram, with His Ashâb, left Tâif and came to Jirâna where the captives and the booties taken from Hunayn were gathered. In addition to six thousand captives, more than twenty thousand bovines, forty thousand sheep and goats, and countless jewelry had been taken as booty. He had them distributed to the rightful mujâhids.

At that time, it was learned that a delegation from the Hawâzin tribe requested an audience. The permission was granted. When the delegation declared that all the Hawâzin tribe embraced Islâm, the Master of the worlds was very pleased. Upon this, He immediately emancipated the captives, who were allotted to His share, and gave them back. The Ashâb al-kirâm followed our beloved Prophet in the same manner. The mercy of our Master Rasûlullah suddenly caused the freedom of six thousand captives.

When this news reached to the leader of the Hawâzin tribe, Mâlik ibn Awf, who took refuge in Tâif, also went and became a Muslim. Our Master, the Prophet gave many gifts to him.³⁸³

There was nothing left to do there. After staying there for thirteen days, on a Wednesday night, our Master Rasûlullah put on His ihrâm with the intention of ‘umra. As usual, the Sultân of the worlds, with His Ashâb, arrived at Mecca victorious. He made tawâf around the Kâ’ba and made His ‘umra. He appointed Attâb ibn Asîd governor, with the duty of overseeing hajj (amirul hajj), of Mecca.³⁸⁴ He also placed Hadrat Mu’âz ibn Jabal at Mecca to teach Qur’ân al-

³⁸¹ Balâzûrî, Futuhu’l-buldân, I, 66; Qastalânî, Mawâhib al-Laduniyya, I, 215.

³⁸² Ibn Asâkir, Târîkh Dimashq, VI, 408; Ibn Hajar, al-Isâba, II, 179.

³⁸³ Ibn Hishâm, as-Sira, II, 452; Wâqidî, al-Maghâzî, III, 925; Ibn Sa’d, at-Tabaqât, I, 312; Zahabî, Siyar, II, 207.

³⁸⁴ Ibn Mâja, “Commerce”, 20; Ibn Hishâm, as-Sira, II, 440; Hâkim, al-Mustadrak, III, 687;

The Regions Where The Zakât Officers Were Sent



karîm and religious affairs.³⁸⁵ He appointed Abû Sufyân ibn Harb the governor of Najrân in Yemen. He placed Kasir ibn Abdullah as his deputy.

After the affairs were completed in Mecca, they went to Merruzzahrân. The rest of the booty was distributed there. Then, He set off with His glorious Ashâb again and arrived at Medîna toward the end of Dhu'l-qâdah. They had left Medîna on Wednesday at the tenth of Ramadân ash-sharîf. This expedition lasted for three months.

*One day, I was wandering in the sorrowful ocean of thoughts,
Not knowing what I was doing, I lost myself,
I feared for my end, remembering my sins,
I heard a descendent of yours saying this couplet.*

*You are Ahmad and Mahmûd and Muhammad, my Master,
You are the sultân affirmed by Haqq for us, my Master.*

Bayhaqî, as-Sunan, I, 498; II, 264; Wâqidî, al-Maghâzî, I, 890, 960; Ibn Sa'd, at-Tabaqât, II, 137; Azraki, Akhbâru Macca, I, 232.

³⁸⁵ Wâqidî, al-Maghâzî, III, 959; Ibn Sa'd, at-Tabaqât, II, 137.





*We are hopeful, we don't cry with despair.
We don't ruin the capital of îmân.
We don't take refuge in others when there is your gate.
We don't need to look at others thanks to you.*

*You are Ahmad and Mahmûd and Muhammad, my Master,
You are the sultân affirmed by Haqq for us, my Master*

Shaykh Gâlib

*“Wherever you are,
stay on the path of
taqwâ; there is no
harm if you don't
make hegira. It
won't damage your
religion or people.”*

**Hadîth
ash-sharîf**

The important events that happened in the eighth year of Hegira

Four people from Banî Sa'laba came to Rasûlullah's presence. They said, “Our people sent us. We heard that if one doesn't make hegira, one's îmân is not complete.” He said, **“Wherever you are, stay on the path of taqwâ; there is no harm if you don't make hegira. It won't damage your religion or people.”** Then He sent them to Ramla bint Hârith' house for a feast. Later He gave each one of them four wakiyya silver and permitted them to return home.

In that year, Zaynab, the daughter of Rasûlullah (sall-Allahu ‘alaihi wa sallam) passed away. They made a coffin for her. The first coffin in Islâm was made for her. She was Abu'l As's wife. When he sent her off from Mecca to Medîna at the time of Badr, on the way, Habâr shot a spear at Hadrat Zaynab's camel. She had taken ill after she fell from the camel and lost her baby. She passed away because of this and left two children behind her.

The same year, on the month of Dhu'l-hijja, Rasûlullah's son Ibrâhîm was born. His mother was Lady Mâriya radiy-Allahu ta'âlâ 'anhâ. Abû Râfi' came and gave the good news. He emancipated a slave for him. As the aqîqa sacrificed a ram. He shaved Ibrâhîm's hair and gave away silver that weight the same as his hair for sadaqa. He buried his hair.

The important events that happened in the ninth year of Hegira

On the ninth year of Hegira, at the beginning of the month of Muharram, the Master of the universe appointed zakât officers (âmil, sâi) for tribes. As much as possible, every âmil was assigned to the tribe he was from. He sent Ibn Hasib al-Aslamî to Aslam and Gaffar; Abbâd ibn Bishr to Banî Salim and Muzayna; Amr ibn Âs to Fazâra; Dahhâk ibn Sinân to Banî Kilâb; Râfi' ibn Maknat al-Jahni to Jahina; Bishr ibn Sufyân Kâ'b to Banî Kâ'b and Banî Tamîm.

One year later, intending to become Muslims, the people of Tâif sent a delegation of six people to Medîna, to the presence of our beloved Prophet. While He was leaving Tâif one year before, the Master of the worlds had invoked, **“O my Rabb! Show the right path to the people of Thaqlîf, bring them to us.”** Now, the people of Thaqlîf had come to become Muslims. Our Master, Rasûl al-akram was very pleased that they became Muslims. He gave some privileges to them and sent them to Tâif. He appointed Hadrat 'Uthmân ibn Abi'l As as their governor.³⁸⁶

³⁸⁶ Abû Dâwûd, “Salât”, 12, Ibn Mâja, “Masâjid”, 3; Ahmad ibn Hanbal, al-Musnad, IV, 21; Ibn Hishâm, as-Sira, II 541; Ibn Sa'd, at-Tabaqât, V, 509.

The passing away of Negus

One day in the Rajab month of the ninth year of the Hegira, our Master Rasûlullah told His Ashâb, **“Today, one of your pious brothers has passed away. Stand up, perform his janâza namâz.”** Our Master, the Prophet became the imâm and conducted the namâz of janâza in absence of the dead person. Then He said, **“We asked for forgiveness from Allahu ta'âlâ for your brother Ashama, the Negus.”**

After a while, with the news from Abyssinia, it was learned that the Negus Ashama had passed away (rahmatullahi ta'âlâ 'alaih). It coincided with the day on which our Master, the Prophet conducted the janâza namâz.³⁸⁷

*May my life be sacrificed for you,
Muhammad, whose name is beautiful, whose person is beautiful,
I hope He will intercede for this faulty servant of His,
Muhammad, whose name is beautiful, whose person is beautiful.*

*Those who are believers have many hardships,
Their joy and happiness are in the âkhirat,
He is Mustafâ of the eighteen thousand worlds,
Muhammad, whose name is beautiful, whose person is beautiful.*

*He has travelled around the seven skies,
He passed over the Kursî.
He wished the salvation of His ummat in His ascension,
Muhammad, whose name is beautiful, whose person is beautiful.*

*What has Yûnus to do with the two worlds without you,
Verily you are the true prophet, without doubt,
Those who do not follow you will die as unbelievers,
Muhammad, whose name is beautiful, whose person is beautiful.*



³⁸⁷ Bukhârî, “Janâiz”, 52; Nasâî, “Janâiz”, 37; Ibn Abî Shayba, al-Musannaf, III, 183; Sham-saddîn Shâmî, Subulu'l-Hudâ, III, 92.





THE GHAZÂ OF TABUK

Tabuk is a well-known location between Medîna al-munawwara and Damascus. Some said it is the name of a spring. This expedition was called the Ghazwa of Tabuk because it is the last expedition of our Master, the Prophet. It is also called Fâdiha. Because the polytheists were humiliated in this battle. It is also called Jaysh-ul-ushrat. In this expedition, Muslims suffered many hardships. Additionally, it was far, and the weather was hot. The enemy soldiers were numerous and powerful. There was a famine.

Ten people rode one camel. Most of the soldiers didn't eat anything but dates for a month. Sometimes they ate roasted barley. Sometimes they couldn't even find that. They set off for the Tabuk expedition on Thursday in the month of Rajab at the ninth year of Hegira

In this ninth year, when Islâm rapidly spread over the Arabian Peninsula, Christian Arabs wrote a letter to Heraclius, the Byzantine Emperor, who was jealous of **“the Islâmîc State”** and wanted to prevent it from spreading. They said, “That person who claimed prophethood passed away. Muslims are in famine and poverty now. If you want to convert them into your religion, it is the right time.” Upon this letter, Heraclius sent an army of forty thousand strong under the command of Kubâd.

Learning of this, our Master, the Prophet gathered His Ashâb and ordered them to make preparations for war. Because of the drought that year, the sahabîs were in great economic difficulty. Only the merchants had a comparatively good financial situation. Our Master, the Prophet wished His Ashâb to offer financial assistance for the equipment of the soldiers who would join the war. This wish of our Master (sall-Allahu ‘alaihi wa sallam) brought the sahabîs into action. Everyone was bringing what they had and trying to prepare for the jihad with their goods and lives.

Hadrat Abû Bakr, our Prophet's companion in the cave, had brought all his goods. When Rasûl al-akram asked him, **“O Abû Bakr! What have you left for your household?”** he replied, “I have left Allahu ta‘âlâ and His Rasûl.” Hadrat ‘Umar had brought half of his goods. Our Master, the Prophet asked him, **“O ‘Umar! What have you left for your family?”** he replied, “I have left as much as I have brought.” Our Master, the Prophet said, **“The difference between you two is like the difference between your words.”** Upon this, Hadrat ‘Umar said, “O Abû Bakr! May my parents be sacrificed for you. You surpass me in every contest in the way of goodness. Now, I well understand that I cannot surpass you in anything,” expressing his appreciation of his value.³⁸⁸

The Ashâb al-kirâm were trying to help as much as possible. However, the munâfiqs were mocking them, saying, “You are giving these for showing off.” Our Master, the Prophet said, **“Whoever gives charity today, his charity will act as a witness in his favour on the day of qiyâmat.”** Upon these blessed words of our Master, the Prophet, the believers started aiding even more. Hadrat ‘Uthmân

“O ‘Umar! The difference between you (and Abû Bakr) is like the difference between your words.”

**Hadîth
ash-sharîf**

³⁸⁸ Wâqidî, al-Maghâzî, II, 990; Ibn Asâkir, Târikh Dimashq, II, 34.

ibn Affân equipped one-third of the army.³⁸⁹ ‘Uthmân az-Zinnûrayn radiy-Allahu ‘anh had given this army nine-hundred-fifty camels and fifty horses, with their gears. He armed their riders. He also sent an additional ten-thousand dinâr or seven-hundred rukya gold.³⁹⁰ Thus, he became the person who helped the most among Muslims. Hadrat ‘Uthmân met the needs of the army in such a perfect manner that he didn’t even neglect to put the packing needles which they would use to fix their water skins. Upon this aid of his, our Master Rasûl al-akram said, **“From now on, no sin will be recorded of ‘Uthmân.”**³⁹¹ One of the poorest sahâbîs had drawn water from a well all that night until the morning to attain the thawâb of helping jihâd. He brought the palm dates he earned to our Master, the Prophet and said, “O Rasûlullah! I have brought what I have to attain my Rabb’s pleasure. Please do accept them.”

While Muslim men worked to help as much as they could, women did their duties duly.

When they prepared for the Tabuk expedition, Muslims were in great difficulty. The famine was so intense that many from the Ashâb al-kirâm who had nothing left would come to the presence of our Master, the Prophet and said, “O Rasûlullah! We have no mounts! We have nothing to eat either! We do not want to leave you in this ghazâ and wish to attain the rewards of jihâd.” Our Master, the Prophet told them regretfully He had no animal left for them to ride. Once, Sâlim ibn Umayr, Abdullah ibn Mugaffal, Abû Laila Mâzînî, Ulba ibn Zayd, Amr ibn Humâm, Haramî ibn Abdullah, Irbâd ibn Sâriya came before our beloved Prophet and asked for the same thing. Our Master told them sadly, **“I can not find anything for you to ride on.”** They began to weep because of the sorrow of being separated from our Master, the Prophet and being unable to join the jihâd. Upon this, Allahu ta’âlâ descended the âyat al-karîma, in maal, “(O My Rasûl!) **When they came to you (to join the jihâd), you said to them, ‘I can not provide you with rides.’ They turned back with tears in their eyes, grieving because they had no resources to use for this cause (and they could not join the battle). There is no responsibility (sin) for those.**”³⁹² In the end, Hadrat Abbâs and Hadrat ‘Uthmân equipped them for ghazâ, as well.

When the preparations were completed, our Master, the Prophet gathered the army at Saniyat-ul-Wadâ. There was nearly no one who couldn’t participate in the ghazâ. When our Master, Rasûl al-akram, gathered the army and decided to move, He left Muhammad ibn Maslama as His deputy in Medîna.³⁹³ When He was about to begin the expedition, He said, **“Bring spare shoes with you. As long as you have spare shoes, you will not have difficulty.”**

³⁸⁹ Sunen ad-Dâra Qutnî, IV, 198.

³⁹⁰ Turkisk book Cevâb Veremedi, 89.

³⁹¹ Wâqidî, al-Maghâzî, II, 990.

³⁹² Sûrah at-Tawba, 9/92.

³⁹³ Ibn Hishâm, as-Sira, II, 519; Wâqidî, al-Maghâzî, I, 8; Bayhaqî, Dala’il an-Nubuwwa, V, 294; Ibn Kathîr, as-Sira, IV, 12; Suhaylî, Rawzu’l-unf, IV, 297; Huzâtî, et-Tahrîc, 327; Kattânî, at-Tarâtîbu’l-idâriyya, I, 485.





When the army marched, Abdullah ibn Ubayy, the leader of the munâfiqs, uttered absurd words to frighten Muslims. He even said, “I swear that it is as if I can see Him and His Ashâb tied with ropes to each other by twos...” The Ashâb al-kirâm paid no attention to these words. Their zeal for joining the jihâd was increasing. The munâfiqs who saw this became frustrated.

“Whoever gives charity today, his charity will act as a witness in his favor on the day of qiyâmat.”

**Hadîth
ash-sharîf**

When our Master Rasûlullah was moving from Saniyyat-ul-Wadâ to Tabuk, He had the flags, and the banners of the army unfurled. He had given the largest banner to Hadrat Abû Bakr and another banner to Hadrat Zubayr ibn Awwâm. He gave the flag of the Aws tribe to Usayd ibn Hudayr and the flag of the Hazraj tribe to Abû Dujâna.³⁹⁴ The number of the Ashâb al-kirâm under the command of our Master, the Prophet was thirty thousand; ten thousand of them were cavalry. Hadrat Talha ibn Ubaydullah was appointed commander of the right flank, and Hadrat Abdurrahmân ibn Awf was appointed commander of the left flank.³⁹⁵ Under the command of their Prophet, the glorious sahâbîs moved forward in very hot weather. As long as they had the Darling of Allahu ta’âlâ leading them, the scarcity of food and water couldn’t return them from their path, the distance to the destination, or the number of the enemy soldiers couldn’t discourage them. They would go anywhere in this situation.

Resting for a while at each stop, our beloved Prophet and brave sahâbîs continued on their march. Their eighth stop was at Hijr where the people of Sâlih ‘alaihis-salâm had perished. Allahu ta’âlâ had exterminated them by a thunderous sound due to their disobeying their Prophet. The Sultân of the worlds told His Ashâb, **“Tonight, a violent storm will blow from the opposite direction. No one shall stand up unless he has a friend with him. Everyone shall tie the knees of his camel. This is a place where the torment had descended. No one shall drink from this water or perform abdash with it!...”** Everyone obeyed this order. A thunderstorm began in the night and started overturning the things around them. In the meantime, a person who had neglected to tie his camel stood up to search for it. He had been caught by the storm and thrown away on the slopes of the Tayy mountain. Another person had to relieve himself. Where he went, he contracted an illness called Hunnâk (pertussis, whooping cough). With our Master, the Prophet’s invocation, he became well again.

That morning, there was no water left in the waterskins. Everyone was about to die of thirst. The munâfiqs saw this as an opportunity and tried to cause disorder by saying, “If Muhammad was really the Prophet, He would pray and cause it to rain.”

When the situation was submitted to the Master of the worlds, He raised His blessed hands and begged Allahu ta’âlâ for rain. In a hot and cloudless sky, rain clouds suddenly appeared. Heavy rain started. Everyone filled their

³⁹⁴ Wâqidî, al-Maghâzî, II, 996; Ibn Asâkir, Târikh Dimashq, II, 36; Shamsaddîn Shâmî, Subulu’l-Hudâ, V, 443.

³⁹⁵ Wâqidî, al-Maghâzî, II, 1001; Ibn Asâkir, Târikh Dimashq, II, 36.

The Ghazâ of Tabuk





waterskins, performed abdash, and watered the animals. When the rain stopped and the clouds dispersed, it was seen that it had rained only over the army. Our beloved Prophet and the saḥābīs said takbīrs. They thanked Allahu ta‘ālā. They said to the munāfiqs, “Now, there is no excuse left for you. Believe in Allahu ta‘ālā and His Rasūl and become pious Muslims!” But abject munāfiqs replied, “So what?... It rained and ended while a cloud was passing!”

“Inshā-Allah, you will arrive at the spring of Tabuk tomorrow at mid-morning. Until I come, do not touch that water.”

**Hadīth
ash-sharīf**

Hunger had reached the highest degree too. To the point, one date was shared by two persons. They had approached Tabuk despite the vehement heat, hunger and thirst. Our Master Ḥabīb al-akram (sall-Allahu ‘alaihi wa sallam) said, **“Inshā-Allah (If Allahu ta‘ālā wills), you will arrive at the spring of Tabuk tomorrow at mid-morning. Until I come, do not touch that water.”** The next day, they arrived there. The spring’s water was very little. Our beloved Prophet had some water from the spring poured into a container. Then, He put His hand in the container and prayed. He poured the water into the spring. The water increased and rose suddenly. Even though all the Islāmic army of thirty thousand strong drank, the water did not lessen. Later on, everywhere in the region was watered with that water which is a miracle of our Master, the Prophet. That region became a very green and abundant open plain.

When our Master Rasūl al-akram, with His glorious Ashāb, came to Tabuk, they could not find the Roman armies, composing of the Byzantines, and Christianized Arab tribes such as Āmila, Lahm and Juzam. At Mūta, a Roman army of one hundred thousand strong had suffered a defeat against three thousand mujāhids. Now, there were thirty thousand mujāhids, and their commander was the Master of the worlds. When Romans heard that our beloved Prophet gathered His heroic Ashāb and came, they had looked for hideaways.

Having counseled with His Ashāb, our Master Rasūlullah did not go farther than Tabuk. Meanwhile, some tribes and states in that region had heard that the Islāmic Army had arrived. Out of fear, they sent delegations to our Master, the Prophet and asked for mercy by paying jizya. Our Master, the Prophet pitied them and accepted their offers. With each of them, separate agreements were made, and they were told that they were in safety.

Our Master Sarwar al-kāinat (‘alaihis-salām) waited for the enemy for nearly twenty days. He spoke with His Ashāb al-kirām at Tabuk and washed their hearts in a sea of light. He poured the blessings and superiorities emitting from His blessed heart to their hearts. In one of His unique talks, He asked, **“Shall I inform you of the best and the most honourable of mankind?”** The Ashāb al-kirām answered, “Yes, O Rasūlullah!” Upon this, He said, **“The best of mankind is he who works on the path of Allahu ta‘ālā on the back of his horse or camel or standing afoot, until his last breath. The evil of mankind is the excessive person who reads the Book of Allahu ta‘ālā, but doesn’t obtain any benefit from it.”**

He told a person who asked about martyrdom, **“I swear by Allahu ta‘ālā,**

Who holds my existence in His hand, that on the day of qiyâmat, the martyrs will come wearing their swords girded on their backs. They will sit on thrones of nûr (light).”³⁹⁶

Many miracles of our Master, the Prophet were seen in this expedition. During the preparations for returning from Tabuk to Medîna, saḥâbîs, whose hunger reached an unbearable level, submitted the matter to our Master, the Prophet. Our Master Rasûlullah had the remaining food gathered on a leather cloth. These foods could not even fill a small pot. Our Master Sarwar al-âlam (sall-Allahu ‘alaihi wa sallam) renewed His abdash and performed a namâz of two rak’ats. He outstretched His blessed hands and invoked for the foods’ abundance. Then, He ordered His Ashâb to bring their dishes. All the dishes were filled with food. No dish was empty. Also, it was seen that the food at the cloth did not lessen, although all the mujâhids ate until they were full.

Khâlid ibn Walîd’s expedition to Dûmatu’l-Jandal

While He was at Tabuk, Hadrat Habîb al-akram (sall-Allahu ‘alaihi wa sallam) sent Khâlid ibn Walîd radiy-Allahu ‘anh to Dûmatu’l-Jandal. The governor there, Akîdir ibn Abdulmalik was Christian. The soldiers of Islâm approached the fortress and laid in ambush. When the news that a mountain cattle had come before the fortress has reached Akîdir, he jumped on his horse and went after it. While Akîdir, his brother Hassân and his company were hunting, mujâhids surrounded them. When he attempted to draw his sword, Hassân was killed. Akîdir was taken captive. The others fled and took shelter in the fortress. Hadrat Khâlid said to Akîdir, “I will keep you safe and take you to Rasûlullah’s presence. But with this condition, you will go to the fortress and bring two thousand camels, eight hundred horses, eight hundred shields and four hundred spears. You will still be the governor.” Akîdir accepted. They went to the fortress, took the booty, and came to Medîna. Akîdir and his brother Hasâr were accepted to the presence and became Muslims.

Ambush

The mujâhids had left Tabuk and headed for Medîna. The munâfiqs made a deal between themselves to ambush and kill our beloved Prophet. One night, they laid in wait on a narrow passage on the path of the Muslim soldiers. Ammâr ibn Yâsar was holding the halter of the camel of our Master, the Prophet. Hadrat Huzayfa ibn Yamân was following. Jabrâîl ‘alaihis-salâm informed that the munâfiqs conspired and plotted an assassination. When our Master, the Prophet approached the passage, He said to the army, “You go to into the valley, it is easier and wider.” While He moved toward the narrow passage, the army marched into the valley. When Rasûl al-akram (sall-Allahu ‘alaihi wa sallam) came near the passage, this group of munâfiqs, having masked their faces, started their assault. Hadrat Huzayfa bellowed, “O the enemies of Allahu ta’âlâ!” and started hitting the munâfiqs and their animals with his stick. Twelve munâfiqs, fearing these cries and shouts, immediately dived into the ranks of the soldiers. Our Master, the Prophet informed

³⁹⁶ Wâqidî, al-Maghâzî, II, 1018.





Hadrat Huzayfa of their names and warned him not to tell others.

Having heard the incident, Hadrat Usayd ibn Hudayr came forward and beseeched, saying, “O Rasûlullah! May my life be sacrificed for your sake! Tell me who they are so that I will bring their heads to you!” However, Rasûlullah (sall-Allahu ‘alaihi wa sallam) did not give permission.³⁹⁷

Masjid al-Dirâr

Having frightened the Byzantines and broken their resistance, our beloved Prophet and His heroic Ashâb had approached the luminous Medîna at last. The Sultân of the worlds ordered His Ashâb to encamp at the place called Zî-awân, which was very close to Medîna. While the sahâbîs were resting, a few munâfiqs came and asked for our beloved Prophet to honour the Masjid al-Dirâr (Dirâr Mosque).

The Masjid al-Dirâr was in Qubâ. It had been built by the munâfiqs across from the first mosque, which our Master Rasûlullah had built at Qubâ during His migration to Medîna. While our beloved Prophet was going to Tabuk with His Ashâb, the munâfiqs had come to His presence and invited Him by saying, “O Rasûlullah! We have built a new masjid. Would you honour there and conduct our namâz?” But the Master of the worlds was on a military campaign, He replied that if it was possible He might pay a visit on His return from Tabuk.

The munâfiqs aimed to divide the Muslim community, to use them for their own purposes, to cause anarchy, and to set them against each other. They were even going to invite the Byzantine soldiers to Medîna and help them with the weapons stored in this masjid. Ensuring our Master, the Prophet’s performing namâz there would give the impression that the Masjid al-Dirâr was a muqaddas place. Thus, Muslims would race with one another to perform namâz at that place and -supposedly- they would fall into the trap of the munâfiqs.

Our Master, Sarwar al-âlam (sall-Allahu ‘alaihi wa sallam) had accepted this invitation of the munâfiqs and decided to go there. Allahu ta’âlâ descended the 107th and 108th âyats of Sûrah at-Tawba and conveyed the truth of the matter. Upon this, Master of the worlds commanded Mâlik ibn Duhshum and Âsim ibn Adiy, **“Go to that masjid of the cruel! Demolish and burn it!”** Between the evening and night namâz, they went and set the building on fire. Then, they demolished it. The munâfiqs could not say anything.³⁹⁸

Hearing that our Master, the Prophet and His glorious Ashâb were coming, the people of Medîna gathered immediately and went out to welcome them.

The death of Abdullah ibn Ubayy

Two months after the return of our beloved Prophet from the Tabuk expedition, on the month of Shawwâl, Abdullah ibn Ubayy, the leader of the munâfiqs, died.

³⁹⁷ Wâqidî, al-Maghâzî, II, 1040.

³⁹⁸ Ibn Hishâm, as-Sira, II, 529; Wâqidî, al-Maghâzî, II, 1040; Ibn Sa’d, at-Tabaqât, III, 466, 549; Suhaylî, Rawzu’l-unf, IV, 306.

“I swear by Allahu ta’âlâ, Who holds my existence in His hand, that on the day of qiyâmat, the martyrs will come wearing their swords girded on their backs. They will sit on thrones of nûr (light).”

**Hadîth
ash-sharîf**

After that, the unity of the munâfiqs broke, and they dispersed.³⁹⁹

Thus, not only the munâfiqs but also the polytheists and the Jews in Arabia had been suppressed, and their movements of opposition and prevention against Islâm had been extinguished.

The other incident that happened in the ninth year of Hegira

When Rasûlullah came to Tabuk, first the ruler of Ayla, then the ruler of Jarbâ came and delivered taxes. Rasûlullah had it recorded and gave the document to them. In this expedition, He sent a letter to Heraclius again, inviting him to Islâm. But he didn't have the fortune of attaining guidance.

This year, Rasûlullah's daughter, Hadrat Umm Gulthum passed away. Our Master, the Prophet led her janâza namâz, and while she was being buried, tears fell from His blessed eyes on her grave.

Sanat-ul-vufûd (The year of envoys)

After our Master, Sarwar al-âlam (sall-Allahu 'alaihi wa sallam) returned from the Tabuk expedition, He sent envoys to various states and invited them to Islâm. The people of Oman and Bahrain were honoured by becoming Muslims.

Now, Islâm was spreading very quickly. Teachers were sent to teach the principles of Islâm to the surrounding tribes and states, and governors were sent to rule them.

In the ninth year of the Hegira, many delegations that had converted to Islâm flocked to Medîna. In addition, delegations from various tribes came and declared their obedience to the Master of the worlds, and thus they attained bliss. Because of the greatness of the number of envoys, this year was called Sanat-ul-vufûd (the year of envoys).

Whenever an envoy came, Rasûlullah would wear fine clothes. He would also have the Ashâb dressed in fine clothes. He would receive them in clean and beautiful places. He would hold a feast and sent them off with many gifts. And they would go away pleased and with thanks and praises.

One of the tribes that sent envoys was the Banî Murra tribe. They sent thirteen people as envoys. The envoys informed that their tribe had become Muslims. They said that it never rained in their land, no plants grew, and they were suffering a severe famine. They asked Rasûlullah (sall-Allahu 'alaihi wa sallam) to pray for their suffering to end. He prayed, **"O my Rabb, sate them with rain."** When the Banî Murra envoys returned to their tribe, they saw that their people were completely relieved. Because the day Rasûlullah prayed for them, it had rained heavily. It coincided exactly with the time of the prayer.

Ten people from the Banî Asad tribe came and thanked for the blessing of becoming Muslims. They said, "We came from far away on a year of famine. We have become Muslims by our own accord without soldiers coming for us." The seventeenth âyat of Sûrah al-Hujurât descended about them.

Mu'âwiya tabni Savr ibn Ubâda, the leader of Banî Bikâr delegation, was around one hundred years old. His son Bushayr, Majma' ibn Abdullah and Abd al-Amr

³⁹⁹ Bayhaqî, Dala'il an-Nubuwwa, II, 332; Ibn Kathîr, as-Sira, IV, 74.





ibn Asam were with him. He asked Rasûlullah to touch his son's limbs with His blessed hands. He said, "He has treated me with respect and was very good to me." Rasûlullah touched Bushayr's face with His blessed hands and gave them many goats. He also changed Abd al-Amr's name to Abdurrahmân.

"O my Rabb, save them (the Banî Murra tribe) with rain."

**Hadîth
ash-sharîf**

The Banî Najîb delegation consisted of ten people. They had brought the zakâts of their goods and animals with them. Rasûlullah was very pleased that they had come. He ordered for them to be settled in a good location. The Najib envoy asked so many questions about fard and sunnat that Rasûlullah's affection for them grew even more. He treated them with more respect and increased His gifts. He treated them differently from other envoys. He invited the youth who was staying with their belongings and understanding that he too had turned his face from everything but Allahu ta'âlâ, He prayed for him as well. Like the others, He gave him gifts. That company attaining what they came for, returned to their tribe joyfully.

A group from Banî Kanâna came and become Muslims. Their leader was Vâsila tabnî Aska'. When he came, Rasûlullah was preparing for the Tabuk expedition. After he made bî'at, he went back to his tribe. His father didn't become a Muslim, his sister did. He went to Medîna and went after the Tabuk expedition. He reached Rasûlullah. He was sent to the fight between Hadrat Khâlid and Akîdar. Many camels fell to his share.

From Banî Sâide, Damam ibn Sa'laba came. He came to the presence and asked Rasûlullah about namâz, fasting, hajj, and zakât. When his questions ended, he said, "I believe, I believe in whatever you have brought from Allah." Then he went and informed his tribe about Islâm. That entire tribe became a Muslim.

*O Rasûlallah! If a person doesn't kiss,
The soil that touched the feet of your gate's slave,
And if he doesn't sacrifice his life for this,
He doesn't love you, I won't believe his words.*

*I shall make the soil you stepped on the crown of my head,
I shall kiss and rub it on my face, make it the remedy to my heart,
I shall make it the candle that shows the true path,
And I shall take your road, admiring and in love with you.*

*I smell every wind coming from your way,
Search for a trace of your lovely scent,
May my wife and children be sacrificed for you,
My mother, father, relatives and thousands of lives.*



MY BELOVED PROPHET (sall-Allahu ‘alaihi wa sallam)

*Says Mawlânâ Khâlid, your genuine admirer,
O sultân of the universe, O the beloved of the earth!
I have one life from you, it's your gift to me,
I can't even say I have brought a life to sacrifice.*

Mawlânâ Khâlid al-Baghdâdî



A Night View of Kâ'ba al-Mu'azzama





THE HAJJ BECOMING FARD

Hajj (pilgrimage), one of the five fundamentals of Islâm, became fard in the ninth year of the Hegira. Âyat al-karîma descended, in maal, **“There (at the Kâ’ba) are obvious signs and the station of Ibrâhîm. Whoever enters there is safe from being attacked. It is one of the rights of Allahu ta’âlâ over people, one of His commands, that those who can find a way to it (those who are able to) make hajj to (and visit) that Bayt. Whoever denies that fard, certainly, Allahu ta’âlâ does not need any of His creatures.”**⁴⁰⁰

Our Master, Fakhr al-âlam (sall-Allahu 'alaihi wa sallam) announced this order of Allahu ta’âlâ to His Ashâb. He wished to make hajj at the end of Dhu’l-qâdah. However, when the news of the polytheists’ making tawâf naked came, He didn’t deem it appropriate to be with them in this situation. He gave the duty of overseeing hajj to Hadrat Abû Bakr to teach the manâsiq (procedure, principles) of hajj.

“There (at the Kâ’ba) are obvious signs and the station of Ibrâhîm. Whoever enters there is safe from being attacked. It is one of the rights of Allahu ta’âlâ over people, one of His commands, that those who can find a way to it (those who are able to) make hajj to (and visit) that Bayt.”

Âl-i ‘Imrân: 97

Hadrat Abû Bakr and Hadrat Alî going to hajj

That year, Ashâb al-kirâm went to Mecca as a caravan of three hundred, under the command of Hadrat Abû Bakr. Meanwhile, the first verses of Sûrah al-Barâa had descended. In these, some verdicts were declared about the treaty. Our beloved Prophet sent Hadrat Alî to Mecca to declare those verdicts.⁴⁰¹

At that time, according to a custom among Arabs, if a treaty was made or broken, it would be announced by either side which made the agreement or one of their relatives. Our Master, the Prophet sent Hadrat Alî for this task, after the departure of the caravan of hajj to Mecca. Hadrat Alî reached the convoy, and they entered Mecca together.⁴⁰²

Hadrat Abû Bakr gave a khutba and spoke about the hajj ibâdat. The Ashâb al-kirâm performed the hajj according to the principles which were taught. While the ibâdat of hajj was being performed, Hadrat Alî gave a khutba at the location called Jamra al-Aqaba, at Minâ. In his khutba, he started to speak by saying;

“O people! I have been sent by Rasûlullah to you.” Then, he recited the first âyat al-karîma of the Sûrah al-Barâa. After that, he said, “I am charged with informing you of four things.” These four items are:

- 1- No one other than Muslims can enter Jannah.**
- 2- After this year, no polytheist shall approach the Kâ’ba.**
- 3- No one shall make tawâf at the Kâ’ba naked. (At those times, the polytheists would circumambulate the Kâ’ba in the nude.)**

⁴⁰⁰ Sûrah Âl-i ‘Imrân, 3/97.

⁴⁰¹ Kattânî, at-Tarâtîbu’l-idâriyya, I, 256.

⁴⁰² Bukhârî, “Maghâzî”, 68; “Jizya”, 16; Ibn Hishâm, as-Sira, IV, 545-546; Ibn Sa’d, at-Tabaqât, II, 169; al-Kilâf, al-Iktifâ, II, 409; Kattânî, at-Tarâtîbu’l-idâriyya, I, 256.

4- Whoever has an agreement with Rasûlullah, it is valid until its time expires. Apart from these, others are given four months. After that, there shall be no guarantee of safety or protection for any polytheist.

After that day, no polytheists came to the Kâ'ba, and no one performed tawâf around the Kâ'ba naked. After these issues were announced, most of the polytheists became Muslims. After performing the commandment of hajj, Hadrat Abû Bakr, Hadrat Alî and the Ashâb al-kirâm with them returned to Medîna.⁴⁰³

Khâlid ibn Walîd's Yemen expedition

In the tenth year of Hegira, our beloved Prophet sent Hadrat Khâlid ibn Walîd with four hundred mujâhids to the sons of Hârith ibn Ka'b in the vicinity of Yemen, to invite them to Islâm. Upon this order of our Master Rasûlullah, Hadrat Khâlid ibn Walîd invited this tribe to Islâm for three successive days. They accepted this invitation and became Muslims.

*From the fountain of the sun, cold and sweet water would descend,
If the builder, who repairs your tomb, needed water.*

*The fear of Jahannam has spread fire to my burned heart,
I have hope that on it, your cloud of grace will pour water.*

*Due to the fortune of your naat, Fuzûlî's words turned to jewels,
Like the pearl being formed by the cloud of April's drop of water.*

*On the day of qiyâmat, when the eyes open from the sleep of oblivion,
And, because of their longing for you, stream water,*

*My hope is that, on the day of qiyâmat, I won't be deprived,
That to me who yearns for your face, your fountain of love will give water.*

Fuzûlî

The incidents that happened in the tenth year of the Hegira

By the tenth year of Hegira, Islâm had spread all over the Arabian Peninsula.

This year like the ninth year, people from every corner of Arabia would come to Medîna in large numbers and vied with one another to be honoured by becoming Muslims and to attain endless bliss.

There was no force left in Arabia to resist Muslims, Islâm ruled over all around. Only some Jewish and Christian tribes haven't become Muslims.

In this year, our Master, Rasûl al-akram (sall-Allahu 'alaihi wa sallam) sent a letter to invite the Christians of Najrân to Islâm. In answer, they sent fourteen people to Medîna to observe Rasûlullah's behavior. After a while, the group made a peace treaty. Later on, some of them became Muslims on their own.

That year the governor of Yemen passed away. When the news of his death

⁴⁰³ Wâqidî, Maghâzî, II, 974; Ibn Sa'd, at-Tabaqât, II, 160; Ibn Asâkir, Tarikh Dimashq, XVIII, 23.





reached Rasûlullah, He distributed the land among his son Shahr, Abû Mûsa’l Ash’arî, Ya’li ibn Umayya and Mu’âz ibn Jabal.

This year, our Master, the Prophet sent governors to all the cities that Islâm had spread. Hadrat Alî was sent with three hundred people to the Mudlaj tribe in Yemen to invite them to Islâm. They first refused and shot arrows at the soldiers of Islâm. They received the response immediately. Twenty of them died. Most of them dispersed. Hadrat Alî (radiy-Allahu ‘anh) stopped the Ashâb from following the enemy. He advised and invited them to Islâm again. They accepted and became Muslims. Hadrat Alî and the sahâbis returned to Medîna quickly and reached Rasûlullah at Mecca.

Like the ninth year, this year too the envoys continued to come. One of them was the envoy of Ghamid, the other was of Banî Hanifa. They came to Rasûlullah’s presence and became Muslims.

Negus’ sister’s son came and became a Muslim. Also, a group from Abd al-Kays came and attained the bliss of becoming Muslims.

That year Rasûlullah’s son Ibrâhîm passed away at one and a half years old. When Rasûlullah lost His darling, His blessed eyes filled with tears. Hadrat Ibrâhîm was buried at Baqî cemetery, next to ‘Uthmân ibn Maz’ûn. He was the first one to have water sprinkled on his grave.⁴⁰⁴

“Beware of the malediction of the oppressed. There is no veil between the prayer of the oppressed and Haqq ta’âlâ’s Person.”

**Hadîth
ash-sharîf**

*Your ummat is desperate, pardon our sins,
Don’t deny your hands and burn us with the fire of yearning,
Show mercy, don’t burn us with your longing,
In short, don’t leave your guilty slave Gâlib.*

*You are Ahmad and Mahmûd and Muhammad, my master,
You are the sultân affirmed by Haqq for us, my master.*

Shaykh Gâlib



⁴⁰⁴ Balâzûrî, Ensâb, I, 451; Ibn Abdilberr, Istiâb, I, 59, Ibn Kathîr, Usudu’l-gâbe, I, 51; Qas-talânî Mawâhib al-Ladunniya, I, 259.

Islām's Spreading Course in Arabian Peninsula





FAREWELL HAJJ

In the tenth year of Hegira, our Master, the Prophet prepared for hajj and commanded the Muslims in Medîna to make preparations for hajj, too. He notified those outside of Medîna as well. Upon this, thousands of Muslims gathered in Medîna. Our Master Rasûlullah bought a hundred camels to sacrifice. He performed ghusl abdest (ritual bathing) before their departure. He brushed His blessed hair, applied beautiful fragrances, wore His izar and rida. When the preparations were completed, our beloved Prophet set off from Medîna with a convoy of thirty thousand people, following the early afternoon namâz on the 25th of the month of Dhu'l-qâdah. They came to Dhu'l-Hulayfa through the Shajara road. Here, the Ashâb's number exceeded four-thousand. They spent the night there. Our beloved Prophet had one of the camels He took along brought to Him. He scratched the right side of its hump to mark it as a sacrifice, hung two clogs on its neck, and ordered His Ashâb to do the same. He performed two rakât of ihrâm namâz. After praising and thanking Allahu ta'âlâ, Our Master Sarwar al-kâinât prayed, **"O my Allah! Make this for me an accepted hajj in which there is no hypocrisy, showy display, or fame."**

"O my Allah! Make this for me an accepted hajj in which there is no hypocrisy, showy display, or fame."

**Hadîth
ash-sharîf**

He wore His ihrâm (ihrâm is the attire worn for hajj and 'umra. For men, it is two large seamless white cloth, one of which is wrapped around the part of the body below the waist, and the other is wrapped around the upper body) and upon the words of Jabrâîl 'alaihis-salâm He started saying talbiya loudly. When the Ashâb al-kirâm joined, everywhere resonated with the sound of;

"Labbayk! Allahumma labbayk! Labbayk! Lâ sharîka laka labbayk! Innal Hamda wannî'mata laka wal mulka lâ sharîkalak!..."

Following the Baydâ road, He headed to Malal. The Ashâb poured after Him. There were still new additions on the road. When He arrived at the Rahwâ valley, in which more than seventy Prophets – including Mûsâ 'alaihis-salâm – had performed namâz, He said, **"This valley is one of the valleys of Jannah."** He performed namâz here. After there, He moved to Munsaraf and performed morning namâz at Asâsa. He became ill at Lahy al-Jamal and had hacâmat (blood-letting) done. He stayed at Sukyâ. When He came to Abwâ, where His venerable mother Hadrat Âmina had passed away, He visited her grave and wept. Those who were with Him cried as well. After this they went to Talaât-ul-yaman, Juhfa, Gadîr al-Hum, Kudayd and reached the Usfân valley. Here, our Master, the Prophet said to Hadrat Abû Bakr, **"Hûd and Sâlih 'alaihimus-salâm passed through here saying talbiya for hajj, with wool clothes wrapped around their waist and wearing pied clothes, on young and red camels with palm fiber halters."**⁴⁰⁵ Going through Ganîm, Marruzzahrân and Sharîf they reached Zî-Tuwâ. After spending the night here and performing morning namâz, they passed Hajun and entered Mecca through Qadâ slope. After a ten-day trip, they arrived in Mecca on the fourth of Dhu'l-hijja month. With

⁴⁰⁵ Ahmad ibn Hanbal, Musned; I, 232.

those who came for hajj from Yemen and other lands joining, the number of Muslims exceeded 90 thousand. (In another report, it was one hundred fourteen thousand; in another, it was around one hundred twenty thousand.) When our Master Rasûlullah saw Baitullah, He prayed, **“O my Allah! Increase the glory, sublimity, majesty and reputation of this Bait. And increase the glory, majesty, esteem and goodness of those who honourit with making hajj and ‘umra.”** And started the manâsiq. For the duration of hajj, He stayed in a tent at Atbah, which is between Mecca and Minâ. Our beloved Prophet went to Mina on the 8th (Tarwiya) day of Dhu'l-hijja and to Arafât on the 9th (Arafa) day. In the middle of Arafât valley, in the afternoon, on His camel called Quswâ, He recited His Farewell Khutba and bid farewell to the Ashâb al-kirâm radiy-Allahu ‘anhum ajma’în.⁴⁰⁶

I CAME TO YOU!

*O the refuge of sinners, I came to seek refuge in you!
I have many faults, I came to entreat you!*

*I had turned to dark places, I was stuck in the swamp,
I came to the source of light that illuminates the true path.*

*I only have my life, O the life of all lives!
Is it appropriate to say, I came to give my life.*

*You are the healer of the afflicted, I am ill in the heart.
I came to knock on your door for the cure of my heart.*

*It is a mistake to bring anything to the door of the generous.
I came to kiss the soil which you honoured by stepping on.*

*My sins are many, like a mountain, my face is black, like tar.
I came to get rid of this burden and blackness.*

*A drop from your ocean of kindness will surely clean it all,
Though, I have come with my deeds' book as black as my face.*



⁴⁰⁶ Bukhârî, “Hajj”, 95; Ibn Sa’d, at-Tabaqât, II, 173; Ibn Kathîr, as-Sira, IV, 617.





THE FAREWELL KHUTBA

All praise is to Allahu ta'âlâ alone. We praise Him, ask for forgiveness from Him, and repent to Him. We take refuge in Allahu ta'âlâ from the evil of our nafs and the sins of our deeds. There is no one who can lead astray the one Allahu ta'âlâ guided to the true path, and there is no one who can guide to the true path the one He led astray.

I bear witness that there is no god but Allahu ta'âlâ. He is one. He does not have an equal or a partner. And I bear witness that Muhammad ('alaihi-salâm) is His servant and rasûl.

O servants of Allah! My will to you is to fear Allahu ta'âlâ and to obey Him.

O people! Listen to my words very carefully! I know not whether, after this year, I will ever be able to meet you here again.

O people! Just as these days of yours are sacred days, as these months of yours are sacred months, as your town (Mecca) is a blessed town so are your lives, property, honour. They have been protected against every kind of assault.

O my Ashâb! You will reach your Rabb soon, and you will be certainly asked about your current states and actions. Beware; after me, do not go back to your old heresies and behead each other!

Let those who are present here inform of this will of mine to those who are not present here! It may be that the one who is informed of this will can understand and preserve it better than the one who is attending here.

O my Ashâb! Those who have a thing entrusted to them shall give it to its owner!

All forms of interest (usury) have been prohibited. They are under my foot. However, you must pay your principal debts.

Neither torment nor be tormented.

With the commandment of Allahu ta'âlâ, usury is forbidden henceforth. Every form of this ugly custom, which is inherited from the era of nescience, is under my foot. The interest that I cancel first is the interest of (my uncle) Abbâs, the son of Abdullmuttalib.

O my Ashâb! All the vendettas which had been held in the era of nescience have been also prohibited completely. The first vendetta that I cancel is the vendetta of Rabîa (my uncle's son), the grandson of Abdullmuttalib.

O people! Replacing the months during which fighting is forbidden in order to be able to fight is extreme infidelity. This is such a thing with which the unbelievers have fallen into heresy. They deem (a month), which they accept as permissible in a year, forbidden in the next year. They do this in order to comply with the numbers of the months that

**"O my Allah!
Increase the glory,
sublimity, majesty
and reputation
of this Bait. And
increase the glory,
majesty, esteem
and goodness of
those who honor it
with making hajj
and 'umra."**

**Hadîth
ash-sharîf**

Janâb al-Haqq decreed permissible and forbidden. They make permissible what Allahu ta’âlâ made forbidden and forbidden what Allahu ta’âlâ made permissible.

O my Ashâb! We are making hajj at its exact time. The order of the months is the same as when Allahu ta’âlâ created them. There is no doubt that the time has returned to the shape and regulation of the day that Allahu ta’âlâ had created it.

O people! Today, the shaytan has forever lost his power of re-establishing his effect and domination on your lands. However, if you abide by him in some deeds that you deem unimportant, other than those which I have canceled, such acts of yours shall make him pleased. In order to protect your religion, avoid these too!

O people! I recommend you to observe the rights of women and to fear Allahu ta’âlâ in this matter. You have accepted women as a trust from Allahu ta’âlâ; you have acquired their honour and chastity, which became permissible for you, by giving promise in the name of Allahu ta’âlâ. You have a right over women, and they have rights over you. The right that you have on women is their not allowing those whom you do not like to override your family privacy. If they allow anybody whom you do not approve of into your home, you can make them abstain from this by a gentle beating. And the right which women have on you is your providing them with every kind of food and clothes through permissible ways.

O Mu’mins (those who believe in Allahu ta’âlâ)! I am leaving you such a trust that as long as you firmly adhere to it, you will never go astray. That trust is the Book of Allahu ta’âlâ, the Qur’ân al-karîm. (In some other reports, it was also related as “My sunnat” and “My Ahl al-bayt”.)

O Mu’mins! Listen to my words very carefully and preserve them well! A Muslim is the brother of another Muslim; thus, all Muslims are brothers. It is not permissible to infringe on the rights of your brother in religion unless he voluntarily gives permission.

O my Ashâb! Do not torment your nafs (yourself). You have rights over yourself too.

O people! Allahu ta’âlâ has given (in the Qur’ân al-karîm) the right to each holder of the right. There is no need to choose a heir or to bequeath. The child belongs to the one, the bed of whom he or she was born. There is deprivation for the adulterer. May the baseborn who claim ancestors other than his father or the ingrate who presumes to enter the service of somebody other than his master incur the wrath of Allahu ta’âlâ and be accursed by the angels and all Muslims! Janâb al-Haqq accepts neither the repentance nor the just witnessing of such people.

O people! Your Rabb is one. Your father is one, too. All of you are Âdam’s (‘alaihi-salâm) children. As for Âdam, He was created out of the soil. In the sight of Allahu ta’âlâ, the most precious one among you is the one who has taqwâ (piety, fear of Allahu ta’âlâ) the most. There is no





superiority of an Arab to a non-Arab. Superiority is only in taqwâ. If a crippled black slave is appointed your ruler, if he rules you with the book of Allah, listen to him and obey him.

The guilty shall not be charged with any blame but his own. A father shall not be blamed for his son's crime, and a son shall not be blamed for his father's crime.

O people! Beware! You shall never do these four things:

- 1- Never appoint any partner to Allah.**
- 2- Never kill a life that Allah prohibited, unjustly.**
- 3- Never commit adultery.**
- 4- Never steal.**

I have been commanded to make jihâd with people until they say, 'Lâ ilaha illallah, Muhammadun rasûlullah (until they become Muslims).' When they say this, they will be protecting their blood and properties. But their accounts belong to Allahu ta'âlâ.

O people! Tomorrow (at âkhirat), you will be asked about me, what will you say?!..."

The Ashâb al-kirâm replied, "We will testify that you communicated the religion of Allahu ta'âlâ, you fulfilled your duty, you guided and advised us."

Thereupon, our Master Rasûl al-akram (sall-Allahu 'alaihi wa sallam) rose His miubâarak index finger and pointing toward the gathering, said, **"O my Rabb, bear witness! O my Rabb, bear witness! O my Rabb, bear witness!"**

On the day that our beloved Prophet recited His farewell khutba, the third âyat al-karîma of the Sûrah al-Mâida, in maal, **"This day, I have perfected your religion for you. I have completed My favour upon you, and I have been pleased to assign for you Islâm as religion..."** was revealed. When our Master, the Prophet recited this âyat al-karîma to His Ashâb, Hadrat Abû Bakr started to weep. When the Ashâb al-kirâm asked him the reason for his weeping, he said, "This âyat al-karîma indicates that the time of Rasûlullah's demise has approached. That is why I am weeping."⁴⁰⁷

Following the khutba, He performed waqfa at Jabal ar-Rahmah. He didn't conduct the evening namâz at Arafât but at Muzdalifah with night namâz. He spent the night at Muzdalifah. The next day, in the morning, He performed waqfa at Mashâr al-harâm. On the first day of aid, He moved to Minâ from Muzdalifah. He didn't stop at the valley called Muhassar, which the Ashâb al-fî⁴⁰⁸ had stayed in. He came to Minâ. Here, He slaughtered 63 of the sacrificial camels Himself and then gave the knife to Hadrat Alî. Hadrat Alî slaughtered the rest. On the second, third, and fourth day of the aid, they did jamrahs (stoning the shaytan). On the fourteenth of Dhu'l-hijja, before the morning namâz, they came to Baitullah and made farewell tawâf.

"This day, I have perfected your religion for you. I have completed My favor upon you, and I have been pleased to assign for you Islâm as religion."

Mâida: 3

⁴⁰⁷ Ibn Hishâm, as-Sira, II, 603; Suhaylî, Rawzu'l-unf, IV, 383.

⁴⁰⁸ The army that had come to demolish the Kâ'ba with elephants in our Prophet's grandfather Abdulmuttalib's time.

Our Master Rasûlullah, after staying ten days in Mecca, performing His Farewell Hajj and Farewell Tawâf returned to Medîna. After the Farewell Hajj, the Ashâb al-kirâm went back to where they had come from and conveyed to the people there what Rasûlullah communicated and commanded.

The other incidents that happened in the tenth year of Hegira

Another incident that happened in the tenth year of Hegira was the appearance of liars who claimed to be prophets. One of them was Aswad al-Anasî, who appeared in Yemen. By order of our beloved Prophet, he was killed by the Muslims in Yemen in his home.

(The other one was Musaylamah al-Kadhdhâb. After our Master, the Prophet's demise, Hadrat Abû Bakr sent an army under the command of Khâlid ibn Walîd. Musaylamah was killed by Wahshî radiy-Allahu ‘anh.)⁴⁰⁹

*O the pâdishah of the world, O the Sultân of sea and earth!
O the one superior to angels, the last and unique Prophet!*

*“Lî ma’allahi waktun,” clearly tells your state,
You are the life in body, taste in tongue, sultân in the heart.*

*Ahmad, Muhammad, Mahmûd, always exalts you Allah;
With your name ends Lâ ilâha illallah.*

*The sinner doesn’t understand the fine secret in this!
Rahman wrote your name next to His.*

*The slaves who love you become sultâns, my shah!
Sit on my heart’s throne, O my unique padishah!*

*Even though I have many sins, I love you so dearly!
I believe that those who love get a share of your favour.*

*How can I not love, you are the life in my body,
I was created for your sake, you are the reason I exist.*

*You are closer to me than me, you are the blood in my veins,
You are the beloved of those who love, you are the life of lives.*

*You are the cure to every grief, you are the remedy to every soul,
The kohl to eyes, crown of heads, you are the polish of hearts.*

*You are Habîbullah, you are the superior of the high world,
Those who know you a little can’t knock on another door.*

*You are the guide of awliyâ, you are the head of the wise,
You are the one whose arrival elates the seven skies and lands.*

*The last Prophet of Haqq for the humans and the jinns!
They shall stay underground, those who aren’t your door’s servants.*

⁴⁰⁹ Wâqidî, al-Maghâzî, II, 863; Tabarânî, al-Mu’jamu’l Kabîr, XXII, 36; Ibn Asâkir, Târikh Dimashq, LXII, 404.





THE PASSING AWAY OF OUR MASTER, THE PROPHET

It was the eleventh year of Hegira. When Jabrâîl ‘alaihis-salâm came that year, he recited the Qur’ân al-karîm to our beloved Prophet from beginning to end two times. However, in the previous years, he had recited the Qur’ân al-karîm only once each year. After our Master Sarwar al-âlam (sall-Allahu ‘alaihi wa sallam) listened to the Sûrah an-Nasr of Qur’ân al-karîm, in maal;

“When the help of Allahu ta’âlâ and victory comes, and you see the people enter Allahu ta’âlâ’s religion (Islâm) in crowds, extol the praises of your Rabb, and pray to Him for forgiveness! For He always accepts repentance”⁴¹⁰ lastly recited by Jabrâîl ‘alaihis-salâm, He said, **“O Jabrâîl! I feel inside me that my demise is approaching.”** Thereupon Jabrâîl ‘alaihis-salâm recited the âyat al-karîmas, in maal, **“The âkhirat is more blessed than this world for you. Your Rabb will give to you whatever you would like until you say that you are pleased.”**⁴¹¹

On the eleventh year of Hegira, the twenty-seventh day of the month of Safar, our Master Rasûlullah’s (sall-Allahu ‘alaihi wa sallam) blessed head started to ache. He honoured His muqarram wife Hadrat Âisha’s (radiy-Allahu ‘anhâ) room. He summoned Abdurrahmân ibn Abû Bakr, ordered him to bring ink and pen and to write His will for Abû Bakr as-Siddîq to be chosen khalîfa after His demise. When Hadrat Abû Bakr’s son Abdurrahmân was leaving to carry out the order, He said, **“Not now, bring it later!”** and went to masjid ash-sharîf.

Our beloved Prophet sent news for all His Ashâb present in Medîna on that day to come together in the masjid at the time of early afternoon namâz. After conducting the namâz, our Master Sarwar al-âlam went to the minbar (similar to a pulpit) and delivered a khutba. He advised His Ashâb and asked them to forgive all their (spiritual and material) claims on Him. Then He talked about Abû Bakr as-Siddîq’s superiority among Ashâb, his value, and how much He was pleased with him. It was such a khutba that it made the hearts of the listeners shiver and their eyes shed tears. Afterward, when He said, **“O People! How did you find me as your Prophet?”** they replied by saying, O Rasûlullah! From our side, may Allahu ta’âlâ bestow upon you many blessings. You were such a compassionate father and a compassionate brother who always gives advice. You have fulfilled the duty of prophethood that Allahu ta’âlâ granted to you. You have conveyed whatever was revealed to you. You have invited to the way of your Rabb, to Islâm with wisdom and good advice. May Allahu ta’âlâ give you the most beautiful and the highest rewards in return.”

Then our beloved Prophet said, **“O Mu’mins! For the sake of Allah, those who have rights on me come and get their rights here before the qiyâmat.”** However, nobody came to get his or her right. Our Master Rasûlullah repeated

⁴¹⁰ Nasr: 110/1-3.

⁴¹¹ Sûrah ad-Dukha, 93/4-5.

“The âkhirat is more blessed than this world for you. Your Rabb will give to you whatever you would like until you say that you are pleased.”

Duhâ: 4-5

it for the second and third times by saying, **“Let those come and take their rights.”** Thereupon a very old person named Ukâsha from among the Ashâb al-kirâm stood up. He went to the presence of Rasûlullah and said, “O Rasûlullah, may my parents be sacrificed for your sake! I was with you during the Ghazâ of Tabuk. When we departed from Tabuk, my camel and your camel had come side by side. I dismounted my camel and approached you. My purpose was to kiss your blessed body; however, you hit my back with your whip. I do not know why you hit me.”

Then our Master, the Prophet said, **“O Ukâsha! May Allahu ta’âlâ protect you from being hit by His Rasûl intentionally”** and ordered, **“O Bilâl! Go to the house of my daughter Fâtima and bring that whip to me.”** Hadrat Bilâl went out of the masjid. With his hands on his head, he was astounded by the thought, “Rasûlullah will allow retaliation to be made against Him.” When he arrived at the house, he knocked on the door and said, “O the daughter of Rasûlullah! Please give me Rasûlullah’s whip!” Thereupon our mother Hadrat Fâtima asked, “O Bilâl! Now is neither the time of pilgrimage nor a ghazâ! What will my father do with the whip?” Hadrat Bilâl replied, “O Fâtima! Don’t you know? Retaliation will be made with it against Rasûlullah!”

Our mother Fâtima firmly warned Hadrat Bilâl by saying, “O Bilâl! Whose heart can consent to take his right through retaliation from Rasûlullah? Since He requested so, I will give it. However, say to Hasan and Husayn that they should let the person who will take his right to perform the retaliation against them. Let that person take his right from them. Don’t let the retaliation be made against Rasûlullah.” Then Hadrat Bilâl came to the masjid and gave the whip to our Master, Rasûlullah, and He, in turn, gave it Hadrat Ukâsha.

When Hadrat Abû Bakr and Hadrat ‘Umar saw this scene, they begged, “O Ukâsha! You see, we are present here, take your right from us. Please do not take your right from Rasûlullah!” Thereupon our Master, the Prophet said to Abû Bakr, **“O Abû Bakr! Leave it, move aside. O ‘Umar! You, too, move aside. Allahu ta’âlâ knows your high ranks.”** Then Hadrat Alî stood up and said, “O Ukâsha! My heart will not consent to your whipping Rasûlullah. Here are my back and abdomen. Come and take your right from me. If you want, whip a hundred times, but do not touch Rasûlullah!” However, our Master, the Prophet said, **“O Alî! You, too, sit down. Allahu ta’âlâ also knows your high rank and state.”** This time Hadrat Hasan and Husayn stood up and said, “O Ukâsha! You know well that we are Rasûlullah’s grandchildren. Therefore, retaliation against us is tantamount to retaliation against Rasûlullah. Take your right from us, please do not whip Rasûlullah!” Then our Master Rasûlullah said to them, **“You, too, sit down, O the joy of my two eyes.”** And then He said, **“O Ukâsha! Come and whip!”**

When Ukâsha said, “O Rasûlullah! When you hit me, my back was bare,” our beloved Prophet uncovered His blessed back. At that moment, sobbing sounds were heard from the Ashâb al-kirâm, and they said to Ukâsha, “O Ukâsha! Will you whip Rasûlullah’s blessed back?”

Everybody was waiting in deep sorrow. When Hadrat Ukâsha saw the seal of Prophethood on our Master Rasûlullah’s blessed back, he suddenly kissed it by saying, “May my parents be sacrificed for your sake, O Rasûlullah! Who could





muster the strength and could dare to whip your blessed back and execute retaliation to take his right?" Thereupon, our Master Rasûl al-akram (sall-Allahu 'alaihi wa sallam) said, **"No, either whip or forgive me."** Then Hadrat Ukâsha said, "May my life be sacrificed for your sake O Rasûlullah! I have forgiven. I wonder if Allahu ta'âlâ will, in return, forgive me on the day of qiyâmat?"

Our Master, the Prophet said, **"Whoever wishes to see my friend in Jannah should look at this old person."** Then the Ashâb al-kirâm who heard these blessed words of our Master Rasûlullah started to kiss Hadrat Ukâsha between his two eyes. All of them were saying, "How happy you are! How happy you are! O Ukâsha! In honour of accompanying Rasûlullah 'alaihi-salâm, you have attained high ranks in Jannah."⁴¹²

"O Mu'mins! For the sake of Allah, those who have rights on me come and get their rights here before the qiyâmat."

**Hadîth
ash-sharîf**

Appointing Usâma ibn Zayd the commander

It was the last days of the month of Safar. The Master of the worlds (sall-Allahu 'alaihi wa sallam) was thinking of inviting the Byzantines (Eastern Romans) in the North to Islâm once again before they became a great threat to Muslims. In case they did not accept that invitation, He wished to fight against them and take them under the reign of the Islâmîc State. Therefore He ordered His heroic Ashâb to prepare to fight against the Byzantines. Ashâb al-kirâm dispersed to make preparation. Our Master Rasûl al-akram called Hadrat Usâma ibn Zayd and said to him, **"O Usâma! Go with the name and benediction of Allahu ta'âlâ to Damascus, the Balqâ border, Darum in Palestine, to the place where your father was martyred. Make your horses trample those lands. I have appointed you as the commander-in-chief of this army. Immediately advance towards the Ubnâls and attack them like lightning. Go to your destination so fast that they cannot receive any news about you before your arrival. Take pathfinders with you and make the spies and scouts proceed in front of you. If Allahu ta'âlâ grants you victory, stay among them for a short time."** Then He ordered him to establish his camp in Jurf and tied the banner with His blessed hands and delivered it.⁴¹³

Our Prophet climbed the minbar in the masjid and said, **"O my Ashâb! As Usâma's father Zayd was deserving of the commandership and as he was the most beloved in my sight; likewise, his son Usâma is deserving the commandership after him, too. Usâma is one of the most beloved people in my sight."**

Among the people who were going to war under the command of Hadrat Usâma, there were such notable Ashâb as Hadrat Abû Bakr, Hadrat 'Umar, Hadrat Abû Ubayda ibn Jarrâh and Hadrat Sa'd ibn Abî Waqqâs.

However, since the Sultân of the universe suddenly became ill the next day, the advance of the army had been postponed until after the demise of our Master, the Prophet. Our beloved Prophet had contracted malaria. His fever was steadily increasing. The illness intensified.

⁴¹² Tabarânî, al-Mu'jamu'l Kabîr, III, 58; Suhaylî, Rawzu'l-unf, VIII, 318.

⁴¹³ Wâqidî, al-Maghâzî, III, 1117; Ibn Asâkir, Târikh Dimashq, II, 46; Suhaylî, Rawzu'l-unf, IV, 384.

One night, when His pains had lessened, He got out of His bed. He put on His clothes and prepared to go out. When our mother Hadrat Âisha saw this, she asked our Prophet, "May my parents be sacrificed for your sake, O Rasûlullah! Where are you going?" Our Master Sarwar al-âlam replied, **"I have received a command to beg for forgiveness on those who were buried in the Baqî Cemetery. I am going there."** He then proceeded there along with Abû Muwayhib and Abû Râfi'. He supplicated in the cemetery for a long time and invoked Allahu ta'âlâ for the forgiveness of those who were buried there. When the sahâbîs, who were with Rasûlullah, heard the insistent invocations of our Master, the Prophet, they said, "If only we were also buried here and honoured by attaining the invocations of our Master, the Prophet!" Then, our beloved Prophet turned towards Abû Muwayhib and said, **"O Abû Muwayhib! I was offered to make a choice of my free will between the worldly treasures and the blessings in the âkhirat. And I was told, 'If you want, you can remain in the world and then go to Jannah later, or if you desire, the Liqâullah (meeting with Allahu ta'âlâ) will take place, and you will then enter Jannah. I chose the Liqâullah and going to Jannah."**

On another day, He went to invoke for forgiveness on the martyrs buried in Uhud. For a long while, He invoked and prayed to Allahu ta'âlâ for those martyrs. He then came to the masjid and said to Ashâb al-kirâm, **"Among you, I will be the first to reach the Kawthar Pond and welcome you there. That will be our meeting place... I am not worried about your conversion to polytheism after me; however, I am worried about your sinking into worldly desires, envying each other for them, consequently killing each other and perishing the same as your antecedents..."** Then He went to His home of bliss.

His illness became worse. His blessed wives informed Him that He should stay in the house of our mother Hadrat Âisha and declared that they had renounced their rights regarding this subject. Our Prophet became pleased due to that self-devotion of His blessed wives and prayed for them and thereafter started to spend His remaining days in our mother Hadrat Âisha's house.

Our Master Rasûl al-akram's (sall-Allahu 'alaihi wa sallam) fever had severely increased. Due to the intense pain of His fever, our Prophet would turn from side to side in His bed. While He was in such a condition, Ashâb al-kirâm were visiting Him and felt deep sorrow when they saw His suffering. Abû Sa'îd al-Khudrî related as follows, "I had gone to the blessed presence of Rasûlullah. There was a velvet cover on Him. The heat of the fever could be felt through the cover, we could not touch it due to its temperature. Seeing our astonishment and sorrow, our Master Rasûlullah said:

"The worst of calamities happen to prophets. Yet, the prophets rejoice more for these troubles than you rejoice for benevolences."

Umm Bishr ibn Barâ related, "I had visited Rasûlullah. His blessed body was burning like fire. Then I said, 'May my life be sacrificed for your sake, O Rasûlullah! I had never seen such an intense illness!...' Then He said, **'O Umm Bishr! The intensity of the fever is for my thawâbs (rewards) to be abundant. This illness is the consequence of the poisonous meat I had tasted at Khaybar. I had felt the pain of that poison all the time. Due to that poison I had eaten,**





my aorta almost fails to function now.”⁴¹⁴

Our beloved Prophet said to Hadrat Abdullah ibn Mas’ud, **“There is no Muslim that becomes ill, whose mistakes and sins would not be forgiven by Allahu ta’âlâ like a tree sheds its leaves!”⁴¹⁵**

The illness was becoming worse over time. The Ashâb al-kirâm were in grief and could not feel at ease in their homes. They gathered in the masjid. In order to obtain information about the state of our Master, the Prophet, they sent Hadrat Alî to the presence of our Prophet. The Master of the worlds, expressing Himself by making signs, asked, **“What are my Ashâb saying?”**

Hadrat Alî said, “They are in deep sorrow and fearing that Rasûlullah will leave us!...” Then our beloved Prophet, who pities His Ashâb so much, rose, enduring the intensity of His illness, and came to the masjid by leaning on Hadrat Alî and Hadrat Fadl ibn Abbâs. He went to the minbar, and after praising Allahu ta’âlâ, He said to the Ashâb al-kirâm;

“O my Ashâb! I have heard that you are worried about my death. Has any Prophet remained with His ummat eternally, so that you expect me to remain with you till eternity? Know that I am going to reach my Rabb. I advise you to respect the notables of Muhâjirs. O Muhâjirs! My advice to you is this: Do good to the Ansâr! They were good to you. They granted you asylum in their homes. Although they had difficulty in making their living, they put you above themselves. They shared their property with you. Whoever takes command over them, let him take care of them and forgive them their faults.” Then He gave them some beautiful, effective advice and stated, **“Allahu ta’âlâ has granted a born slave of His the choice between staying in this world or reaching His Rabb. That born slave has preferred to reach His Rabb.”** This statement of His showed that He was going to pass away soon. Hadrat Abû Bakr as-Siddîq understood what this statement meant and began to weep, saying, “May our lives be sacrificed for your sake, O Rasûlullah!” Rasûl al-akram (sall-Allahu ‘alaihi wa sallam) by saying, **“Don’t cry O Abâ Bakr,”** ordered him that he must endure and be patient. Tears were falling from His blessed eyes. He said, **“O my Ashâb! I am very pleased with Abû Bakr, who sacrificed his property faithfully and with ikhlâs for the sake of the religion of Islâm. Were it possible to acquire a friend on one’s way to the next world, I would choose him.”** Then He ordered, **“Other than Abû Bakr’s, close all the doors opening to the masjid.”**

Then He came down the minbar and went back to the room of our mother, Hadrat Âisha. The Ashâb al-kirâm started to weep. Thereupon, leaning on Hadrat Alî and Hadrat Fadl ibn Abbâs, our Master, the Prophet came to the masjid once again and said to the Ashâb al-kirâm by standing on the lower step of the minbar;

“O Muhâjirs, O Ansâr! When the time for something is known, there is

“The worst of calamities happen to prophets. Yet, the prophets rejoice more for these troubles than you rejoice for benevolences.”

**Hadîth
ash-sharîf**

⁴¹⁴ Ibn Hishâm, as-Sira, II, 337; Wâqidî, al-Maghâzî, II, 678; Tabarânî, al-Mu’jamu’l Kabîr, II, 303; Ibn Kathîr, as-Sira, III, 399.

⁴¹⁵ Ibn Hibbân, as-Sahih, VII, 189; Bazzâr, al-Musnad, II, 460; Suyutî, Jâmi-ul Ahâdis, XIX, 336.

no use for hurrying to attain it. Allahu ta'âlâ does not hurry in regard to any of His slaves. If a person attempts to change the qadhâ and qadar (fate and destiny) of Allahu ta'âlâ and overpower His Will, He will subdue him with His Wrath and ruin him. If a person wants to trick and deceive Allahu ta'âlâ, he will deceive himself and lose control of his own affairs. Know that I am compassionate and merciful towards you. You, too, will reach me. The place you will meet me is by the pond (called) Kawthar. He, who wishes to enter Jannah and attain the blessing of being with me there, should not talk idly. O Muslims! Unbelief and committing sins will cause a change in the blessings and decrease one's sustenance. If people obey the commandments of Allahu ta'âlâ, their governmental leaders, commanders, governors will be merciful and benign towards them. If they are wicked, indecent, inordinate, and sinful, they will not attain merciful leaders. As my life has been a blessing to you, so my death will bring you goodness and compassion, too. If I unjustly beat or insulted anyone, I am ready for him to take his due by retaliation, or if I seized anyone's property unjustly, I am ready for his demanding the return of it, I am ready to return their rights. For, worldly punishment is far less vehement than that which will be inflicted in the âkhirat. It is easier to endure." As He expressed His pleasure about Hadrat Abû Bakr previously, this time, He expressed His pleasure about Hadrat 'Umar in His khutba and said, **"Umar is with me, and I am with him. After me, justice will be with 'Umar."**

After the khutba, He came down the minbar. After performing the namâz, He went up to the minbar again, expressed His last will and gave advice. Then He said, **"I entrust you to Allahu ta'âlâ,"** left His Ashâb and honoured His room.

One day, while under intense pain, the Master of the worlds (sall-Allahu 'alaihi wa sallam), in order to settle the claims Ashâb al-kirâm had on Him and to go to the âkhirat having settled other people's rights on Himself, summoned Hadrat Bilâl al-Habashî. He ordered him, **"Call the people! Gather them in the masjid. I would like to declare my last will and testament to them!..."**

Hadrat Bilâl gathered all the Ashâb in the masjid. Leaning on Hadrat Alî and Hadrat Fadl ibn Abbâs, our Master, the Prophet came to the masjid. Sitting on the minbar, after praising Allahu ta'âlâ, He said, **"O my Ashâb! Know that the time of my leaving you has approached. Let he who has right on me come and demand it. Let those who are beloved to me obtain your rights or make your rights halal on me (forgive your rights on me) so that I can reach my Rabb and His Mercy free from them."** He then came down the minbar and conducted the early afternoon namâz. After the namâz, He went on the minbar once again and repeated what He had said before the namâz.

During His illness, whenever the adhân was called, our beloved Prophet would always go out to the Masjid ash-sharîf and perform namâz in jamâ'at, He Himself being the imâm to the Ashâb al-kirâm.⁴¹⁶

Three days before the passing of our beloved Prophet, His illness became worse. He could not go to the masjid and conduct the namâz. The first namâz which He

⁴¹⁶ Kisas al-Anbiyâ, I, 241/3.





could not perform in jamâ'at was the night namâz. As usual, Hadrat Bilâl came to the door at that time and said, "O Rasûlullah! As-salât!" Our beloved Prophet had no strength left to go to the masjid due to His weakness. He said, **"Tell Abû Bakr that he shall be the imâm and conduct the namâz for my Ashâb."** Then our mother Hadrat Âisha said to our Prophet, "May my life be sacrificed for your sake, O Rasûlullah! My father is softhearted and doleful. If he stands in your stead and doesn't see you there, he cannot recite and conduct the namâz due to his crying. Would you mind ordering 'Umar to conduct the namâz?" Our Master, the Prophet said again, **"Tell Abû Bakr that he shall be the imâm and conduct the namâz for my Ashâb."** Then Hadrat Bilâl

informed Hadrat Abû Bakr of the situation. When Hadrat Abû Bakr did not see our Master Rasûlullah on the mihrâb, he was heart-stricken, he almost lost his mind. He wept!... and wept!... The Ashâb al-kirâm started weeping too. When our Master Habîbullah asked about what was the wail heard from the masjid, our mother Hadrat Fâtima replied, "May my life be sacrificed for your sake, O Rasûlullah! Your Ashâb are weeping since they cannot endure your separation."⁴¹⁷

Our beloved Prophet (sall-Allahu 'alaihi wa sallam), the sea of compassion, had become so grieved. Despite the intensity of His illness, He got up with great difficulty to console His Ashâb. He came to the masjid with the help of Hadrat Alî and Hadrat Abbâs. After the namâz, He said, **"O my Ashâb! You are under the protection of Allahu ta'âlâ, and I have trusted you to Allahu ta'âlâ! Have taqwa (piety). Fear Allahu ta'âlâ. Obey and carry out the commands of Allahu ta'âlâ. I will soon leave this world."**

It was three days before the passing away of our beloved Prophet. Jabrâîl 'alaihis-salâm came to visit our Master Rasûlullah and said, **"O Rasûlullah! Allahu ta'âlâ has sent His greetings to you. Even as He is aware of your situation, He is asking how you are, how do you feel."** The Master of the worlds said, **"I am sad!"**

On Sunday, Jabrâîl 'alaihis-salâm visited Him, again and asked Him how He was. Our Master, the Prophet gave the same reply. Jabrâîl 'alaihis-salâm gave Him the good news that Aswad al-Anasî, who had been claiming to be a prophet in Yemen, was killed. And Rasûl al-akram, in turn, gave the good news to His Ashâb. He gave some of the gold, which had come to Him before His illness, to the poor and some of them to Hadrat Âisha. On Sunday, Rasûlullah's illness worsened. Hadrat Usâma, who had been appointed commander of the army by Rasûlullah, came to His presence. He did not say anything to Usâma. However, He raised His blessed arms and rubbed them gently on him. It was understood that He prayed for him.

The thirteenth and the last day of His illness... That day, like the day our beloved Prophet honoured the world, was Monday and the twelfth of Rabî'ul-awwal. The Master of the universe felt a lightness in His blessed body. Right when the Ashâb al-kirâm were about to perform the morning namâz behind Hadrat Abû Bakr as-Siddîq, the Master of the worlds honoured the Masjid ash-sharîf. He saw His ummat worshipping in lines. He was pleased, and He smiled. When the Ashâb al-

"O my Ashâb! You are under the protection of Allahu ta'âlâ, and I have trusted you to Allahu ta'âlâ! Have taqwa (piety)."

**Hadîth
ash-sharîf**

⁴¹⁷ Suhaylî, Rawzu'l-unf, III, 198; Tirmidhî, Shamâil ash-sharîf, 386-387.

kirâm saw Rasûlullah in the Masjid, they thought He had recovered from His illness and rejoiced. Hadrat Abû Bakr Siddîq understood that our beloved Prophet had honoured there, and attempted to step backwards. However, our Master signaled him to stay in his place. He, too, followed Hadrat Abû Bakr and performed the namâz behind him.⁴¹⁸ Thus, with Rasûlullah's order, Hadrat Abû Bakr conducted the namâz as imâm for the Ashâb al-kirâm seventeen times.

After the namâz, Rasûl al-akram (sall-Allahu ‘alaihi wa sallam) honoured Hadrat Âisha's room with His presence and went to bed. Then He said, **"I want to go the presence of Allahu ta'âlâ without leaving any worldly property behind myself. Give the gold you have to the poor, all of them!"** Then His fever increased. After a while, He opened His eyes again and asked Hadrat Âisha if she had dispensed the gold. She said she would. He ordered her, again and again, to distribute them immediately. When they were all dealt out at once, He said, **"I am now at ease."**

After He took a rest on His bed for a while, He called Hadrat Alî to His presence. He put His blessed head on his lap. His blessed forehead had sweat, and His blessed colour had changed. When our mother Hadrat Fâtima saw her blessed father in such a state, she could not endure looking at Him and went to her sons Hadrat Hasan and Hadrat Husayn. Holding their hands, she started to weep, "O my father! Who will take care of your daughter? To whom are you entrusting Hasan and Husayn? O my father! May my life be sacrificed for your sake! How will my situation be after you? At whom shall my eyes look upon after you?"

When our Master Rasûlullah heard those heart-wrenching words of His daughter, He opened His blessed eyes and called her next to Him and said, **"O my Rabb! Grant her patience."** When He said, **"O Fâtima! O the light of my eyes! Your father is at the state of death-agony!"** her sorrowful weeping increased all the more. When Hadrat Alî said, "O Fâtima! Please be quiet! Do not sadden Rasûlullah anymore!" our beloved Prophet said, **"Do not cause her more pain. O Alî! Let her weep for her father!..."** Then He closed His blessed eyes as if He lost His consciousness.

Then Hadrat Hasan came to the presence of his blessed grandfather, and when he said while weeping, "O my blessed grandfather! Who can endure your parting? To whom can we submit the misery of our hearts? Who will cherish my mother, my father and my brother after you? Where will your wives and Ashâb find your beautiful morals?..." the blessed wives of our Master, the Prophet could not stand it any longer and altogether silently started to weep.

When the Ashâb al-kirâm, who were dolefully waiting outside, heard that the illness of our Master, the Prophet had increased so, their hearts were torn out. They started to weep. They were begging, "Please open the door! Let us see the blessed face of Rasûl 'alaihi-salâm once more!..." When the habîb, beloved of Allahu ta'âlâ, who was sent as a mercy for the worlds, heard those entreaties of His Ashâb, showed mercy and said, **"Open the door!"** Then the notables of the Ashâb went in.

After our beloved Prophet had advised them patience, He said, **"O my Ashâb! You are the most superior and most honourable of human beings. No matter**

⁴¹⁸ Bayhaqî, As-Sunan, II, 4; Abû Ya'la, Al-Musnad, XIII, 428.





whoever will come after you, you will enter Jannah before all of them. Stand firm about keeping up the religion and make the Qur’ân al-‘azîm your imâm (guide). Don’t be remiss about the commands of religion.” Then He said, “Yâ Rabbî! Have I conveyed?” and closed His blessed eyes. His blessed face was sweating. Hadrat Alî made a sign for the Ashâb to go out.

After they went out, Hadrat Âisha came to His presence and requested advice. Then He said to her, “O Âisha! Protect yourself by sitting in a corner of your house!” He started to shed tears from His blessed eyes. The Master of the worlds was weeping... The hearts of people who were present there were wounded and torn out. Our mother Hadrat Umm Salama asked, “My life be sacrificed for your sake, O Rasûlullah! Why are you weeping?” He said, “I am weeping for my ummat to be shown mercy.”

The sun was rising towards the zenith. The time had drawn close... Our beloved Prophet’s blessed head had been leaning on our mother Hadrat Âisha’s chest. The Master of the worlds was having His last moments and the following words were uttered from His blessed mouth, “For mercy’s sake! Behave well towards the slaves under you! Clothe them and feed them. Speak with them gently. Namâz, continue to perform your namâz. Fear Allahu ta’âlâ regarding your wives and slaves!... O my Allah! Forgive me! Bestow Your Mercy upon me!... Make me attain the grade of Rafîq al-a’lâ!...” Our mother Hadrat Fâtima’s tears were flowing, and her weeping was tearing other’s hearts. Our beloved Prophet, making her sit next to Him, said, “My daughter, be patient for a while and do not weep. For, the (angels of) Hamala al-Arsh are weeping upon your weeping.” He wiped our mother Hadrat Fâtima’s tears. He consoled her and invoked Allahu ta’âlâ for patience and told her, “O my daughter, my soul will be taken. Say, ‘Innâ lillahi wa innâ ilaihi râjî’ûn.’ O Fâtima! There will be a reward given for each tribulation.” He closed His blessed eyes for a while and then said, “There will be no more sadness and sorrow for your father. For, He is being saved from the mortal world and the place of suffering.” Then He said to Hadrat Alî, “O Alî! There is a property of so-and-so, a Jewish man under my responsibility. I had taken it for the preparation of soldiers. Do not forget to pay for it. You will pay my debt for sure, and you will be the first of those who will meet me at the side of the Kawthar Pond. After me, you will suffer much. Be patient. Choose the âakhirat when others desire this world.”

Hadrat Usâma came again. Our Master, Rasûlullah said, “May Allahu ta’âlâ help you! Go out for war!” So Usâma went out to his army and immediately gave the order to move.⁴¹⁹

The Master of the worlds was drawing His last breaths... The time was quite close... Allahu ta’âlâ revealed to Azrâîl ‘alaihi-salâm, “Go to my beloved in your most beautiful appearance! If He allows, take His soul very tenderly and gently. If He does not allow, turn back!” Azrâîl ‘alaihi-salâm came to the door of our beloved Prophet’s home of bliss in the most beautiful appearance and in

*“O my Allah!
Forgive me! Bestow
Your Mercy upon
me!... Make me
attain the grade of
Rafîq al-a’lâ!...”*

**Hadîth
ash-sharîf**

⁴¹⁹ Ibn Hishâm, as-Sira, II, 650; Tabarî, Târikh, II, 474; Suhaylî, Rawzu’l-unf, VII, 542.

human disguise. He said, **“Assalâmu ‘alaikum, O the owner of the house of prophethood! Do you allow my entering? May Allahu ta’âlâ show mercy upon you!”**

Sitting next to our beloved Prophet (sall-Allahu ‘alaihi wa sallam), our mother Hadrat Âisha said to Hadrat Fâtima, “Reply to the person who is at the door.” Upon this, Hadrat Fâtima went to the door and said with a very sad voice, “O the slave of Allahu ta’âlâ! Rasûlullah is preoccupied with His concerns.” Azrâîl ‘alaihis-salâm asked for permission once again. The same answer was given. When he repeated his greeting for the third time and declared loudly that he really had to enter, our Master, the Prophet became aware of his presence and said, **“O Fâtima! Who is at the door?”**

Hadrat Fâtima replied, “O Rasûlullah! Someone at the door is asking for permission to enter. I have replied to him a couple of times. However, the third time he called, I shuddered.” Thereupon our Master Rasûlullah said, **“O Fâtima! Do you know who the person at the door is? He is the one who demolishes pleasures, disperses gatherings, makes women widows and the children orphans, destroys homes and prepares the graves; he is the angel of death, Azrâîl. O Azrâîl, come in!”** At that moment, our mother Hadrat Fâtima fell into indefinable grief, and the following words came out from her blessed mouth, “Oh Medîna, you have been ruined!”

Our Prophet held Hadrat Fâtima’s hand and put it on His blessed chest. He closed His blessed eyes. Those who were present thought that His blessed soul had been taken. Our mother Hadrat Fâtima could not stand it, she leaned towards His blessed ear and said the following words with a heart-wrenching voice, “O my father!...” As she could not get any answer, she said, “May my life be sacrificed for your sake, O Rasûlullah! Please open your blessed eyes and say something to me...” Then the Master of worlds opened His blessed eyes, wiped His daughter’s tears and whispered in her ear that He will die. Thereupon Hadrat Fâtima started to weep. Then our Prophet said to her, **“Of my Ahl al-bayt, you will be the first one to join me.”** She rejoiced at the good news, and she felt solace.

Our mother Hadrat Fâtima asked, “O my father! This is the day of separation! When will I be reunited with you again?” Our Master Rasûlullah said, **“O my daughter! You will find me near the pond on the day of qiyâmat. I will give water to those of my ummat who will come to the pond.”** When Hadrat Fâtima asked, “If I cannot find you there, what shall I do?” our Master, the Prophet said, **“You will find me near the Mîzân** (In the âkhirat, there will be a Mîzân, scale, for weighing deeds and conduct. It does not resemble worldly scales.). **There, I will intercede for my ummat.”**

When our mother Hadrat Fâtima asked, “If I cannot find you there, either?” our Master, the Prophet said, **“Then you will find me next to the Sirât Bridge. There, I will invoke my Rabb saying, ‘O my Rabb! Protect my ummat from fire.’”**

After that, Hadrat Alî asked with a mournful voice, “O Rasûlullah! After you give your soul, who will wash you, and what will we enshroud you with, who will conduct your namâz and who will lay you into the grave?” Our Master, the Prophet said;





“O Alî, you wash my body and let Fadl ibn Abbâs pour the water. Jabrâîl will be the third of you. After my ghasl (washing), you will do the enshrouding. Jabrâîl will bring a beautiful fragrance from Jannah. Then take me to the masjid and leave. For, Jabrâîl first, then Mikâîl and Isrâfîl and then all the angels in groups will perform my namâz. Afterwards you shall all enter and gather in ranks. Let nobody be ahead of me.”⁴²⁰

Then He asked of Azrâîl ‘alaihis-salâm who was waiting, **“O Azrâîl! Have you come to visit or to take my soul?”** Azrâîl ‘alaihis-salâm replied, **“I have come both as a guest and on duty. Allahu ta’âlâ commanded me to enter your presence with permission. I can take your soul only with your permission. O Rasûlullah! If you allow me, I will obey and take your soul. Otherwise, I will go back to my Rabb.”**

Our Master, the Prophet asked, **“O Azrâîl! Where have you left Jabrâîl?”** Azrâîl ‘alaihis-salâm replied, **“I have left Jabrâîl at the firmament of this world. Angels are expressing their condolences to him due to your demise.”** While they were talking so, Jabrâîl ‘alaihis-salâm arrived. Our Master Rasûlullah said, **“O my brother Jabrâîl! It is time to migrate from this world. What is there for me in the presence of Allahu ta’âlâ? Give me its glad tidings so that I will deliver this trust to its Owner with peace of mind.”** Jabrâîl ‘alaihis-salâm said, **“O the beloved of Allahu ta’âlâ! I have left the gate of the sky open. Angels in ranks are fondly waiting for your soul.”** Our beloved Prophet said, **“Praise is reserved for Allahu ta’âlâ. Give me glad tidings! What is there for me in the presence of Allahu ta’âlâ?”** Jabrâîl ‘alaihis-salâm said, **“O Rasûlullah! Due to the honour of your arrival, the gates of Jannah have opened, the rivers in Jannah are flowing, the trees of Jannah have bowed and the houris of Jannah have adorned themselves.”**

Our Master, the Prophet said again, **“Praise is reserved for Allahu ta’âlâ. Give me other glad tidings, O Jabrâîl!”** Jabrâîl ‘alaihis-salâm said, **“O Rasûlullah! You are the first of the intercessors and the first of those whose intercessions are accepted on the day of qiyâmat.”** When our Master, the Prophet said again, **“Praise is reserved for Allahu ta’âlâ. Give me other glad tidings, O Jabrâîl!”** Jabrâîl ‘alaihis-salâm said, **“O Rasûlullah! What are you asking?”** Thereupon our Master, the Prophet said, **“All my worry, sadness and grief are for my ummat whom I leave after me.”** Hadrat Jabrâîl ‘alaihis-salâm said, **“O the beloved of Allahu ta’âlâ! Allahu ta’âlâ will forgive your ummat until you are content on the day of qiyâmat. He will put you into Jannah before all other prophets and your ummat before all other ummats.”** Our beloved Prophet said to Jabrâîl ‘alaihis-salâm, **“I have three wishes from Allahu ta’âlâ: One of them is to allow me to be the intercessor for the sinners of my ummat, the second is**

“O Fâtima! Do you know who the person at the door is? He is the one who demolishes pleasures, disperses gatherings, makes women widows and the children orphans, destroys homes and prepares the graves; he is the angel of death, Azrâîl.”

**Hadîth
ash-sharîf**

⁴²⁰ Ibn Sa’d, at-Tabaqât, II, 258; Suhaylî, Rawzu’l-unf, VIII, 329; Shamsaddîn Shâmî, Subulu’l-Hudâ, XII, 264.

to not torment them due to the sins they have committed in the world, and the third is for me to be informed about the deeds of my ummat on every Thursday and Monday (If their deeds are good then I shall pray that Allahu ta’âlâ accepts. If they are evil deeds then I shall intercede and invoke for their being erased from the book of deeds.).” Jabrâîl ‘alaihis-salâm informed Him that Allahu ta’âlâ accepted His three wishes. Thereupon our beloved Prophet was relieved.

Allahu ta’âlâ revealed, **“O My Habîb! Who inspired your blessed heart to love and show so much mercy to your ummat?”** Our Master, the Prophet replied, **“My Rabb ta’âlâ Who created and edified me.”** Then Janâb al-Haqq decreed, **“To your ummat, My Compassion, My Mercy is one thousand times more than yours. Leave them to me.”** Our beloved Prophet said, **“Now I am at ease. O Azrâîl! Perform your duty that you have been ordered!”**

In order to perform his duty, Azrâîl ‘alaihis-salâm approached the Master of the worlds, for the sake of whom He was created. Our beloved Prophet dipped His blessed hands into the water container next to Him and wiped His wet hands onto His blessed face. He said, **“Lâ ilâha illallah! O my Allah! Rafîq al-a’lâ!...”** Azrâîl ‘alaihis-salâm started to take the soul of the Master of the worlds. The colour of the face of our Master Rasûlullah was sometimes turning red and sometimes yellow. When He said to Azrâîl ‘alaihis-salâm, **“Do you take the souls of my ummat so vehemently and forcefully, as well?”** Azrâîl ‘alaihis-salâm replied, **“O Rasûlullah! Thus far, I have never taken anybody else’s soul so easily.”** Our beloved Prophet, who did not forget His ummat even at His last moments, said, **“O Azrâîl! Use the force that you would show my ummat on me! For, they are weak and cannot endure...”** Then He said, **“Lâ ilâha illallah! Rafîq al-a’lâ!”** His blessed soul was taken and reached to a’lâ al-illiyîn...

Intercede O Rasûlullah!

Dahiylaq O Rasûlullah!

Assalâtu wassalâmu ‘alaika O Rasûlullah!

Assalâtu wassalâmu ‘alaika O Habîballah!

Assalâtu wassalâmu ‘alaika O Sayyidal Awwali-na wal-âkhirîn!

Jabrâîl ‘alaihis-salâm bid farewell to our Master, the Prophet, saying, **“Assalâmu ‘alaikum, O the Rasûl of Allahu ta’âlâ! You were my purpose and desire. I will not come to the earth anymore!...”**

As the blessed soul of our Master Rasûl al-akram ascended to the world above, our mother Hadrat Fâtima and the azwâj at-tâhirat (blessed wives) of our Prophet (radiy-Allahu ‘anhunna) started to cry quietly.⁴²¹ At that moment, there was a voice from an unknown source;

“Assalâmu ‘alaikum, O the Ahl al-bayt! Wa Rahmatullahi wa barakâtuhu,” and recited the 185th âyat al-karîma of Sûrah Âl-i ‘Imrân, in maal, **“Know that every living being shall taste death. And on the day of qiyâmat, you shall be rewarded for your deeds.”** Then extended condolences by saying, **“Trust in the benevolences and blessings of Allahu ta’âlâ. Entreat Him and hope for help from Him. Do not wail! The real calamity is being deprived of thawâb!”**

⁴²¹ Ibn Sa’d, at-Tabaqât, II, 262.





All those present heard of those words and replied to the greeting. It was Khidir 'alaihis-salâm, that had said those words.⁴²²

When signs of death were seen on Rasûl al-akram, Hadrat Umm Ayman sent a message to her son Usâma. Upon receiving this sad news, Usâma and Hadrat 'Umar and Abû Ubayda left the army and came back to the Masjid an-Nabawî. When Âisha as-Siddîqa and the other women began to weep, the Ashâb al-kirâm in the Masjid ash-sharîf were confused, confounded, and paralyzed. Hadrat Alî was motionless as if he were dead. Hadrat 'Uthmân was speechless. Hadrat Abû Bakr was in his home at that moment. He came running and entered the Hujra as-sa'âdat. He uncovered Fakhîr al-âlam's face and saw that the Prophet had passed away. The blessed face and all the limbs of His were elegant, clean, and luminous like nûr. He kissed Him, saying, "O Rasûlullah! You are as beautiful in your death as you were living!" He wept. He covered His blessed face again. He consoled the people in the house. He went to the Masjid ash-sharîf and up the minbar, he delivered a khutba to the Ashâb al-kirâm. He praised Allahu ta'âlâ and after reciting salât to our Master, Rasûl al-akram (sall-Allahu 'alaihi wa sallam) he said, **"Whoever believed (îmân) in Muhammad 'alaihis-salâm should know that Muhammad 'alaihis-salâm passed away. Whoever worships Allahu ta'âlâ, know that Allahu ta'âlâ is Hayy (Ever-living) and Baqî (He does not die, He is eternal)"** and then he recited the 144th âyat al-karîma of Sûrah Âl-i 'Imrân, in maal, **"Muhammad ('alaihis-salâm) is a rasûl. There were also Rasûls who had come before Him. He shall also die. Will you apostatize if He passes away or He is killed? If one of you abandons the religion, it does no harm to Allahu ta'âlâ, but it does harm to himself. Allahu ta'âlâ gives rewards to those who are constant in their religion."** He advised the Ashâb al-kirâm and settled things.⁴²³ Thus, they all believed that Rasûlullah had died. Sorrow and grief struck the hearts of the Ashâb al-kirâm like a poisonous dagger. Eyes were weeping, tears were flowing, and the fire of separation deeply wounded all hearts.

The Ashâb al-kirâm 'alaihim-ur-ridwân firstly elected Hadrat Abû Bakr as Khalîfa (Caliph) for maintaining order and managing all affairs. Then they made bî'at to him and began to as he ordered.⁴²⁴

Our Master Rasûl al-akram passed away in the 11th year of Hegira (AD 632), on the 12th of the month of Rabî-ul awwal, on Monday forenoon. At that time, He was 63 years old according to the Lunar Year (and 61 years old according to the solar year).⁴²⁵

Hadrat Alî, Hadrat Abbâs, Hadrat Fadl ibn Abbâs, Hadrat Qusam ibn Abbâs, Hadrat Usâma ibn Zayd and Hadrat Salih washed our Master, the Prophet.⁴²⁶

*"Trust in the
benevolences and
blessings of Allahu
ta'âlâ. Entreat
Him and hope for
help from Him.
Do not wail! The
real calamity is
being deprived of
thawab!"*

**Khidir
'alaihis-salâm**

⁴²² Ibn Sa'd, at-Tabaqât, II, 260; Abu'l-Fidâ, IV, 550; Ibn Hajar, IV, 259.

⁴²³ Bukhârî, "Fadâil-us-Sahâba", 5; Ibn Hishâm, as-Sira, II, 655; Ibn Sa'd, at-Tabaqât, II, 271; Hâkim, al-Mustadrak, II, 323; Suhaylî, Rawzu'l-unf, IV, 443; Ibn Kathîr, as-Sira, IV, 480.

⁴²⁴ Ibn Hishâm, as-Sira, II, 655; Suhaylî, Rawzu'l-unf, IV, 444; Tabarî, Târikh, II, 442.

⁴²⁵ Ibn Sa'd, at-Tabaqât, II, 272; Suhaylî, Rawzu'l-unf, II, 341; Tabarî, Târikh, II, 441.

⁴²⁶ Tirmidhî, Shamâil ash-sharîf, 396.



Mihrâb ash-sharîf Rawda al-Mutahhara / Masjid an-Nabî

The section that is called “Rawda al-Mutahhara / The Garden of Jannah” of our Master, the Prophet’s (‘alaihissalâtu wa sallam) Masjid ash-sharîf.

The mihrâb at which our beloved Prophet (sall-Allahu ‘alaihi wa sallam) led namâz as imâm can be seen.

Though it can’t be seen in this picture, His blessed grave (Hujra as-saâda) is on the left.





Minbar ash-sharîf - Rawda al-Mutahhara/ Masjid an-Nabî

The minbar at which our beloved Prophet (sall-Allahu ‘alaihi wa sallam) said the Friday khutba.

The minbar ash-sharîf at the time had three steps, and it was one meter high. It burned entirely at the 654 (AD 1256) fire. At various years, various minbars were made. The current twelve stepped and seven-meter high marble minbar was sent by Sultân Murâd Khân III at 998 (AD 1590) from Istanbul.

During the washing, there was such a scent of musk that had permeated from the blessed body of our Prophet, there were none who had ever smelt such a scent up to that time. Then, with His blessed tunic still on, He was washed three times and shrouded in three new white shrouds. His body was carried on a couch to the masjid. As our beloved Prophet had previously commanded, everybody went out of the masjid. Angels came in groups and performed His namâz. After the angels' namâz was completed, a sound from an unknown source said, "Go in! Perform the namâz of your Prophet!" Thereupon the Ashâb al-kirâm entered the Masjid. They came in groups and performed our Prophet's namâz without an imâm. They were only able to complete the performance of the namâz by Wednesday evening.

Regarding the digging of the blessed grave of our beloved Prophet, the Ashâb al-kirâm abided by the following the hadîth ash-sharîf, which they were reminded of by Hadrat Abû Bakr, "**Prophets are buried wherever they pass away.**" Our Prophet was properly interred toward midnight in the night between Tuesday and Wednesday (Wednesday night) in the grave, which was dug like a sarcophagus by Hadrat Abû Talha al-Ansârî. Hadrat Abbâs's son Qusam was the last to complete the duties in the grave and was the last out of the grave. He said, "I am the last one who saw the blessed face of Rasûlullah. His blessed lips were moving. I leaned over and gave ear to Him. He was invoking, **"O my Rabb! My ummat!... O my Rabb! My ummat!..."**"⁴²⁷

On the day that our beloved Prophet passed away, Hadrat Abdullah ibn Zayd prayed by saying, "O my Rabb! I wanted my eyes to look at the blessed luminous face of your beloved Prophet. As He is invisible now, I will not need them any longer! O my Rabb, take my eyes!" and lost his sight...

Upon our Master, Rasûlullah's passing away, His venerable aunt Safiyya bint Abdulmuttalib recited this elegy:

*O Rasûlullah! You were the hope for us,
You were the one who showed us goodness.*

*You were never one to do any injustice,
You were one of the compassionates and guides.*

*An ineffable ocean of knowledge, also.
The wails of those who cry today are for you.*

*For your path, may my ancestors be sacrificed!
May my goods, my life, my whole being be sacrificed!*

*Oh! Only if you were alive among us,
How happy we would be if you stayed with us.*

*This is the rule of Haqq ta'âlâ, we say yâ sabir (patience),
We are all weeping, what shall we do.*

*May Allah's salâm be upon you, O Rasûlullah!
May you enter and stay in the Adn Jannah, O Rasûlullah!*

⁴²⁷ Ibn Sa'd, at-Tabaqât, II, 298.





CHRONOLOGY

Note: (b) stands for Bi'that years, (AD) for the common calendar, and (h) for Hegira years.

- AD. 570** Hadrat Abdullah and Hadrat Âmina was married.
Our beloved Prophet's blessed nûr passed to His mother (Jamad'al-awwal/ July).
The year of abundance.
Rasûlullah's father Hadrat Abdullah passed away (Rajab/September).
- 571** **The birth of the Sultân of the Universe Muhammad 'alaihis-salâm**
(12 Rabî'ul-awwal, Monday/20 April, h.53
(AD.51) years before the Hegira, 55 days after the Incident of the Elephant).
He was given to His wet nurse Lady Halîma (Rabî'ul-âkhir).
- 573** Hadrat Abû Bakr (radiy-Allahu 'anh) was born.
- 576** He was brought to Mecca by His wet nurse and delivered to His mother Hadrat Âmina.
- 577** Our beloved Prophet's mother Âmina passed away at Abwâ.
Umm Ayman delivered Rasûlullah to His grandfather Abdulmuttalib in Mecca.
Hadrat 'Uthmân (radiy-Allahu 'anh) was born.
- 579** The demise of His grandfather Abdulmuttalib and His being entrusted to His paternal uncle Abû Tâlib.
- 583** Rasûlullah set off with the caravan to Syria with His uncle Abû Tâlib and turned back from Busrâ.
Hadrat 'Umar (radiy-Allahu 'anh) was born.
- 588** He travelled to Yemen with His paternal uncle Zubayr.
- 591** He travelled to Damascus with Hadrat Abû Bakr.
Rasûlullah joined the Hilf al-Fudûl Association.
- 595** He went to the city Busrâ with the trade caravan of Hadrat Khadîja.
- 596** He married Hadrat Khadîja.
- 599** Hadrat Alî (radiy-Allahu 'anh) was born.
- 600** Quss ibn Saîda's gave a speech announcing the good news of Rasûlullah's prophethood at the Ukâz fair.
- 605** His arbitration of the Hajar al-Aswad being put in its place during the repair of Kâ'ba ash-sharîf.
- b.1/610** **Bi'that:** He was informed of His prophethood when He was 40 years old (17 Ramadân, Monday).
The first wahy was revealed to Him in the cave in Mount Hirâ (Jabal an-Nûr) (The first five âyats of Sûrah al-'Alaq being revealed) (Ramadân/August).
- 2/611** Our Master, the Prophet went to Mount Hirâ frequently, wishing to see Jabrâîl 'alaihis-salâm, upon the wahy stopping for a while.
Isrâfîl 'alaihis-salâm came and taught some things.

MY BELOVED PROPHET (sall-Allahu ‘alaihi wa sallam)

- 3/612** **First Muslims:** Hadrat Khadîja, Abû Bakr as-Siddîq, Alî ibn Abû Tâlib, Zayd ibn Hâritha (and his wife Umm Ayman), ‘Uthmân ibn Affân, Talha ibn Ubaydullah, Zubayr ibn Awwâm, Abdurrahmân ibn Awf, Sa’d ibn Abî Waqqâs.
- 4/613** Rasûlullah invited people to Islâm, starting from His close relatives. The polytheists began to torment and torture Muslims.
First martyrs: Hadrat Yâsar, his son Hadrat Abdullah and his wife Sumayya. Hadrat Âisha (radiy-Allahu ‘anh) was born.
- 5/614** Muslims’ first hegira to Abyssinia (Rajab/May)
The Muhâjirs (those who immigrated) returned to Medîna from Abyssinia (Shawwâl/July).
- 6/615** Hadrat Hamza converted to Islâm.
Hadrat ‘Umar converted to Islâm.
Second hegira to Abyssinia.
Rasûlullah and the Muslims came out of Dâr-ul-Arqâm.
- 7/616** The beginning of siege (Muharram).
- 8/617** Hadrat ‘Uthmân and his wife, Hadrat Ruqayya, returned from Abyssinia.
- 9/618** **The Miracle of Shaqq al-qamar:** Rasûlullah divided the moon into two by pointing at it.
- 10/619** The lifting of the siege.
- 10/620** The demise of Abû Tâlib (7 Ramadân/28 April).
The demise of Hadrat Khadîja (10 Ramadân/1 May).
Rasûlullah married Hadrat Sawda bint Zam (Ramadân/May).
Rasûlullah went to Tâif with Zayd ibn Hâritha (Shawwâl/May).
The Jinnies of Nusaybin accepted Islâm.
Rasûlullah’s returned to Mecca from Tâif (23 Dhu’l-qâdah).
Aqaba meeting (10 Dhu’l-hijja /17 July)
- 11/621** The Mi’râj miracle and five times of namâz becoming fard (27 Rajab).
Jabrâîl ‘alaihi-salâm was imâm to Rasûlullah for two days next to the door of Kâ’ba ash-sharîf. (There are other reports about the date of Mi’râj. Mi’râj occurred many times. One of them happened while He was awake and with His blessed body. The others happened only with His blessed soul.)
Rasûlullah’s nikâh with Hadrat Âisha (Shawwâl).
The first bî’at of Aqaba (10 Dhu’l-hijja/6 July, Monday).
Rasûlullah sent Mus’ab ibn Umayr to Medîna to teach Islâm.
- 12/622** Sanat-us-surûr (the year of joy): Most of the people of Medîna accepted Islâm.
The second bî’at of Aqaba (12 Dhu’l-hijja/28 June, Monday).
- 13/1/622** 13th year of Bi’tthat, 1st year of Hegira, 622nd year of AD
Hegira (Hijrî) year: The beginning of Muslims’ Hijrî lunar year (1 Muharram/16 June)
Sanat al-izin: Muslims’ were allowed to migrate from Mecca to Medîna.
The polytheists’ gathered at Dâr-un-nadwa and decided to kill Rasûlullah (26 Safar/8 September).
Hegira (Hijrat): Rasûlullah and Hadrat Abû Bakr started towards Thawr cave (27 Safar, Thursday/9 September).





They set off from Mount Thawr to Medîna (1 Rabî’ul-awwal, Monday/13 September).
 They arrived at the Qubâ village (8 Rabî’ul-awwal, Monday/20 September).
 The building of the Qubâ Masjid (8-11 Rabî’ul-awwal/20-23 September)
 Rasûlullah conducted the first Friday namâz in the namâzghah in the Ranona valley between Qubâ and Medîna (12 Rabî’ul-awwal, Friday/24 September).
 They arrived in Medîna (12 Rabî’ul-awwal, Friday/24 September)
 He stayed in the house of Abû Ayyûb al-Ansârî.
 The beginning of building the Masjid an-Nabawî (Rabî’ul-awwal/ September)
 His household came to Medîna.
 The Adhân al-Muhammad began to be recited five times a day
 Salmân al-Fârisî’s become a Muslim.

- h.1/623** Brotherhood was established between the Muhâjirs and Ansâr.
The first written treaty: Medîna record and the Medîna valley becoming untouchable, forbidden region (Ramadân/March).
 The permission for war.
The first expedition/sariyya: Hadrat Hamza’s expedition to Îys/Sif-ul-bahr (Ramadân March).
 The building of Masjid an-Nabawî was completed (Shawwâl/April).
 “Soffa” was built in front of the Masjid an-Nabawî.
 Markets and bazaars were built in Medîna.
 The first census of Muslims.
 Rabigh Expedition of Ubayda ibn Hârith (Shawwâl/April).
 Harrâr Expedition of Sa’d ibn Abû Waqqâs (Dhu’l-qâdah/May).
 The demises of As’ad ibn Zurâra, Barâ ibn Ma’rûr, Kulthum ibn Hidm.
 ‘Uthmân ibn Maz’ûn passed away, and the Jannat al-Baqî was assigned as a cemetery (Dhu’l-hijja/June).
- 2/623** Rasûlullah fasted for the first time in the day of ashûra (10 Muharram/14 July).
The First Ghazâ: Abwâ (Waddân) Ghazâ (12 Safar/15 August).
 The Ghazâ of Buwât (1 Rabî’ul-awwal/2 September).
 The First Badr/Safawân Ghazâ (Rabî’ul-awwal/September).
 The Ghazâ of Dhu’l-Ushayra (1 Jamad’al-awwal/31 October).
- 2/624** Abdullah ibn Jahsh’s Batn an-Nakhla Expedition (20 Rajab/17 January).
 The nikâh of Hadrat Alî and Hadrat Fâtima (Rajab/January).
 The direction of the qibla was turned from Masjid al-Aqsâ to the Kâ’ba al-mu’azzama (11 Shâban, Tuesday/7 February).
 Fasting became fard (Shâban/February).
 The tarâwih namâz began to be performed (1 Ramadân/ 26 February).
 33 persons from the Ashâb in Abyssinia returned to Mecca before the Ghazâ of Badr. Of them, 2 passed away in Mecca al-muqarrama, 7 were imprisoned by polytheists, 24 reached Medîna al-munawwara and joined the Ghazâ of Badr.
 The Ghazâ of Badr (12 Ramadân/13 March).
 Abû Jahl was killed.
 Rasûlullah’s daughter Hadrat Ruqayya passed away (Ramadân/March).
 Zakât became fard (Ramadân/March).

MY BELOVED PROPHET (sall-Allahu ‘alaihi wa sallam)

Fitṛ sadaqa became wâjib (obligatory) (Ramadân/March).
First Eid of Ramadân and performing the eid namâz
(1 Shawwâl/27 March) Hadrat Zaynab was attacked while coming
to Medîna from Mecca (the beginning of Shawwâl/March).
Karkarat al-Qadr Ghazâ (5 Shawwâl/31 March).
Rasûlullah married Hadrat Âisha (Shawwâl/April).
Banî Kaynukâ Ghazâ (15 Shawwâl/10 April).
Sawîq Ghazâ (5 Dhu'l-hijja/29 May).
Hadrat Fâtima and Hadrat Alî married (Dhu'l-hijja/May).
The first Eid of Qurban took place (10 Dhu'l-hijja/3 June).

3/624 Kâ'b ibn Ashraf was killed (4 Rabî'ul-awwal/25 August).
The Ghazâ of Anmâr (Ghatfân, Zi-amr) (12 Rabî'ul-awwal/ 2 September).
The Ghazâ of Bahrân (Najrân) (6 Jamad'al-awwal/25 October).
Hadrat 'Uthmân and Hadrat Umm Gulthum married (Jamad'al-âkhir).

3/625 Rasûlullah married Hadrat Hafsa (Sha'bân/January).
Hadrat Hasan was born (15 Ramadân/1 March).
The Ghazâ of Uhud (7 Shawwâl, Saturday/23 March).
The Ghazâ of Hamrâ-ul-asad (16 Shawwâl/1 April)

4/625 Abdullah ibn Unays killed Khâlid ibn Sufyân (5 Muharram/17 June).
The Raji' Incident (Safar/July).
Bi'r Maûna Incident (19 Safar/31 July).
The Ghazâ of Banî Nadîr (Rabî'ul-awwal/August).
Alcohol became partially haram (forbidden)
(Rabî'ul-awwal/August-September).
The demise of Hadrat 'Uthmân and Hadrat Ruqayya's
son, Abdullah (Jamad'al-âkhir/October).
Abû Salama's demise (23 Jamad'al-âkhir/30 November).

4/626 Hadrat Husayn was born (5 Sha'bân/10 January).
Rasûlullah married Hadrat Zaynab bint Khuzayma (Ramadân).
Rasûlullah married Hadrat Umm Salama (the end of
Shawwâl/beginning of April).
Fâtima bint Asad passed away.
The Ghazâ of Little Badr (1 Dhu'l-qâdah/4 April).

5/626 Dhât al-Riqâ' Ghazâ (10 Muharram/11 June).
Dûmatu'l-Jandal Ghazâ (25 Rabî'ul-awwal/24 August).
Our mother, Hadrat Zaynab bint Khuzayma passed away
(Rabî'ul-âkhir/September).
The Banî Muzayna delegation, who became Muslims,
came to Medîna (Rajab/December).
Muraisî (Banî Mustalaq) Ghazâ (2 Sha'bân/27 December).
Hadrat Âisha was slandered.
The tayammum âyat was revealed.

5/627 Rasûlullah married Hadrat Juwayriyya ibn Hârith (Shâbân).
The Ghazâ of Trench (Handak) (Shawwâl/ March).
The Ghazâ of Banî Qurayzâ (23 Dhu'l-qâdah/15 April).
Rasûlullah married Hadrat Zaynab bint Jahsh (1 Dhu'l-qâdah/ 24 March).
Rasûlullah married Hadrat Rayhâna bint Amr (Dhu'l-hijja/April-May).





- 6/627** The Kurtâ Expedition of Muhammad ibn Maslama (10 Muharram/1 June)
 The Banî Sa’d ibn Fadak Expedition of Hadrat Alî
 The Ghâba (Zî Qarda) Ghazâ (2 Rabî’ul-awwal/22 July)
 The Gamra Expedition (Rabî’ul-awwal)
 The Dhu’l-Qussa Expedition of Muhammad ibn Maslama (Rabî’ul-awwal)
 The Dhu’l-Qussa Expedition of Abû Ubayda ibn Jarrâh (Rabî’ul-âkhir/September)
 The Jamûm Expedition of Zayd ibn Hâritha (Rabî’ul-âkhir)
 The Ghazâ of Banî Lihyân (1 Jamad’al-awwal/18 September)
 Abû’l-Âs became a Muslim.
 Tarf Expedition of Zayd ibn Hâritha (Jamad’al-âkhir/October-November)
 Vâdi al-Qurâ Expedition of Zayd ibn Hâritha (Rajab/November-December)
 Damascus Expedition/Trade Caravan of Zayd ibn Hâritha (Rajab)
 Dûmatu’l-Jandal Expedition of Abdurrahmân ibn Awf (Sha’bân/December)
 Madyan Expedition of Zayd ibn Hâritha (Sha’bân/December)
 Fadak Expedition of Hadrat Alî (Sha’bân/December)
- 6/628** Umm Qirfa Expedition of Zayd ibn Hâritha (Ramadân/January)
 The drought in Medîna/Going out for rain prayer (Ramadân)
 Abû Râfi’ Expedition of Abdullah ibn Atik (Ramadân/January)
 Khaybar Exploration Expedition of Abdullah ibn Rawâha (Ramadân/February)
 Usayyir ibn Zarim Expedition of Abdullah ibn Rawâha (Shawwâl/February)
 Kurz ibn Jâbir al-Fihri Expedition (Dhu’l-qâdah/March)
 ‘Umra Expedition (2 Dhu’l-qâdah/14 March)
 Bî’at ar-ridwân (Dhu’l-qâdah/March-April)
 The Peace Treaty of Hdaybiya (Dhu’l-hijja/April)
 The Sûrah al-Fath was revealed.
 The delegations of Banî Khuzâa, Banî Aslam and Banî Hushanî
 came to Medîna and became Muslims.
 Alcohol became absolutely haram.
 Rasûlullah allowed camel and horse races.
- 6, 7/628** Rasûlullah sent letters to invite to Islâm
 (the last days of Dhu’l-hijja-the beginning of Muharram/May)
- 7/628** Hasmi Expedition of Zayd ibn Hâritha (Jamad’al-âkhir)
 The Negus of Abyssinia, Ashama became a Muslim.
 The nikâh of Hadrat Umm Habîba
 Muqawqas of Egypt sent Mâriya to Rasûlullah.
 The mother of Hadrat Âisha, Umm Rumân (radiy-Allahu ‘anhâ) passed away.
 Abû’l-Âs became a Muslim and made nikâh with Rasûlullah’s
 daughter Zaynab again (Muharram/May)
 The Ghazâ of Khaybar (the end of Muharram-Safar/June)
 Zaynab bint Hârith attempted to poison Rasûlullah.
 The rest of the Ashâb that migrated to Abyssinia came to Medîna (Safar).
 Ash’arîs came to Medîna and was honoured by becoming Ashâb al-kirâm.
 Layla at-Târis: Rasûlullah and His Ashâb fell asleep and couldn’t
 wake up for morning namâz.
 Rasûlullah married Hadrat Umm Habîba.
 Rasûlullah’s milk mother Suwayba passed away.
 Bâzân, the ruler of Yemen, became a Muslim (Jamad’al-awwal/September)
 The miracle of the Sun returning for Hadrat Alî’s afternoon namâz occurred.

MY BELOVED PROPHET (sall-Allahu ‘alaihi wa sallam)

- The Ghazâ of Vâdi-yul Kurâ (Jamad'al-âkhir/October)
Rasûlullah married Hadrat Safiyya bint Huyay.
The Turaba Expedition of Hadrat 'Umar (Sha'bân/December)
Najd Expedition of Hadrat Abû Bakr (Sha'bân/December)
Fadak/Murra Expedition of Bashîr ibn Sa'd Ansârî (Sha'bân/December)
- 7/629** Mayfaa Expedition of Ghâlib ibn Abdullah Laysî (Ramadân/January)
Jinâb Expedition of Bashîr ibn Sa'd Ansârî (Shawwâl/February)
'Umra-tul Kazâ Expedition (Dhu'l-qâdah-Dhu'l-hijja/March)
Rasûlullah married Maymûna bint Hârith (Dhu'l-qâdah/March).
- 8/629** Rasûlullah's daughter Hadrat Zaynab passed away (Safar).
Khâlid ibn Walîd, Amr ibn Âs and 'Uthmân ibn Talha became Muslims (Safar).
Kudayd Expedition of Ghâlib ibn Abdullah (Safar/June)
Fadak Expedition of Ghâlib ibn Abdullah (Safar/June)
The Battle of Mûta (Jamad'al-awwal/September)
Dhât as-Salâsil Expedition of Amr ibn Âs (Jamad'al-âkhir/October)
Abû Sufyân attempted to make peace after the Qurayshîs violated the Hudaybiya Peace Treaty
- 8/630** Rasûlullah set off for the Conquest of Mecca (10 Ramadân/1 January).
The Conquest of Mecca (20 Ramadân, Thursday/11 January).
Rasûlullah visited His mother Hadrat Âmina's grave at Abwâ.
The idols were destroyed.
The Ghazâ of Hunayn (11 Shawwâl/1 February).
Rasûlullah met His milk sister Shaymâ.
The Ghazâ of Tâif (Shawwâl/February).
Rasûlullah distributed the war booties of Hunayn at Jirâna (5-18 Dhu'l-qâdah/24 February-9 March).
Rasûlullah made 'umra (19 Dhu'l-qâdah/10 March).
A minbar with three steps was made for Masjid an-Nabawî.
Rasûlullah's son Ibrâhîm was born (Dhu'l-hijja).
- 9/630** Rasûlullah sent zakât officers to some tribes (Muharram/April-May).
Uyayna ibn Hisn Al-Fazârî Expedition (Muharram).
The Ghazâ of Tabuk (Rajab/October).
Dûmatu'l-Jandal Expedition of Khâlid ibn Walîd (Rajab).
Rasûlullah had the Masjid al-Dirâr of the munâfiqs demolished.
The Ruler of Abyssinia, Negus Ashama passed away (Rajab/October).
Raml Expedition of Hadrat Abû Bakr (Sha'bân).
Rasûlullah's daughter Hadrat Umm Gulthum passed away (Sha'bân).
Rasûlullah sent a second letter to Heraclius, inviting him to Islâm.
Sanat-ul-vufûd (the year of envoys).
Kâ'b ibn Zuhayr became a Muslim and Rasûlullah gifted him His hirka.
- 9/631** The leader of munâfiqs Abdullah ibn Ubayy died (Dhu'l-qâdah).
Hajj became fard.
Hadrat Abû Bakr was appointed the amir-ul-hajj (overseer of hajj) (Dhu'l-qâdah-Dhu'l-hijja/February-March).
Hadrat Alî was sent to Mecca to convert the beginning of the Sûrah al-Barâa (Dhu'l-hijja/March).





- 10/631** Banî Hârith Expedition of Khâlid ibn Walîd (Rabî’ul-awwal/June).
Yemen/Mazhij Expedition of Hadrat Alî (Ramadân/December).
Bâzân, the governor of Yemen, passed away.
Fîrûz, the son of Negus’ sister, became a Muslim.
Musaylamah al-Kadhdhâb claimed to be a prophet.
- 10/632** Rasûlullah’s son Ibrâhîm passed away.
The Farewell Hajj: Rasûlullah set off from Medîna for hajj
(25 Dhu’l-qâdah/22 February).
Rasûlullah gave His Farewell Khutba (9 Dhu’l-hijja/7 March).
Farewell Tawâf (14 Dhu’l-hijja/12 March, Thursday)
Hadrat Rayhâna bint Amr passed away. Hazret-i Reyhâne
bint Amr’in vefâtî.
- 11/632** Jabrâîl ‘alaihis-salâm recited the entirety of Qur’ân al-karîm twice to Rasûlullah.
Usâma ibn Zayd was appointed the commander of the army
that was going to Damascus.
Rasûlullah’s headache began (26 Safar/24 May, Sunday).
Rasûlullah’s fever intensified, malaria began (27 Safar/25 May, Monday).
Aswad al-Anasî, who claimed to be a propheti was killed
(8 Rabî’ul-awwal/4 June, Thursday).
Rasûlullah made Hadrat Abû Bakr the imâm (8 Rabî’ul-awwal/4 June,
Night namâz).
Rasûlullah performed His last namâz behind Hadrat Abû Bakr
as-Siddîq (12 Rabî’ul-awwal, Monday, Morning namâz).
Rasûlullah passed away (12 Rabî’ul-awwal/8 June, Monday, before noon).
Hadrat Abû Bakr was chosen the Khalîfa (12 Rabî’ul-awwal/8 June, Monday).
Rasûlullah was buried on the midnight between Tuesday
and Wednesday (Wednesday night).
Usâma ibn Zayd was sent against the murtads
(apostates) (16 Rabî’ul-awwal/12 June, Friday).
Usâma ibn Zayd returned with victory (26 Rabî’ul-awwal/22 June, Tuesday)

WHAT AM I HERE, AND WHAT BELONGS TO ME?

*In this garden, there are no roses or tulips for me;
This market involves no buying or selling; nor money;
No power, no disposal, no estate; nor property;
No sorrows, no pleasures, no antidotes; nor injury.
If I knew: On this earth, what I am, and what belongs to me?*

*Existence is a lutf al-ilâhî and life is rahmat al-Karîm!
Mouth is ‘atiyya ar-Rahmân; speech, fadl al-Qadîm!
Body, binâ al-Hudâ; soul, nafha at-takrîm!
Strength, ihsân al-Qudrat; senses, wadh’i Hakîm!
If I knew: On this earth, what I am, and what belongs to me?*

MY BELOVED PROPHET (sall-Allahu ‘alaihi wa sallam)

*In this world, I have no property, definitely;
Whatever is there, all existence is His only;
To come or not to the world is something beyond me;
I have no evidence of title to property.
If I knew: On this earth, what I am, and what belongs to me?*

*My existence: A mere vision; my soul a trust!
To say, "I," before Him, is an act that should disgust!
For the slave to obey the proprietor is a 'must'!
He says that I am 'His slave,' like ascribing honour to dust!
If I knew: On this earth, what I am, and what belongs to me?*

*I am poor and needy, wealth and grace belong to Haqq;
'Nil' is my sole assets, existence does belong to Haqq;
Eternity, past and future, and wrath belong to Haqq;
All that is seen in this world and the next belongs to Haqq.
If I knew: On this earth, what I am, and what belongs to me?*

*Eating, drinking, relishing are all from Razzâq⁴²⁸ Attribute of His;
Taking a breath in freedom from anxiety is a Kindness of His;
Every goodness coming unto thee is again a Benefit of His;
Also Îmân, the greatest of blessings, is again a Favour of His.
If I knew: On this earth, what I am, and what belongs to me?*

*If not predestined, my food will not come to me from heavens or the earth;
Neither from grass nor from victuals; in short, from nowhere over the earth.
What has been prearranged will reach me, somehow, beyond my illusion's worth;
Food will come to their owners, neither more nor less than destined before birth.
If I knew: On this earth, what I am, and what belongs to me?*

*Change the dark of the night to day, day to night, I can not,
Turn the snow and water to fire, the silver to wolfram, I can not.
Stop and destroy the earth, I can not,
Make a snow cloud a cloud of April, I can not.
If I knew: On this earth, what I am, and what belongs to me?*

*As I was nonexistent, my Rabb, in a breath, chose me;
Within my mother's uterus, He made my food ready;
Ordering His angels, He made them servants to me;
He made me come to the world to cover His sovereignty.
If I knew: On this earth, what I am, and what belongs to me?*

⁴²⁸ (He) who creates and sends food.





THE MOVEMENTS OF APOSTASY

During our Master, the Prophet's (sall-Allahu ‘alaihi wa sallam) twenty-three years of prophethood, the entire Arabian Peninsula and many people from different places came in groups and became Muslims. They believed in Allahu ta‘âlâ and obeyed every word and action of the Prophet He sent. At the time of Rasûlullah passing away, there were more than one hundred twenty-four thousand (in another report, one hundred fifty thousand) saḥâbîs in the world.

"O my beloved Prophet! Say, 'If you love Allah and want Allah to love you as well, follow me! Allah loves those who follow me.'"
Âl-i ‘Imrân: 31

After the Farewell Hajj, some people among the Arabs declared themselves prophets. The first one was Aswad al-Anasî from the Banî Ans tribe. His real name was Abhala ibn Ka‘b. With various tricks, he fooled many people of Yemen. The people of Najrân, too, became his subjects. He seized Sana‘a and expanded the fitna circle. Even though He was ill, Rasûlullah gave weight to the damage that liars like Aswad al-Anasî caused. When this liar was killed, it was revealed to our Master, the Prophet with wahy. Rasûlullah gave the good news to His Ashâb in the morning, **"Last night, the liar Aswad al-Anasî was killed by one of our brothers."**

After the demise of our Master, the Prophet, apostatizing (apostasy/irtidad) in groups started due to the provocations of the munâfiqs, Jews and Christians. These movements expanded significantly.

After Rasûlullah's passing away, all the Ashâb al-kirâm ‘alaihimurridwân unanimously elected Hadrat Abû Bakr the Khalîfa.

Even though they appeared to be Muslims, the bedouin Arabs, who didn't warm up to Islâm yet, took our Master, the Prophet's passing away as an opportunity and began to deny some of the fard ibâdats, especially zakât. They martyred the Ashâb al-kirâm that came to them on duty. They left the religion of Islâm. They became murtads (apostates). The officers from Yemen and other locations came back with bad news. The apostasy danger grew suddenly. Horror spread everywhere.

Next to the number of murtads, Muslims were few. Abû Bakr as-Siddîq radiy-Allahu ‘anh took the risk of fighting the murtads. At night, He marched against the enemy that was preparing to attack Medîna and fought until the morning. He dispersed them all. He mounted his camel to march against the murtads farther away.

Hadrat Âisha said, "During the days of the apostatizing of Arabs, when my father unsheathed his sword and mounted his camel, Hadrat Alî came to him, held the bridle of his camel and said, 'I will say to you the same words Rasûlullah ‘alaihis-salâm had said on the day of the Ghazâ of Uhud: Sheathe your sword, do not endanger yourself and cause us pain! I swear by Allah that if something befalls you, for certain, Islâm will never recover again after you!'" All the Ashâb al-kirâm supported Hadrat Alî (radiy-Allahu ta‘âlâ ‘anhum ajma‘în). Upon this, Hadrat Khalîfa went back to Medîna al-munawwara. He sent troops against the apostates.

First, the Khalîfa marched against the four tribes close to Medîna and made

them submit. Then, he sent troops to eleven tribes. Of those, the troops under the command of Ikrima couldn't stand against Musaylamah's forty thousand soldiers in Yemen. The Khalîfa sent Khâlid ibn Walîd for help. Khâlid destroyed Talîha ibn Huwaylid, Sujah bint Hârith and Mâlik ibn Nuvayra and came back to Medîna. He was triumphant at Yemen as well. He killed twenty thousand murtads. Around two thousand Muslims were martyred. Amr ibn Âs brought the Khuzâa tribe to îmân. Alâ ibn Hadramî fought fiercely at Bahrain and dispersed the murtads. Huzayfa, Arfaja and Ikrima united at Oman and Bahrain and broke the murtads. They killed ten thousand murtads. The Khalîfa sent Khâlid ibn Walîd to Iraq. He took one thousand gold jizya from Hîra and dispersed the Iranian army under the command of Hurmuz. He destroyed an army of thirty thousand at Basra. Seventy thousand infidels were killed from the enemy army that came for help. Then, with various wars, the big cities were taken. The Khalîfa gathered an army in Medîna and sent Abû Ubayda towards Damascus and Amr ibn Âs to Palestine. He sent Yazîd ibn Abû Sufyân to Damascus as reinforcement. Then he gathered soldiers and sent them under the command of Hadrat Mu'âwiya to help his brother Yazîd. Khâlid ibn Walîd was sent from Iraq to Damascus. Leaving some of the soldiers at Musannâ, Khâlid won many battles and came to Syria victorious. The Islâmic soldiers united and defeated the Great Roman Army at Ajnâdayn. After a long and fierce battle, the Islâmic army of forty-six thousand won against the two hundred forty thousand soldiers of Heraclius. More than one thousand Roman soldiers were killed. Three thousand Muslims were martyred. In this battle, Muslim women fought as well. Ikrima showed great heroism. All these victories were accomplished because of the Khalîfa's bravery, genius and great management.

With Hadrat Abû Bakr's perseverance, unwavering will and the accurate adjustments he made in the army, the riot and the apostasy movements that spread like fire all over the Arabian Peninsula after Rasûlullah's demise were suppressed in a year. Hadrat 'Umar did great service at sending Usâma's army to Syria and preventing the riots. Abdullah ibn Suhayl stopped many people from apostatizing with his speeches. Abû Dujâna did great services as well. Nu'mân ibn Muqarrin and Khâlid ibn Sa'îd joined the fights against the murtads and had great success. Thus, the fitna of apostatizing was prevented before it grew, and a great fire of fitna aimed to shake the unity of Islâm was put out.

But some people, who attempted apostatizing and understood that they can't attain their goals openly, joined the fitna movements in later periods. They caused religious and political divisions between Muslims.

In the history of Islâm, after those incidents, the phrases, "**irtijâ** (reaction) and **murtaji** (reactionist)" started to be used for renunciation of religion, apostatizing.

Hadrat Abû Bakr contributed significantly toward the struggle against murtads. If there had not been such an able person, that danger would have spread all over Arabia. Thereupon Hadrat Âisha as-Siddîqa (radiy-Allahu 'anhâ), the mother of Muslims, stated, "When Rasûl al-akram (sall-Allahu 'alaihi wa





sallam) passed away, the Arabs apostatized. Hypocrisy rose. The disasters that befell my father would have crushed mountains had they befallen them.”⁴²⁹

Hadrat Abû Hurayra said, “If it weren’t for Abû Bakr, the Ummat al-Muhammad (the ummat of Muhammad ‘alaihi-salâm) would have perished after the passing away of Muhammad ‘alaihi-salâm!”⁴³⁰ He also said, “I swear by Allah, other than He, there is no god, if Abû Bakr had not undertaken the Caliphate, there would not have been anyone who would worship Almighty Allah!” and repeated it three times.

Abû Raja’ul’Utaridi said, “When I entered Medîna, I saw people were gathering, and one man kissed another man’s forehead by saying, ‘May I be sacrificed for your sake! Wallahi, if it weren’t for you, we would have perished for sure!’ I asked, ‘Who are the kissing and the kissed?’ They replied, ‘Because of his war against the apostates, ‘Umar is kissing Abû Bakr’s head.’”⁴³¹

Again Hadrat Âisha related: After the demise of Rasûlullah, many of the Arab tribes apostatized. Muslims were shocked as if they were caught in the rain on a winter night. Moreover, most of the Meccans were ready to abandon Islâm.

Hadrat Suhayl ibn Amr, standing at the gate of the Kâ’ba, spoke to the Meccans. He made a powerful speech and removed their doubts, and prevented their apostatizing. He spoke to the Meccans as follows:

“O Meccans! You were the last ones among those who became Muslims. Do not be the first of those who apostatize! Wallahi, Almighty Allah will complete this affair as Rasûl ‘alaihi-salâm declared! I had heard Him say while standing alone where I am now standing, **‘Say La ilâha illallah with me, so that Arabs may become Muslims by taking you as an example and the non-Arabs will pay jizya to you! I swear by Allah that the treasures of the Ceaser and the Iranian Shah will be spent for the sake of Allah!’**

You have seen that the mockers became the collectors of zakât and sadaqa. Wallahi, the rest will occur, too! Wallahi, I know well that, as long as the sun continues to rise and set, this religion will continue. Do not let those people among you deceive you! Those people, too, know this reality that I know.

However, their jealousy towards the sons of Hâshim has sealed their hearts.

O people! I am the one who owns the most means of transport on land and sea among the Quraysh. Obey the orders of your leader and pay your zakât to him.

If Islâm does not continue until the end, I guarantee to pay back your zakât!”

He then wept. Upon this, the people calmed down.⁴³²

When Hadrat Suhayl ibn Amr managed to dissuade Meccans from apostatizing with his powerful speech, the governor of Mecca, Attab ibn Asid appeared.

*“If it weren’t
for Abû Bakr, the
Ummat
al-Muhammad
would have per-
ished after
the passing away
of Muhammad
‘alaihi-salâm!”
Abû Hurayra
(radiy-Allahu
‘anh)*

⁴²⁹ Ibn Hishâm, as-Sira, II, 665; Suhaylî, Rawzu’l-unf, IV, 474; Ibn Asâkir, Târikh Dimashq, XXX, 312.

⁴³⁰ Suhaylî, Rawzu’l-unf, IV, 467.

⁴³¹ Ibn Asâkir, Târikh Dimashq, XXXIII, 502; Suyutî, Jâmi-ul Ahâdis, XXV, 300.

⁴³² Belâzûrî, Ensâb, I, 304.



Hujra as-sa’âdat / Masjid an-Nabî

The frontal view, that is, the qibla side of the blessed graves of our beloved Prophet (‘alaihissalâtu was-salâm) and from His Ashâb, Hadrat Abû Bakr and Hadrat ‘Umar, the dearest of the Muslims (radiy-Allahu ‘anhumâ).

When Hadrat Suhayl ibn Amr was captured during the Battle of Badr, in which he had joined with polytheists, our Prophet said to Hadrat ‘Umar, in regard to him, **“Why do you want to kill him? Leave him, maybe Allah will bring him to a place that you will approve. It is expected (hoped) that he shall address the people!”** It was understood that by mentioning Hadrat Suhayl’s speech while he was standing on a revered place in this hadîth, our Prophet had given the good news of this speech of Hadrat Suhayl.⁴³³

When Hadrat ‘Umar heard of this speech of Hadrat Suhayl, he remembered our Prophet’s mentioning Hadrat Suhayl and could not refrain himself from saying, in our Prophet’s absence, “I bear witness that you are certainly Rasûlullah!”⁴³⁴

⁴³³ Ibn Ishâq, Ibn Hishâm, Sîrat ar-Rasûl, IV, 303, 304.

⁴³⁴ Ibn Abî Shayba, al-Musannaf, VIII, 484; Suhaylî, Rawzu’l-unf, III, 100.





*"I bear witness
that you are
certainly
Rasûlullah!"*

**Hadrat ‘Umar
(radiy-Allahu
‘anh)**

*Your love is the cure for all afflictions, O Rasûlallah,
Your gate is where the needs are met, O Rasûlallah.*

*The eyes that saw your nûr wouldn't even look at the moon and stars,
Because of your nûr the night and days are bright, O Rasûlallah.*

*Roses bloom from your sweat, honey from your words,
With you, sick hearts heal, O Rasûlallah.*

*You are the Habîb of pâdishahs, you are the healer of the ill,
Your intercession is the delight of sinners, O Rasûlallah.*

*The moon, the sun and the seven stars praise you clearly,
A word separate from yours is a mistake, O Rasûlallah.*

*Shaytan is envious of you, that fool became deceitful,
Idrîs is superior, for He loves you, O Rasûlallah.*

*They sustain your sunnat by calling it at the five times,
Whoever answers to this call, the invitation is to him, O Rasûlallah.*

*Thistles wore silk, the beautiful applied scents,
Your suffering is the sorrow of the faithful, O Rasûlallah.*

*Yûsuf al-Kenân was sold secretly for very little,
Seeing you is worth a thousand lives for me, O Rasûlallah.*

*His blessed tomb is on the ground, filled with those nurtured with nûr
But your soul is apparent in the skies, O Rasûlallah.*

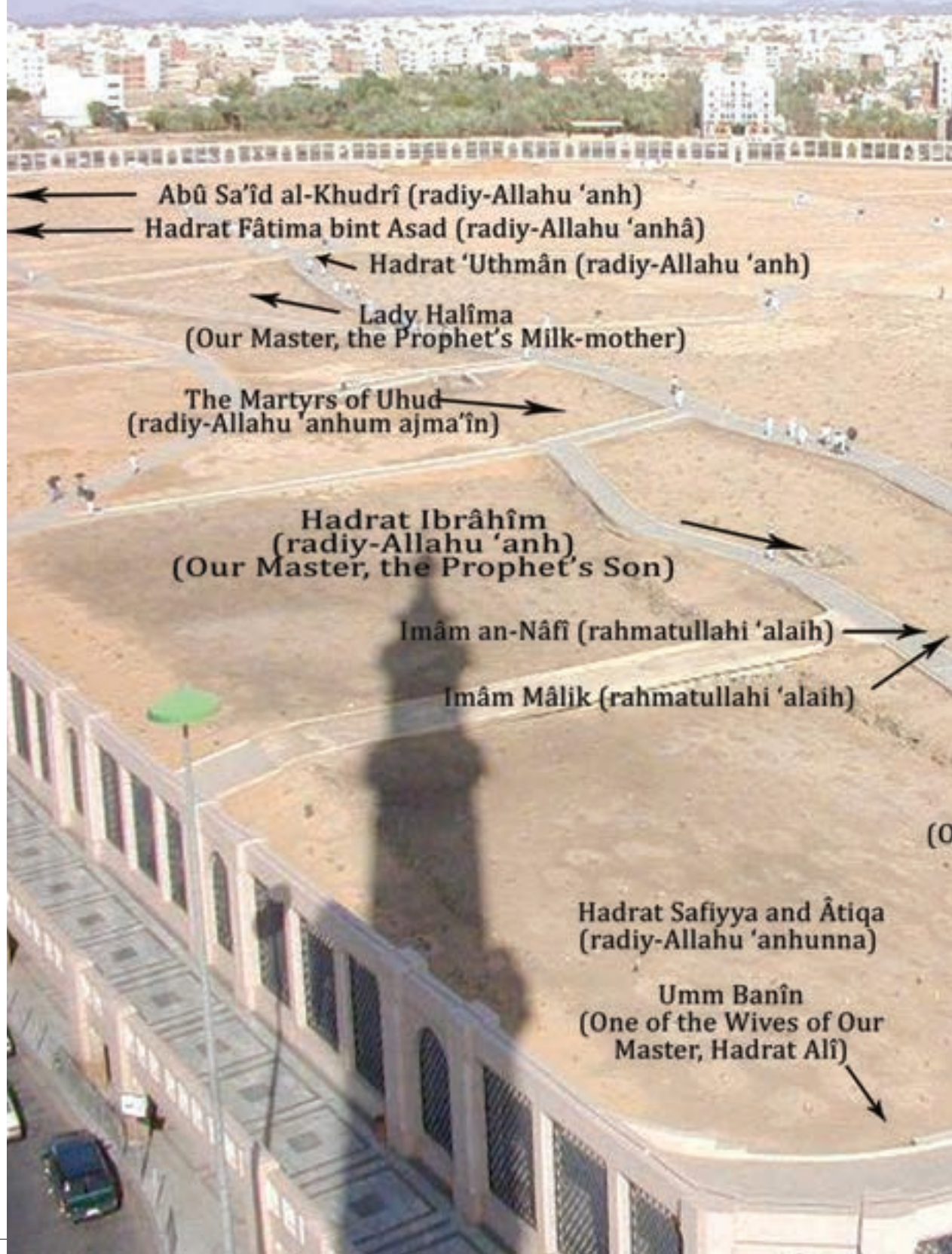
*The reign of Dâwûd, the generosity of Ibrâhîm,
Your lesson in the hand of Mûsâ is the staff, O Rasûlallah.*

*Your station is Kâ'ba al-Zamzam, it will always be standing and sturdy
Khidir always lends a hand to your ummat, O Rasûlallah.*

*Shayyâd al-Hamza asks of that Shah to be saved from grief,
Praising you is a gift from Allah, O Rasûlallah.*

Shayyâd Hamza

Jannat al-Baqî



The Jannat al-Baqî cemetery at Medîna al-munawwara. This was the cemetery where thousands of Ashâb al-kirâm were buried. The Wahhâbî sons of Suud demolished all those beautiful graves and tombs and turned there into a field.



SLOWLY

*When Azrâîl comes upon you,
Legs and arms will break slowly.*

*May Mawlâ grant religion and îmân,
Water floods your eyes slowly.*

*The heart flying high will tire one day,
A scale for it will be set up one day.*

*What everyone did will be asked one day,
O my Rabb, will tongue move slowly.*

*You always obeyed your nafs, didn't repent,
You ate what you found, didn't make shukr.*

*Finally you had come to this black soil,
Your hands will retreat from this world, slowly.*

*They will put a stone on your grave,
You will lay your head on a handful of soil.*

*Father won't see son, brother his brother,
It doesn't turn back, the road goes slowly.*

*They will put the lukewarm water with qâfûr,
They will strip that delicate body.*

*Your neighbours will hear your death,
Your friends will go back slowly.*





PART TWO LIFE IN THE GRAVE

Our Master, the Prophet's being alive in His grave

The prophets are alive in their graves with a life that we do not know. Awliyâ (those whom Allah loves) and martyrs are alive in their graves, too. This aliveness is not just in words. They are literally alive. It is declared in the 169th âyat al-karîma of Sûrah Âl-i ‘Imran, in maal, **“Don’t suppose that those who are killed for the sake of Allah are dead! They are alive next to their Rabb and being nourished.”**

“Don’t suppose that those who are killed for the sake of Allah are dead! They are alive next to their Rabb and being nourished.”

Âl-i ‘Imrân: 169

The above âyat al-karîma shows that the martyrs are alive. The prophets are certainly ahead of and much superior to the martyrs.

According to the scholars of Islâm, each prophet had died as a martyr. At His last illness, our Master Rasûlullah said, **“I always suffered the pain of the poisonous meat I ate at Khaybar.”**⁴³⁵ This hadîth ash-sharîf shows that our Master Rasûlullah had died as a martyr. Therefore, it is also understood from the above hadîth that our Master Rasûlullah is alive in His grave like all other martyrs are.

In the hadîth ash-sharîf, which is stated in **“Bukhârî”** and **“Muslim”**, it was declared that, **“During the night of Mi’râj, I passed the grave of Mûsâ (‘alaihis-salâm). He was performing namâz, standing in His grave.”**⁴³⁶

In another hadîth ash-sharîf, it was declared, **“Allahu ta’âlâ has forbidden the soil to decompose the prophets’ body.”**⁴³⁷ The scholars are unanimously attesting that this is true. It is written in **“Bukhârî”** and **“Muslim”**, “Allahu ta’âlâ sent all prophets to our Prophet on the night of Mi’râj. He conducted two rak’âts of namâz by being the imâm for them.”

Performing namâz is possible by making rukû’ (bowing) and sajda (prostrating). The above report indicates that they perform the namâz bodily and alive. Mûsâ ‘alaihis-salâm’s performing namâz in His grave indicates this too. It was declared in the hadîth ash-sharîf, which is at the end of the first section of the Mi’râj chapter in the book of **“Mishqât”** and reported by Abû Hurayra taken from the book of Muslim, **“Allahu ta’âlâ showed me. Mûsâ (‘alaihis-salâm) was performing namâz while standing. He was thin. His hair was not straggly. He was like a young man from the tribe of Shan’a. Îsâ (‘alaihis-salâm) resembled Urwa ibn Mas’ud Sakafî.”**⁴³⁸ Shan’a is the name of two tribes in Yemen.

The above hadîth ash-sharîfs show that the prophets are alive in the presence of Allahu ta’âlâ. Their corpses (bodies) have become ethereal like their souls. They are not dense nor solid. They can be seen in the material and spiritual worlds.

Therefore, prophets can be seen with their soul and body. In the hadîth ash-

⁴³⁵ Ibn Hishâm, as-Sira, II, 337; Wâqidî, al-Maghâzî, II, 678; Tabarî, Târikh, II, 303; Ibn Kathîr, as-Sira, III, 399.

⁴³⁶ Shamsaddîn Shâmî, Subulu’l-Hudâ, XII, 355.

⁴³⁷ Nasâî, “Juma”, 5; Ibn Mâja, “Iqamat-us-Salât”, 79; Dârimî, “Salât”, 206.

⁴³⁸ Muslim, “Iman”, 346; Ibn Sa’d, at-Tabaqât, I, 215; Bayhaqî, Dala’il an-Nubuwwa, II, 243; Suyutî, Jâmi-ul Ahâdis, XVII, 428.

sharîf, it is declared that Mûsâ and Îsâ ‘alaihimus-salâm were performing namâz. Performing namâz means doing certain movements, and these movements are done by the body, not by the soul. Our Prophet’s saying, **“I saw that he was of middle height, thin and His hair was tidy,”** indicates that He saw Mûsâ ‘alaihis-salâm’s body, not His soul.

Imâm al-Bayhaqî said, “After the prophets are laid in their graves, their souls are given back to their bodies. We cannot see them. They become invisible like angels. Only those chosen people to whom Allahu ta’âlâ grants karâmat (phenomena which happen beyond the laws of causation through the awliyâ of the ummats of prophets) can see them.” Imâm as-Suyûti had also said so.

Many people heard many times greetings being replied to from the grave of our Master, the Prophet. People also heard many times that their greetings are replied to from other graves.

In a hadîth sharîf, it is said, **“When a person greets me, Allahu ta’âlâ sends my soul back to my body. I reply to his greeting.”**⁴³⁹

Hadrat Imâm as-Suyûti said, “Rasûlullah is engrossed in seeing the Jamâl al-ilâhi (Beauty of Allahu ta’âlâ). He has forgotten the sensations of the body. When a Muslim greets Him, our Prophet’s blessed soul leaves that state and takes the senses of the body. There are a good number of people in a similar state in this world, as well. A person who is immersed in thought about this world or the âkhirat does not hear whatever is spoken next to him. Is it possible for a person who is engrossed in the Jamâl al-ilâhi to hear a sound?”

Hadrat Qadî Iyâd reported in his book **“Shifâ”** taken from Suleymân ibn Suhaym, “One night I saw in my dream our Master Fakhr al-kâinat and asked Him, ‘O Rasûlullah! Do you know of the greetings of those who come and greet you?’ He said, **‘Yes, I do. I receive their greetings and reply to them.’**”

There are so many hadîth ash-sharîfs stating that the prophets (‘alaihimus-salawâtu wat-taslîmât) are alive in their graves that they affirm one another. One of them is the hadîth ash-sharîf, **“I will hear the salawat recited at my grave. I will be informed about the salawât recited at a distance.”**

Abû Bakr ibn Abî Shayba related the above hadîth ash-sharîf. This hadîth ash-sharîf and many others like this one are available in the books of the six notable hadîth imâms.

In the hadîth ash-sharîf that was reported by Ibn Abî’d-dunya from Hadrat Abdullah ibn Abbâs our beloved Prophet said, **“If a person visits the grave of one of his acquaintances and greets him, the deceased person in the grave recognizes him and replies. If he greets a deceased person he did not know, then the deceased person rejoices and replies.”**

If it is asked how Rasûlullah replies separately to each greeting of those who send their greetings from every corner of the world, the response would be; it is like the sun’s rays spreading over thousands of cities in an instant at noon.

Hadrat Ibrâhîm ibn Bishar said, “After I completed the hajj, I went to Medîna to visit the blessed grave of our Prophet. I said salâm in front of the Hujra as-

⁴³⁹ Abû Dâwûd, “Manâsiq”, 100; Ahmad ibn Hanbal, al-Musnad, II, 527; Bayhaqî, as-Sunan, II, 245; “Shu’ab-ul-Iman”, IV, 101.





sa’âdat (the blessed grave of our Prophet). Then I heard the reply, Wa ‘alaikas-salâm.”

In a hadîth sharîf, it was said, **“After my demise, I will hear and understand the same as I did when I was alive.”** In another hadîth ash-sharîf, He said, **“The prophets are alive in their graves, and they perform namâz there.”**⁴⁴⁰

It is written in very reliable books that Sayyid Ahmad Rifâ’î, one of the prominent awliyâ, and many other awliyâ heard the reply when they greeted Rasûlullâh (sall-Allahu ta’âlâ ‘alaihi wa sallam), and that Ahmad Rifâ’î attained the honour of kissing Rasûlullah’s blessed hand.

Imâm as-Suyûtî wrote in his book, “Awliyâ of high status can see the prophets as if they hadn’t died. Our Master’s seeing Mûsâ ‘alaihis-salâm alive in His grave was a mu’jiza, and a walî’s seeing in the same way is a karâmat. Not believing in karâmat originates from ignorance.”

A hadîth sharîf reported by Ibn Hibbân, Ibn Mâja and Abû Dâwûd says, **“On Fridays, recite salawâts for me repeatedly! They will be conveyed to me.”** When He was asked, “Are they also conveyed to you after your demise?” He said, **“Soil does not rot prophets’ bodies. Whenever a Muslim says salawât for me, an angel informs me of it and says, ‘So-and-so’s son, so-and-so of your ummat sent his salâm and prayed for you.’”**

Our Master Rasûlullah was a mercy and a great blessing of Allahu ta’âlâ for His Ashâb in His life; He is a great favour for the whole ummat after His demise. He is the cause of all goodness.

In a hadîth ash-sharîf, narrated by Bakir ibn Abdullah Muzani, Rasûl al-akram said, **“My life is beneficial for you; you talk to me, and I talk to you. My death, too, will be beneficial for you after I die; your deeds will be shown to me. I will thank Allahu ta’âlâ when I see your good deeds. And I will ask for pardon and forgiveness for you when I see your bad deeds.”**⁴⁴¹

Hadrat Qusam ibn Abbâs was honoured by being in the service of our Master Rasûlullah’s burial. After the duty in the grave was completed, he was the last one to come up. Then he said, “I am the last one who saw the blessed face of Rasûlullah. His blessed lips were moving in His grave. I leaned over and gave ear to Him. He was saying, **O my Rabb! My ummat!... O my Rabb! My ummat!...**”⁴⁴²

To see our Master Rasûlullah

Can one see our Master Rasûlullah when one is asleep or awake? If He can be seen, is it Him who is seen, or an image resembling Him? Our ‘ulamâ (scholars) have given various answers to these questions.

In addition to the unanimity that He is alive in His grave, most of them said that He Himself can be seen. This is also understood from hadîth ash-sharîfs. A hadîth ash-sharîf declares, **“Whoever sees me in his dream sees me as if he is awake.”**⁴⁴³

“Whoever sees me in his dream sees me as if he is awake.”

Hadîth ash-sharîf

⁴⁴⁰ Ibn Asâkir, Târikh Dimashq, XIII, 326; Suhaylî, Rawzu’l-unf, I, 89; Suyutî, Jâmi-ul Ahâdis, XI, 43.

⁴⁴¹ Haythamî, Majmâ’uz-Zawâid, XIII, 313; Ibn Kathîr, as-Sira, IV, 547; Ibn Sa’d, at-Tabaqât, II, 194.

⁴⁴² Ibn Sa’d, at-Tabaqât, II, 298.

⁴⁴³ Tirmidhî, Shamâil ash-sharîf, 409.

This is why Imâm an-Nawawî said, “Seeing Him in a dream is really seeing Him.” As a matter of fact, it was declared in a hadîth ash-sharîf, **“Anyone who has seen me in his dream has really seen me, for the devil cannot appear in my shape.”**⁴⁴⁴

Ibrâhîm Lâqânî wrote, “It has been reported unanimously by the ‘ulamâ of hadîth that Rasûlullah can be seen both when one is awake and in one’s dreams. Many examples can be given for both states. Let’s tell some of them:

Hadrat Mu’inuddin Chashtî would visit the graves in every place he went to and would stay for a while. When he became well known in that place, he wouldn’t stay there and would leave quietly without notice. One of his visits was to Mecca. He went to Mecca al-muqarrama and visited the Kâ’ba al-mu’azzama. He stayed in Mecca for a while and then went to Medîna al-munawwara. One day, when he visited the blessed grave of our Prophet, a voice saying, **“Call Mu’inuddin”** was heard from the tomb.

Thereupon, the tomb keeper called, “Mu’inuddin!” Then several voices saying, “Yes!” were heard from several places, and those people asked, “Which Mu’inuddin are you looking for? There are many men named Mu’inuddin here.”

Then the tomb keeper turned back and stood at the door of Rawda al-mutahhara. He heard a voice saying, **“Call Mu’inuddin Chashtî”** two times. Upon that order, the tomb keeper called out to the people there saying, “Mu’inuddin Chashtî is being summoned.”

When Hadrat Mu’inuddin Chashtî heard that he fell into a very different state. He approached the tomb of our beloved Prophet weeping and reciting salawâts and stood respectfully. At that moment, he heard a voice saying, **“O Qutb al-mashayih! Come in!”**

Our Prophet said, **“You are a helper of my religion. You have to go to India. Go to India. There is a city named Ajmir. There is someone whose name is Sayyid Husayn who is one of my children (grandchildren). He had gone there with the intention of jihad and ghazâ. Now, he has been martyred. Ajmir is about to fall into the hands of unbelievers. Due to your going there and with blessings, Islâm will spread, and unbelievers will become contemptible, incapable and inefficacious.”** Then He gave him a pomegranate and said, **“Look at this pomegranate carefully, then see and understand to where you will go.”**

Hadrat Mu’inuddin Chashtî took the pomegranate that was given by our Master, the Prophet and looked at it carefully as he was ordered and saw between the East and the West entirely.

Hadrat Ahmad Rifai had gone to hajj. On the way back, when he visited the blessed tomb of our Master, Rasûl al-akram in Medîna al-munawwara, he recited a poem meaning:

*I was far away, to kiss your land, my Master,
I couldn’t come, so I sent my soul in place of myself.*

*Now I am granted the blessing of visiting you.
Give me your blessed hand, let me kiss it, O Habîb!*

⁴⁴⁴ Bukhârî, “Tabir”, 10; Muslim, “Ruya”, 22; Abû Dâwûd, “Adab”, 96; Tirmidhî, “Ruya”, 4; Ibn Mâja, “Tabir-ur-Ruya”, 4; Ahmad ibn Hanbal, al-Musnad, I, 400; Ibn Abî Shayba, al-Musan-naf, VII, 232.





When the recitation of the poem was completed, the blessed hand of our Prophet was seen through His grave. Then Sayyid Ahmad Rifai kissed our Master, the Prophet's hand with extreme respect. People who were there witnessed that incident in astonishment.

After kissing the blessed hand of our Master, the Prophet, he laid down at the doorway of the Rawda al-mutahhara. Then, crying, he begged the people who were there, "Step over me!" The scholars had to go out through other doors. This is a well-known karâmat that has been told from person to person until today.

It is well known that Hadrat Ibn Abidin was a pious scholar and had a lot of karâmats and anecdotes about him. He would see our Master Rasûlullah with his eyes while he was reciting the tahiyyat (the duâ that beings with "at-tahiyyâtu lillâhi..." that is recited during the sitting posture in namâz) in the five times of namâz every day. If he could not see our Prophet, he would perform that namâz again.

One of the greatest Islâmic scholars, **Imâm ar-Rabbânî Ahmad Fârûqî Sarhandî**, who was the mujaddid (strengtheners, renewer of Islâm) of the second millennium, said, "Within the last days of Ramadân, a very beautiful state appeared. I was lying on my bed. My eyes were closed. Then I felt that somebody else came and sat on my bed. What was I seeing! It was the sayyid, the Master of all the former and the latter. I immediately gathered myself. He said, '**I have come here to write an ijâzat (authorization) for you. Till now, I have never written such an ijâzat for anybody else.**' I saw that great favours regarding this world were written in the text, and blessings about the âakhirat were written at the back of that ijâzat."

Hadrat Abdulqâdir al-Geylânî relates in his book **Gunya** by conveying from Hadrat Ibrâhîm Tamimi:

Khidir 'alaihi-salâm said to me, "**If you would like to see Rasûlullah in your dream, you should stand up after performing the evening namâz, and without speaking to anybody until the night namâz, you should perform the namâz of awwâbîn. You should make the salâm at the end of every two rak'ats.**

You should recite Hamd, that is, Sûrah al-Fâtiha one time and Ikhâlâs Sûrah seven times in every rak'at. After performing the night namâz with jamâ'at, you should go to your house and perform the witr namâz. Before going to bed, you should perform a namâz of two rak'ats and recite the Hamd and then Ikhâlâs Sûrah seven times in every rak'at. After that namâz, you should make sajda and ask Allahu ta'âlâ for forgiveness seven times (that is, you should say istighfâr) and say 'Subhânallâhi walhamdu lillâhi walâ quwwata illâ billâhil aliyyil azîm' seven times. Then you should raise your head from sajda posture and raise your hands while in the sitting position, and say, 'Ya hayyu, ya qayyûm, ya zal jalâli wal ikrâm, ya ilâhal awwalîna wal âakhirîn wa ya Rahmân-ad-dunya wal âakhirati wa rahimahuma, ya Rabbî, ya Rabbî, ya Rabbî, ya Allah, ya Allah, ya Allah.'

Then you should stand up and recite the same duâ. And then make sajda and recite the same duâ, again. After that, you should raise your head from sajda and turn towards the qibla (Kâ'ba) and lie down how you would like

"It has been reported unanimously by the 'ulamâ of hadîth that Rasûlullah can be seen both when one is awake and in one's dreams."

Ibrâhîm Lâqânî
(rahmatullahi 'alaih)

and sleep. Until you fall asleep, you should say salawât ash-sharîfa to our Master, the Prophet."

I said, "I wish for you to tell me the person from whom you learned this prayer." Hadrat Khidir said, "Do you not believe me?" I said, "I swear by Allahu ta'âlâ, who sent Muhammad 'alaihis-salâm as a true prophet, I believe you!"

Khidir 'alaihis-salâm said, "I was present in the gathering where Rasûlullah taught and advised this duâ. I had learned this duâ from the person to whom our Prophet taught."

Then I did everything Khidir 'alaihis-salâm said. I started to recite salawât ash-sharîfa to our Master, the Prophet. Due to my joy from the anticipation of seeing our Master, the Prophet, I couldn't sleep. I stayed up until morning.

I performed the morning namâz and sat down until sunrise. I performed the namâz known as Duha. I told myself, "If I am still alive this evening, I will do the same as the previous night." Meanwhile, I fell asleep. In my dream, angels came and brought me to Jannah. There I saw mansions and palaces made of ruby, emerald and pearl; rivers made of honey, milk and drinks unique to Jannah.

I asked the angels who brought me to Jannah, "For whom is that mansion?" They said, "It is for those who perform the deed you have done." They didn't let me go before they made me eat the foods of Jannah and drink the beverages of Jannah. Afterwards, they took me out of Jannah and brought me to the place where I had been.

Then our Master Rasûlullah came to me with seventy prophets and seventy ranks (the distance between each rank was as far as the distance between the east and the west) of angels and greeted me and held my hand. At that moment, I said, "O Rasûlullah! Khidir 'alaihis-salâm told me that he had heard this hadîth from you." Then our Master, the Prophet said, **"Khidir told the truth, what he told is true. He is the most learned among those on earth. He is the leader of the abdâl (the plural version of the name of a group of Awliyâ). He is one of the soldiers of Allah on earth."**

Then I asked, "O Rasûlullah! Is there any reward other than what I see here to be given to the one who performs this deed?" He said, **"Which reward can be superior to the one you have seen and have been given? You have seen your place and rank in Jannah. You have eaten the fruits of Jannah and drunk the beverages of Jannah. You have seen the angels and prophets with me. You have seen houris."**

I said, "O Rasûlullah? Will the person who makes the same things that I made, without seeing what I had seen, be given what I have been granted?" He said, **"I swear by Allahu ta'âlâ, Who sent me as a true Prophet, that that person's major sins will be forgiven. Allahu ta'âlâ's wrath on that person will be removed. I swear by Allahu ta'âlâ, Who sent me as a true Prophet, that the one who performs the same deed you performed, and though they cannot see in dreams what you saw, will be given what you have been given. A voice from the sky will say that Allahu ta'âlâ has forgiven the one who performed this deed and all the ummat of Muhammad ('alaihis-salâm) from the east to the west."**

I asked, "O Rasûlullah! Will that person also have such fortune as me, as I have seen





your face and Jannah?" He said, **"Yes, all of that will be granted to that person."** When I asked, "O Rasûlullah! Is it acceptable to teach this prayer and inform of its rewards to all male and female Muslims?" He said, **"I swear by Allahu ta'âlâ, Who sent me as a true Prophet, that other than those whom Allahu ta'âlâ created as blessed people, no others will perform this deed."**

He who sees our Prophet Muhammad 'alaihi-salâm in His real appearance in his dream, has certainly seen Him. For the devil cannot disguise himself as our Prophet. However, the devil can disguise himself and appear in another form. It is not easily distinguishable for the one who does not recognize Rasûlullah.

Some of the scholars said, "Seeing our Prophet in a dream, in another appearance, is still seeing Him. However, this indicates that the one who had this dream is defective in religion. Everyone who dreams our Prophet Muhammad 'alaihi-salâm in His real appearance and dies as Muslim shall go to Jannah."

Abû Hurayra informed of this hadîth ash-sharîf of our Prophet, **"A person who performs a namâz of two rak'ats by reciting the Sûrah al-Fâtiha and the Âyat-al Kursî one time and Sûrah al-Ikhlâs fifteen times in every rak'at of that namâz and says, 'Allahumma salli alâ Muhammadin nabiyyil ummîyi' one thousand times after the namâz on a Friday night, shall see me in his dream before the next Friday comes. All past and future sins of that person shall be forgiven. Jannah is for those who see me."**

To visit our Master, the Prophet's blessed grave

Our Master, Fakhr al-kâinat said, **"Whoever visits me after my demise is as if they had visited me when I was alive."** Our Prophet said in a hadîth ash-sharîf, which is stated in the book **"Mir'ât al-Medîna"**, **"It is wâjib (obligatory) for me to intercede for those who visit my grave."** This hadîth ash-sharîf was conveyed by Ibn Khuzayma, Bazzâr, Dâra Qutnî and Tabarânî (rahimahum-Allah). In another, reported by Bazzâr, **"It became halâl for me to intercede for those who visit my shrine,"** is declared.

The hadîth ash-sharîf in the book **Muslim ash-sharîf** and also quoted in Abû Bakr ibn Makkârî's book **Mu'jam** says, **"If someone visits me solely for visiting me, and without any other intentions, he deserves my intercession at the day of qiyâmat."** This hadîth ash-sharîf herald that Rasûlullah (sall-Allahu 'alaihi wa sallam) would intercede for those who go to Medîna to visit Him.

"If someone visits me solely for visiting me, and without any other intentions, he deserves my intercession at the day of qiyâmat."

**Hadîth
ash-sharîf**

*Beware of disrespect, here is where Allah's Beloved is,
To where the Divine Look is directed; maqâm al-Mustafâ this is!*

*The sorrowful admirer of His Salâm Gate is the new moon in the sky,
From the nûr of its candle rises the Gemini.*

*This is where the beloved of Janâb al-Haqq rests,
Higher than the arsh of Janâb al-Kibriyâ its value is.*

*From the brightness of this soil, the darkness of absence dissolved,
All of the existence opened its eyes from blindness with its kohl.*

*Only if you resolve to act modestly, Nâbî, go in this presence,
This is where angels visit; here is kissed by the prophets!*

Nâbî

Another hadîth ash-sharîf reported by Dâra Qutnî is, **“Those who do not visit me after carrying out the hajj hurt me.”** Rasûlullâh (sall-Allahu 'alaihi wa sallam) desired that Muslims should visit Him because He wanted His ummat to gain thawâb in this manner as well.

It was for this reason that our scholars of fiqh would come to Medîna and perform namâz in Masjid ash-sharîf after their hajj duty. Then they visited and received blessings by seeing the Rawda al-mutahhara, the Minbar al-munîr and the Qabr ash-sharîf (Rasûlullah's blessed grave), which is superior to the Arsh al-a'lâ; the places where the Prophet sat, walked and leaned against; the pole He leaned against when the wahy (revelation) came, and the places where Ashâb al-kirâm and the Tâbi'în (radiy-Allahu ta'âlâ 'anhum ajma'în), who helped construct the Masjid and repaired it or who had the honour of giving financial help, had walked. Those scholars and sulahâ (pious people) who came later would come to Medîna after hajj and do as our 'ulamâ of fiqh did. It is for this reason that hajjis have been visiting Medîna al-munawwara.

Abû Hanîfa (rahimah-Allahu ta'âlâ), the sun of the 'ulamâ of Islâm, said, “Visiting the Qabr as-sâdat (our Prophet's blessed grave), one of the most valuable of mustahabs (an action which is liked by Allahu ta'âlâ), is an ibâdat (worship) of a degree nearly equal to wâjib (act, almost as compulsory as fard, so not to be omitted).”

The person who visits qabr ash-sharîf of our Master Rasûlullah should frequently say salawât ash-sharîfa. It was declared in a hadîth ash-sharîf that these salawâts and salâms reach to our Prophet. The manner of visiting our beloved Prophet is as below:

When you see the city of Medîna al-munawwara from afar, you say salât and salâm. Then say, **“Allâhumma hâzâ haramu Nabiyyika faj'alhu vikâyatan lî min-an-nâr wa amânan min-al-'azâb wa sû-il-hisâb.”** If possible, you make a ghusl (ritual bathing) before entering the city or the masjid. You put on some fragrance. You wear new, clean clothes. For, these acts indicate homage and respect. You enter the Medîna al-munawwara modestly, seriously and silently. After saying, **“Bismillâhi wa alâ millat-i Rasûlillah”** you recite the 80th âyat al-karîma of the Sûrah al-Isrâ. Right after, you say, **“Allahumma salli alâ Muhammadin wa alâ âl-i Muhammad. Wagfir lî zunûbî waftâh lî ebwâba rahmatika wa fadlika”** and enter the Masjid an-Nabawî. Then, perform two rak'ats of tahiyyat-al-masjid namâz near the minbar of our Master Rasûlullah. The pillar of the minbar must be to your right shoulder.

Our beloved Prophet would perform the namâz there. Here is the place between the grave and minbar of our Master, the Prophet. It was stated in a hadîth ash-sharîf, **“Between my grave and my minbar is one of the Gardens of Jannah. My minbar is on my hawz (pond).”**⁴⁴⁵ Then you prostrate yourself in gratefulness due

⁴⁴⁵ Bukhârî, “Itisam”, 16; Muslim, “Hajj”, 588; Ahmad ibn Hanbal, al-Musnad, II, 236; Bayhaqî, Shu'ab-ul-îmân, III, 491.





to Allahu ta’âlâ having granted you the visit of the blessed grave of Rasûlullah. After the prayer, you stand up and come near the Hujra as-sa’âdat, our Master, the Prophet’s qabr ash-sharîf. With your face toward Rasûlullah’s blessed face and your back toward the qibla, you stand respectfully about two meters from the blessed grave. Do not approach the grave closer. You should be in khushû’ (deep and humble reverence) and hudû (in total surrender) and stay respectfully, as if He were alive and you were at His high presence according to how Allahu ta’âlâ decreed in the Qur’ân al-karîm. You should always keep your tranquility and composure. Not putting your hands on the walls of the qabr ash-sharîf and staying away reverently is more favourable. You should stay there as if you were in namâz.

“Between my grave and my minbar is one of the Gardens of Jannah. My minbar is on my hawz (pond).”

**Hadîth
ash-sharîf**

You bring to your mind the blessed appearance of our Master Rasûlullah and keep in your mind that Rasûlullah sees you, hears your salâm and prayers and answers you and says âmîn. For, our Master Rasûlullah said, **“When someone says salât to me at my grave, I hear it.”** Again in a hadîth ash-sharîf, it was declared that at the qabr ash-sharîf of our Master Rasûlullah an angel had been charged with the duty of conveying to Him the salâms of those from His ummat who send salâms. Then you should say, **“Assalâmu ‘alaika yâ sayyidî yâ Rasûlullah! Assalâmu ‘alaika yâ Nabiyyallah! Assalâmu ‘alaika yâ Safiyyallah! Assalâmu ‘alaika yâ Habîballah! Assalâmu ‘alaika yâ Nabiyyarrahamati! Assalâmu ‘alaika yâ Shafî-al-ummati! Assalâmu ‘alaika yâ Sayyid-al-mursalîn! Assalâmu ‘alaika yâ Khâtam-an-nabiyyîn!”**

May Allahu ta’âlâ bestow upon you the highest reward and recompense. I testify that you achieved your task of Prophethood. You performed your duty. You advised your ummat. You made jihad on the path of Allahu ta’âlâ until you passed away. May Allahu ta’âlâ say salât and salâm to you until the day of qiyâmat. O Rasûlullah! We came to you from very far places. We came here to visit your qabr ash-sharîf, to pay your right, to see what you did on site, to be blessed with visiting you, to request you to be an intercessor for us before Allahu ta’âlâ. For, our faults have ruined us. Our sins weigh on our shoulders. O Rasûlullah! You are both the intercessor and the one whose intercession is accepted. The rank of Mahmûd has been granted to you.

Also, Allahu ta’âlâ decrees (in the 64th âyat al-karîma of the Sûrah an-Nisâ) in the Qur’ân al-karîm, in maal, **“We sent every prophet solely to be obeyed (by the tribe he was sent to) with the command of Allahu ta’âlâ. After oppressing their own nafses (wronging themselves), if they come to you and beg for Allahu ta’âlâ’s mercy, and if My Rasûl intercedes for them, they will certainly find Allahu ta’âlâ All-Forgiving and All-Compassionate.”** We came to your high presence. But, we have oppressed our nafses. We wish for our sins to be forgiven.

O Rasûlullah! Intercede for us before Allahu ta’âlâ. O Rasûlullah! Entreat Allahu ta’âlâ so that He will take our souls while we are on your path, let us join among those who will go to the mahshar place with you on the day of qiyâmat and grant us to meet at and drink from your pool. O Rasûlullah! We ask for your intercession.” Then you recite the 10th âyat al-karîma of Sûrah al-Hashr, in maal, **“... O our Rabb! Forgive us and our faithful brothers who lived before us and passed away!”**

Do not leave any grudge in our hearts against those who have îmân! O our Rabb! You are certainly Compassionate and Merciful!”

Then you convey the salâms of those who sent their greetings and say, “Assalâmu ‘alaika yâ Rasûlullah! This person wishes you to be an intercessor for him before Allahu ta’âlâ. Intercede for him and all Muslims,” and say the salawât as many times as you would like.

Then, moving a half meter to your right, in line with the head of Hadrat Abû Bakr, you greet Hadrat Abû Bakr Siddîq by saying, **“Assalâmu ‘alaika yâ khalîfata Rasûlillah! Assalâmu ‘alaika yâ rafîkahu fil-gâr! Assalâmu ‘alaika yâ amînahu alal-asrâr! May Allahu ta’âlâ grant you, the imâm of this ummat, the highest of rewards. You performed your khilâfat (caliphate) duty and followed His exalted sunnat in such a beautiful manner. You fought against the murtads (apostates) and those who strayed from the right path. You always told the truth. You helped the people who were on the right path until your demise. May Allahu ta’âlâ’s salâm, Compassion and abundance be upon you! O my Allah! Take our souls with Your Compassion while we have his love in our hearts. Do not invalidate our visit to him!”**

Then, moving again a half meter to your right, in line with the grave of Hadrat ‘Umar, you greet Hadrat ‘Umar by saying, **“Assalâmu ‘alaika yâ Amîr-al-mu’mînîn! Assalâmu ‘alaika yâ Muzhir-al-Islâm! Assalâmu ‘alaika yâ Muksir-al-asnâm! May Allahu ta’âlâ grant you the highest reward. You helped Muslims while you were alive till the time of death. You protected the orphans. You were good towards your relatives. For Muslims, you were a guide who they were pleased with and who was both on the right path and led people to the right path. You put their affairs in order. You made their poor rich and treated their injuries. May Allahu ta’âlâ’s salâm, Compassion and Blessings be upon you!”**

Then, addressing Hadrat Abû Bakr and Hadrat ‘Umar, you say, **“Assalâmu ‘alaikumâ yâ dajîay-Rasûlillah wa rafîqayhi wa wazîrayhi wa mushîrayhi wal muâwinayni lahû alal-qiyâmi fid-dîni wal-qâimayni ba’dahû bi-masâlih-il-muslimîn! May Allahu ta’âlâ grant you the most beautiful reward. We hold you as our intermediary before Rasûlullah, in order to have His intercession and His invocations to Allahu ta’âlâ for His accepting our sa’y, taking our souls and resurrecting us while we believe in Islâm and granting us to be among the people who are with Rasûlullah on the day of qiyâmat.”**

Then you say prayers for yourself, your parents, for those who requested from you to say prayers for themselves and for all Muslims, and then you stand towards the blessed face of our Master Rasûlullah and after saying, “O my Allah! You decreed (in maal), **‘We sent every prophet solely to be obeyed (by the tribe he was sent to) with the command of Allahu ta’âlâ. After oppressing their own nafses (wronging themselves), if they come to you and beg for Allahu ta’âlâ’s mercy, and if My Rasûl intercedes for them, they will certainly find Allahu ta’âlâ All-Forgiving and All-Compassionate.’**⁴⁴⁶ O my Rabb! By complying with your Exalted word and obeying Your commands, we supplicate to You for Your beloved

⁴⁴⁶ Sûrah an-Nisâ: 4/64.





Prophet’s intercession before You,” you say the following prayer, which is the 10th âyat al-karîma of Sûrah al-Hashr and which you recited before (in maal), “... **O our Rabb! Forgive us and our faithful brothers who lived before us and passed away! Do not leave any grudge in our hearts against those who have îmân! O our Rabb! You are certainly Compassionate and Merciful!**” Then you recite the âyat al-karîmas, “**Rabbanagfir lanâ wa li-âbâ-inâ wa li-ummahâtinâ wa li-ihwâninâ-lazîna sabakûna bil-îmâni**” “**Rabbana âtinâ...**” and “**Subhâna rabbika...**” and complete the visit of Hujra as-sa’adat.

Then, you come to the Rawda al-mutahhara, which is between Rasûlullah’s grave and minbar. Here is a square place. You perform namâz as much as you would like and say prayers. You say tasbîhs and thanks and praise Allahu ta’âlâ. Then you come to the minbar, and with the intention of receiving the benediction of Rasûlullah, you put your hand on the place where our Master, the Prophet would put His hand while He was delivering khutba. You perform two rak’ats of namâz here. You supplicate to Allahu ta’âlâ for your wishes. You take refuge in Allahu ta’âlâ’s Mercy from His wrath. Then you come to the **Hannâna** pillar. This is the pillar that moaned because our Master Rasûlullah had stopped leaning against it, as He had started to deliver His khutba on a new pulpit, and it stopped moaning after Rasûlullah had gone down the minbar and hugged it. Then you come to the pillar which Hadrat Abû Lubâba tied himself and made tawba (repentance). Here, you perform two rak’ats of namâz and make tawba and istigfâr. You say whichever prayers you would like. During the time you stay here, you spend your time reciting the Qur’ân al-karîm at nights, mentioning the name of Allahu ta’âlâ, saying prayers secretly and openly and make râbita (tying one’s heart to the heart of an awliyâ).

It is mustahab (an action, which is liked by Allahu ta’âlâ) to go and visit the Baqî Cemetery after visiting our Master Rasûlullah’s blessed grave. Then you visit the other graves, especially the grave of Hadrat Hamza, who is the Sayyid-ush-shuhadâ (the master of the martyrs). Also, you visit there the graves of Hadrat Abbâs, Hasan ibn Alî, Zayn al-Âbidîn and his son Muhammad Bâkir and his son Ja’far as-Sâdiq, Amîr-ul-mu’minîn Hadrat ‘Uthmân, our Master Rasûlullah’s son Ibrâhîm, the blessed wives of our Master Rasûlullah, His paternal aunt Safiyya and many more Sahâbas and the people from Tâbiîn (radiy-Allahu ‘anhum ajma’în). You perform namâz in the Fâtima Mosque in the Baqî Cemetery. It is mustahab to visit the martyrs of Uhud on Thursday. There you recite the prayer, “**Salâmun ‘alaikum bimâ sabertum. Fani’ma uqbaddâr. Salâmun ‘alaikum yâ ahla dâr-il-kavm-il-mu’minîn wa innâ inshâallahu an karîbin bikum lâhikûn.**” Then you recite the Âyat-al kursî and Sûrah al-Ikhâlâs.

Those who visit the Hujra as-sa’adat should be very vigilant and not have worldly thoughts in their hearts. They should think of Muhammad ‘alaihi-salâm’s blessed nûr and high status. Prayers made by those thinking of worldly affairs, of ingratiating themselves with people of high rank or trade will not be accepted; they will not attain their wishes.

*“O our Rabb!
Forgive us and our
faithful brothers
who lived before
us and passed
away! Do not leave
any grudge in our
hearts against
those who have
îmân! O our Rabb!
You are certainly
Compassionate
and Merciful!”*

Hashr: 10

MY BELOVED PROPHET (sall-Allahu ‘alaihi wa sallam)

Visiting the Hujra as-sa’âdat is a very honourable ibâdat. It is feared that those who do not believe this may exit Islâm. Because they would be opposing Allahu ta’âlâ, His Rasûl and all Muslims. Although some Mâlikî scholars said that visiting Rasûlullah was wâjib, it was unanimously said to be mustahab.

AS-SUBHU BADÂ

Assubhu badâ min tal’atihî.
Vallaylu dacâ min vafratihî.
Fâka’r rusulâ fazlan ve ulâ.
Ahda’s subulâ li dalâlatihî.

*The morning’s nûr comes from His face.
The night’s darkness comes from His hair.
With His virtue and sublimity, He is superior to all Rasûls.
Those who have guidance found the path with His showing.*

Kanzul karamî mawlanni’amî.
Hâdil umami li shariatihî.
Az kannasabî a’lal-hasebî.
Kullu’l-arabî fî-hizmatihî.

*That fount of generosity bestowed from His trove.
He delivered people to the religion and guidance.
His lineage is pure, His glory is exalted.
All the Arabs are under His service.*

Sa’atish-shajarû natakâl hajarû.
Shukkal kamarû bi isharatihî.
Jibrilû atâ laylete esrâ.
Var-Rabbu da’â li-hadratihi.

*Trees ran, stones spoke in His presence,
With His signal, the moon split in two.
On the night of Isrâ, Jabrâîl came to Him,
And His Rabb invited Him to His presence.*

Nâlesh-sharafâ wallâhu afâ.
Ammâ selafâ min ummatihî.
Fe Muhammadunâ huva Sayyidûna.
Fel izzulenâ bi ijabatihî.

*He attained high ranks,
Allah forgave His ummat.
Our Muhammad, He is our Master,
The glory is ours, for we accepted Him.*

Abdullah ibn Rawâha (radiy-Allahu ‘anh)





TAWASSUL WITH OUR MASTER, THE PROPHET

People made tawassul⁴⁴⁷ with our Master, the Prophet all the time; before and after His creation, during His lifetime and after His passing away and during the life of grave and shall make tawassul with Him at the place of Arasât, after the resurrection on the day of qiyâmat and in Jannah. Wasila (intermediary, recourse) is anything that causes closeness to and the meeting of one's needs before Allahu ta'âlâ.

It is permissible to make tawassul with Rasûl al-akram, that is, to make our Master Rasûlullah wasila before Allahu ta'âlâ and ask for His help and intercession. This is something which has been performed by the Prophets ('alaihi-mus-salâm), the Salaf as-sâlihîn (Ashâb al-kirâm and the early savants), 'ulamâ and other Muslims. No Muslim deemed it as an evil deed. Till now, except for those with a corrupt creed, there hasn't been anyone who denied this.

The father of mankind, Âdam 'alaihi-salâm, when He was descended onto the earth, had made our Master, the Prophet wasila. Our beloved Prophet related this incident in one of His hadîth ash-sharîfs as follows, **"When Âdam ('alaihi-salâm) had erred and was taken out of Jannah; He said, 'Oh my Rabb! Forgive me for the love of Muhammad ('alaihi-salâm)!' Allahu ta'âlâ accepted His prayer and asked, 'How do you know Muhammad? I have not created Him yet!' He answered, 'When You created me, as soon as I opened my eyes, I saw Lâ ilâha illallâh Muhammadun Rasûlullâh written on the edges of the Arsh; it stated His name with Yours, showing Your love for Him.' And Allahu ta'âlâ said, 'O Âdam! You have told the truth! He is the one I love the most of all My creatures. As you have asked forgiveness for His sake, I have accepted your prayer and forgiven you.'"**⁴⁴⁸ According to another report, He said, **"He is a Prophet that will come from your lineage. If I had not created Him, I wouldn't have created you and your descendants. Since you had made Him an intercessor, I have forgiven you."**⁴⁴⁹

There are thousands of examples of this. Some of them are stated below:

A man blind in both eyes asked Rasûlullah (sall-Allahu ta'âlâ 'alaihi wa sallam) to pray so that his eyes could see. Rasûlullah said, **"I will pray if you wish, but it will be better if you have patience and endure it."** "I have no power left to endure. I beg you to pray," the blind Muslim replied. Then our Master, the Prophet said to him, "Perform abdash and say this prayer!:

"Allâhumma innî as'aluka wa atawajjahu ilaika bi-Nabiyyika Muhammadin Nabi-yir-rahmati. Ya Muhammad! Innî atawajjahu bika ilâ Rabbî fî hâjatî-hâzihî, li-taqdiya lî Allâhumma shaffi'hu fîyya."

Imâm an-Nasâî, a hadîth 'âlim (scholar), reported that, when the blind man prayed,

⁴⁴⁷ Tawassul means to make someone a wasîla (intermediary, recourse) to ask for his help and prayers. To ask for his intercession means to pray to Allahu ta'âlâ through his intermediation and to beg for death with faith.

⁴⁴⁸ Hâkim, al-Mustadrak, II, 672, Ibn Kathîr, as-Sira, I, 320.

⁴⁴⁹ Haythamî, Majmâ'uz-Zawâid, VIII, 198.

Allahu ta'âlâ accepted his prayer, and he was able to see.

About making tawassul with our Master Rasûlullah, Hadrat 'Uthmân ibn Hanîf narrated the following event, "When 'Uthmân ibn 'Affân was the Khalîfa (Caliph), someone who was in great trouble told me about his personal grief because he was ashamed of going to the Khalîfa. I told him to perform abdash and go to Masjid as-sa'âdat and say the prayer which restored the blind Muslim's sight.

That poor man, after saying the prayer went to the Khalîfa. He was received. The Khalîfa had him sit on his sajjada (namâz rug) and listened to his trouble, and accepted his request. That poor man, seeing his problems were solved at once, came to me and cheerfully said, 'May Allahu ta'âlâ bless you! I wouldn't have been able to get rid of these troubles if you hadn't had a word with the Khalîfa.' He assumed that I had spoken with the Khalîfa."

Once a famine took place during the caliphate of Hadrat 'Umar. Hadrat Bilâl ibn Hars, a sa'hâbî, went to Rasûlullah's grave and said, "O Rasûlullah! Your ummat is starving to death. I beg you to intercede for it to rain." That night, he saw Rasûlullah in his dream, He said, **"Go to the Khalîfa! Give my salâm to him and tell him to go out to pray for rain!"** Hadrat 'Umar went out to pray for rain, and it started raining.

Allahu ta'âlâ accepts prayers for the sake of those He loves. Allahu ta'âlâ declared that He greatly loves Muhammad 'alaihi-salâm. Therefore, if someone prays, saying, **"Allâhumma innî as'aluka bijâh-i Nabiyyikal-Mustafâ,"** his prayer won't be refused. But it is against âdâb to make an intercessor of Rasûlullah (sall-Allahu ta'âlâ 'alaihi wa sallam) for unimportant, mundane worldly affairs.

Burhânaddîn Ibrâhîm Mâlikî said, "A very hungry poor man who went to the Hujra as-sa'âdat and said, 'O Rasûlullah! I am hungry.' After a while, someone came and took him to his house and served him food. When the poor man said that his prayer had been accepted, the host said, 'My Brother! You left your family at home and had a long, strenuous journey to visit Rasûlullah; is it appropriate to enter Rasûlullah's audience for a morsel of food? You should have asked for Jannah and endless favours in that high, noble audience. Allahu ta'âlâ does not refuse requests there.' Those who attain the honour of visiting Rasûlullah should pray for Him to intercede for them on the day of qiyâmat."

One day Imâm Abû Bakr al-Mukrî, along with Imâm al-Tabarânî and Abû Shaikh, was sitting in Masjid as-sa'âdat. After having gone a few days without eating, they were very hungry. At last, Imâm Abû Bakr, unable to endure any more, said, "I am hungry, O Rasûlullah!" and retired into a corner. A noble person, who was a sayyid, came with his two servants and said, "My Brothers! You have asked my grandfather, Rasûlullah to help you with your hunger. He ordered me to feed you." They all ate together. He left them the remaining food and departed.

Imâm Muhammad Marrâkûshî al-Mâlikî (rahimah-Allahu ta'âlâ), an Islâmîc scholar (H. 683/AD 1284), listed those who had attained their wishes by making our Master, the Rasûlullah their intercessor in his valuable book **Misbâh-uz zulâm**. One of them, Muhammad ibn Munkadir, said, "A man, before going out for jihâd, had deposited eighty gold coins with my father for safekeeping and said, 'Keep them for me! You may lend them to the needy.' A famine took place in Medîna. My father had lent it all to those who suffered from the famine. When the man came back and wanted his money back, my father told him to come the next night. He went to the Hujra as-sa'âdat and supplicated





to Rasûlullah till morning. At midnight, a man came and said, ‘Open your hand.’ He gave him a packet of gold coins and left. My father counted them at home and saw that there were eighty gold coins. Delighted, he immediately returned them to the owner.”

Hadrat Imâm Muhammad Mûsâ, at the beginning of his book, explains an incident he had experienced as follows:

“In the year 637 (AD 1239), we set forth from the Sadar Fort with a group of distinguished people. There was a person who was guiding us. After a while, we ran out of water. Then we started to search for water. Meanwhile, I went to relieve myself. At that moment, I felt terribly sleepy. Thinking that they would surely wake me up when they depart, I laid my head on the ground.

When I woke up, I found myself alone in the middle of the desert. Forgetting me, my friends had gone. All alone, I was seized with fear. I started wandering around. I had no idea where I was and where to go. Everywhere was flat sand. Soon after, it became dark. There was not even a trace of the caravan with which I was travelling. I was all alone in the dark. My fear became worse. Confused, I started to walk faster.

After a while, thirsty and tired, I collapsed. Finally, I gave up hope of my life and felt that my death was approaching. The thirst and tiredness brought my pain and suffering to a breaking point. Suddenly I came to my senses. In the dark of night, I supplicated, ‘O Rasûlullah! Help! I ask for help from you with the permission of Allahu ta’âlâ!’

As soon as I finished what I was saying, I heard someone calling me. When I looked where the voice was coming from, brightening the darkness all around, wearing completely white clothing, I saw someone I had never seen before calling me. Approaching me, He took my hand. At that moment, all my tiredness and thirst disappeared. It was as if I was born again. I suddenly warmed up to Him. We walked hand in hand for a while. I felt that I was having one of the most beautiful moments of my life. After climbing over a sand dune, I saw the lights of the caravan I was travelling with and heard the voices of my friends. Then we approached them.

The animal I had been riding was following the caravan from behind. Suddenly it came and stopped in front of me. When I saw my mount in front of me, I let out a cry of joy. When I cried out, the person who was with me let go of my hand. Then He held my hand again and helped me mount my animal. After that, He said, **“We never refuse those who want something from us and asks for our help,”** and left. At that moment, I understood that He was our Master Rasûlullah. While He was going away, it could be seen that the nûr that He was radiating was ascending skywards in the darkness of the night. As He disappeared, I came to my senses. I said to myself remorsefully, ‘Why did I not kiss our Master Rasûlullah’s hands and feet?’ However, it was too late, and I had missed the opportunity.”

Abul-Khair Aqta’, after five days of hunger in Medîna, came to the Hujra as-sa’âdat and greeted Rasûlullah. He said he was hungry and soon fell asleep off to the side. In his dream, he saw Rasûlullah coming with Abû Bakr as-Siddîq on His right, ‘Umar-ul-Fârûq on His left and Alfiyy-ul-Murtadâ (radiy-Allahu ta’âlâ ‘anhum ajma’in) walking in front

“Whoever was harmed by a thing should perform a perfect abdash and perform a namâz of two rak’ats! Then say, ‘Yâ Rabbî! I ask of You. I beg You through the intercession of Your Prophet Muhammad ‘alaihis-salâm, who is the mercy for the worlds Yâ Hadrat Muhammad, I make you the intercessor for my Rabb to accept my invocation. Yâ Rabbî! Make this exalted Prophet my intercessor!”

**Hadîth
ash-sharîf**

of Him. Hadrat Alî came and said, “O Aba'l-Khair! Stand up! Why are you lying down? Rasûlullah is coming!” He immediately stood up. Rasûlullah came and gave him a big loaf of bread. Later Abul-Khair said, “I began eating as soon as I took the loaf, as I was very hungry. When I had eaten half of the loaf, I woke up. I found the other half in my hand.”

Again, from the **Misbah-uz zulam**: Ahmad ibn Muhammad Sûfî said, “While in the Hijâz deserts, I had no possessions left. I reached Medîna. I gave salâm to Rasûlullah by the Hujra as-sa’âdat. Then I sat somewhere and slept. Rasûlullah appeared. He said, **‘Have you come, Ahmad? Open your hands!’** He filled my hands with gold. I woke up. My hands were full of gold coins.”

Imâm as-Samhûdî too wrote about an incident he had experienced in his book **“History of Medîna”**: I lost my house key. I could not find it, so I went to the Hujra as-sa’âdat and said, “O Rasûlullah! I lost my key, I can’t go home!” At that moment, a boy came, and showing the key in his hand, said, “I found this key. Is it yours?”

Mustafâ Ishkî Effendi of Kilis wrote in his history book **Mawârid-i Majidiyya**, “I stayed in Mecca for twenty years. I, my wife and children, after saving up sixty gold coins, migrated to Medîna in H.1247 (AD 1831). We spent all the money during the journey. We went to a friend as guests. I visited the Hujra as-sa’âdat and asked Rasûlullah (sall-Allahu ta’âlâ ‘alaihi wa sallam) for help. Three days later, a gentleman came to the house where we were staying and said that he had rented a house for us. He brought my things there. He paid the rent for one year. After a few months, I fell ill and stayed in bed for a month. There was nothing left to eat or sell in the house. With my wife’s help, I climbed up to the roof. I wanted to tell my troubles towards Rasûlullah’s tomb and ask for help. But when I raised my hands to pray, I felt ashamed to ask for something worldly. I couldn’t say anything. I descended into my room.

The next day, someone came and said that some kind person sent some gold coins to me as a gift. I took the purse. Our trouble ended, but my illness went on. With help, I went to the Hujra as-sa’âdat and asked Rasûlullah for recovery. I left the Masjid and walked home without asking for anybody’s help. I completely recovered by the time I entered the house. I went out with a walking stick for a few days for protection against nazar (evil eyes). Soon, the money was all spent. Leaving my wife and children in the dark, I performed the night namâz in Masjid an-Nabawî and then told Rasûlullah about my trouble. On the way back home, a person I didn’t know approached me and gave me a purse. I saw there were forty-nine gold coins, each worth nine kuras. I bought candles and other needs and returned home.”

It is written in the second volume of the translation of the book **Shaqâyi-q-i Nu’mâniyya** that the great Islâmic scholar Mawlânâ Shamsaddîn Muhammad ibn Hamza Fanârî (rahimah-Allahu ta’âlâ), the first Shaikh al-Islâm of the Ottoman Empire and the mujaddid of his time, became blind from cataracts. One night, he saw our Master Rasûlullah in his dream. When He commanded him, **“Explain (make a tafsîr of) the Sûrah Tâhâ!”** he replied, “I do not have the power to explain the Qur’ân al-karîm in your audience. Also, my eyes can’t see.” Then our Master Rasûlullah, who was the healer of prophets, pulled out a piece of cotton from His blessed hirka and, after wetting it with His blessed saliva, put it on Mollâ Fanârî’s eyes, who woke up and found the piece of cotton on his eyes. When he took it away, he began to see. He praised and thanked Allahu ta’âlâ. He kept the piece of cotton and willed that it should be put on his eyes after his death. His testament was fulfilled when he died in Bursa in 834 (AD 1431).





Hadrat Imâm Mâlik was conversing with Abû Ja’far Mansûr, the ‘Abbâsîd Khalîfa, in Masjid an-Nabawî. He said, “O Mansûr! We are in the Masjid as-sa’âda! Lower your voice! Allahu ta’âlâ reprimanded a group in His declaration in Sûrah al-Hujurât, **‘Do not make your voice louder than Rasûlullah’s!’**⁴⁵⁰ And in the âyat al-karîma, **‘Those who speak softly in the Prophet’s presence...’**⁴⁵¹ He praised those who speak softly. Respecting Rasûlullah after His death is like respecting Him when He was alive.”

Mansûr bowed his head and said, “Oh Abâ ‘Abdullah! Shall I face the qibla or the Qabr as-sa’âda?” Hadrat Imâm Mâlik said, “Do not turn your face away from Rasûlullah! That exalted Prophet (sall-Allahu ta’âlâ ‘alaihi wa sallam), the intercessor on the day of qiyâmat, will intercede for you and for your father Âdam ‘alaihis-salâm’s salvation on the day of qiyâmat.

You should ask for His intercession facing the Qabr as-sa’âdat and attach yourself to Rasûlullah’s blessed soul. In the 64th âyat of the Sûrah an-Nisâ it is said, in maal, **‘After oppressing their own nafses (wronging themselves), if they come to you and beg for Allahu ta’âlâ’s mercy, and if My Rasûl intercedes for them, they will certainly find Allahu ta’âlâ Compassionate and Merciful.’** This âyat promises that the tawba of those who make an intercessor of Rasûlullah will be accepted.”

Thereupon, Mansûr stood up and went in front of the Hujra as-sa’âdat. He said, “O my Rabb! You promised that You would accept the tawba of those who make Your Rasûl an intercessor! I, too, supplicate to You for forgiveness in Your Exalted Prophet’s high presence. Forgive me like Your servants whom You had forgiven when they asked for forgiveness when He was alive! O my Rabb! I beg You through Your Exalted Prophet’s intercession, who is the Nabî-ar-Rahma (Prophet of Mercy). O Muhammad, the most superior of Prophets! I begged my Rabb through your intercession. O my Rabb! Make that Exalted Prophet an intercessor for me!” While he prayed, he stood in front of and faced the window of the Muwâjahat as-sa’âdat with the qibla behind him and the Minbar an-Nabawî on his left.

The advice given to Khalîfa Mansûr by Hadrat Imâm Mâlik shows that those who pray in front of the Hujra as-sa’âdat should be very vigilant; it is not right for those who can’t show the modesty and respect appropriate for that place to stay long in Medîna al-munawwara.

An Anatolian villager, who had stayed and gotten married in Medîna al-munawwara and had been doing a certain service at the Hujra as-sa’âdat for years, one day caught a feverish illness and longed for ayran (a cool drink made of yogurt and water). He thought, “If I were in my village, I would have ayran made from yogurt and drink it.” That night, Rasûlullah appeared in Shaikh-ul-Haram Effendi’s dream and ordered him to entrust that certain service done by the Anatolian villager to someone else. When he answered, “O Rasûlullah! So-and-so person from your ummat is in that service,” the Prophet said, **“Tell that person to go to his village and drink ayran!”** in reply. When the order was communicated to him the next day, the villager said, “As you command!” and set out for his country.

“After oppressing their own nafses, if they come to you and beg for Allahu ta’âlâ’s mercy, and if My Rasûl intercedes for them, they will certainly find Allahu ta’âlâ Compassionate and Merciful.”

Nisâ: 64

⁴⁵⁰ Hujurât: 49/2.

⁴⁵¹ Hujurât: 49/3

Hence, it should be realized that if a mere thought would cause such a loss, what great a loss will happen -may Allah forbid- because of an unsuitable word or an action unsuitable to âdâb, even if it is a joke.

*You are the î mân in the heart of the mu'min who loves you,
They will never be troubled, the cure to their sorrow is you.*

The importance of saying salawât ash-sharîfa to our Master Rasûlullah

It is one of our most important duties to recite salawât ash-sharîfa on our Master, the Prophet as an expression of respect whenever His name is heard or written. It is stated in the 56th âyat al-karîma of the Sûrah al-Ahzab in the Qur'ân al-karîm, in maal, **“Verily Allahu ta’âlâ and His angels say salât for the Prophet (to exalt His glory). O believers! You too say salât-u-salâm to Him and submit yourself to Him with sincerity.”**

The scholars of tafsîr (the science of interpretation of the Qur'ân al-karîm) have informed that the word **“salât”** mentioned in the above âyat al-karîma, means rahmat (compassion) from Allahu ta’âlâ, istighfâr (praying for forgiveness) from the angels and duâ (prayer) from the Muslims. All Islâmîc scholars have unanimously said that it is fard to say salawât (pronounced as a benediction over our Prophet’s soul) once in a lifetime. It is wâjib to pronounce this blessed benediction each time one says, hears, reads, or writes (one of His blessed names) for the first time, and it is mustahâb whenever His blessed name is repeated.

He who wants something from Allahu ta’âlâ should first start by making hamd-u- thanâ (laud, praise and gratitude) to Allahu ta’âlâ and then say salât for our Master Rasûlullah. Such a prayer is worthy of being accepted. The prayer with two salâts (at the beginning and the end of the prayer) is not rejected.

Hadrat Abû Talha said: Once when I was in the presence of Rasûlullah, I noticed that He was more glad and pleased than I had ever seen Him before. When I asked the reason for it, He said, **“How could I not be happy? A short while ago, Jabrâîl (‘alaihi-salâm) brought glad tidings. Allahu ta’âlâ said, ‘When one of your ummat recites one salawât on you, Allahu ta’âlâ recites ten salawât in return.’”**⁴⁵²

Some of the hadîth ash-sharîfs about this are as below:

“May the nose of he, who does not recite salât-u-salâm on me when my name is mentioned near him, be rubbed into the ground. May the nose of he, who fails to attain the mercy of Allahu ta’âlâ as the month of Ramadân comes and goes, be rubbed into the ground too. And the nose of he, who reaches the time of his parents’ old age and cannot deserve entering Jannah by pleasing them, be rubbed into the ground.”

“The one who does not recite salât-u-salâm on me when my name is mentioned near him is the stingiest one among the most stingy.”

Hadrat Abû Humaid as-Saidi says, “Some of the Sahâba al-kirâm asked our Master, Rasûlullah and said, ‘O Rasûlullah! How shall we recite salât-u-salâm on you?’ Our Master Rasûlullah said, **‘Say: Allahumma salli alâ Muhammadin wa azwâjihî wa zurriyatihi kemâ sallayta alâ Ibrâhîma wa bârik alâ Muhammadin wa**

⁴⁵² Ahmad ibn Hanbal, al-Musnad, III, 102; Ibn Abî Shayba, al-Musannaf, II, 399.





azwâjihi wa zurriyatihi kemâ bârakta alâ Ibrâhîma innaka hamîdun majîd.”⁴⁵³

Some of the salawât ash-sharîfas are as below:

“Alaihis-salâm.”

“Sall-Allahu 'alaihi wa sallam.”

“Alaihissalâtu wassalâmu wattahiyya.”

“Allâhumma salli 'alâ Sayyidinâ Muhammad.”

“Allâhumma salli 'alâ Muhammadin wa 'alâ Âlihî wa Sahbihî ajma'în.”

“Alaihi wa 'alâ jami'i minassalawâti atammuhâ wa minattahiyyati aymanuha.”

“Allâhumma salli 'alâ Muhammadin wa 'alâ âl-i Muhammad, kemâ sallayta 'alâ Ibrâhîma wa 'alâ âl-i Ibrâhîm...”

Someone related as follows: One of my friends had written “sall-Allahu 'alaihi wa sallam tasliman kathîrân kathîrâ” in every place where the blessed name of Rasûlullah is mentioned in the letter he sent. When I saw him and asked why he did so, he said, “I wrote hadîth books when I was young. I would not write salawât after writing the blessed name of Rasûlullah. I saw the Master of the worlds in my dream and went to Him. However, He turned His blessed face away from me. As I moved to the other side, He again turned His face away. When I stood in front of Him and said, ‘O Rasûlullah! Why are you turning your face away from me?’ He replied, ‘**Because you did not write salât when you wrote my name in your book!**’ Since then, I always write His blessed name with salât.”

It is declared in hadîth ash-sharîfs:

“If someone sends one salât to me, Allahu ta'âlâ sends ten salâts (compassion) to him, forgives ten sins of his and promotes his rank ten-fold.”

“On the day of qiyâmat, the one who will be the closest to me and will deserve my intercession the most is the one who has recited the most salât-usalâm on me.”

Haqq ta'âlâ said to Hadrat Mûsâ 'alaihis-salâm, “O Mûsâ, do you want Me to be closer to your tongue than your words, closer to your heart than your thoughts, closer to your body than your soul and closer to your eyes than their light?” When He said, “Yes, O my Rabb!” Allahu ta'âlâ said, “Then recite many salawât on Muhammad (sall-Allahu 'alaihi wa sallam).” Allahu ta'âlâ said, “O Mûsâ, do you want to not suffer thirst on the day of qiyâmat?” When He said, “Yes, O my Rabb!” Allahu ta'âlâ said, “Then recite many salawât on Muhammad (sall-Allahu 'alaihi wa sallam).”⁴⁵⁴

Our Master, the Prophet said:

“Those who will be the closest ones to me in every rank on the day of qiyâmat will be the ones who have recited many salawâts on me in the world. Whoever recites one hundred salawâts on me on Friday and Friday evening, Allahu ta'âlâ satisfies one hundred of their needs. Of these needs, seventy belong to the âkhirat and thirty to the world. Then Allahu ta'âlâ sends those salâts to my grave with an angel. They are like gifts that you receive. That

“If someone sends one salât to me, Allahu ta'âlâ sends ten salâts (compassion) to him, forgives ten sins of his and promotes his rank ten-fold.”

**Hadîth
ash-sharîf**

⁴⁵³ Shamsaddîn Shâmî, Subulul-Hudâ, XII, 434.

⁴⁵⁴ Abû Nu'aym, Hilyat-ul-awliyâ, VI, 33.

angel informs me of the name, descent and tribe of the sender and records it on a white sheet that is with me. My knowing after my death is like my knowing while I am alive.”⁴⁵⁵

“On Thursdays, Allahu ta’âlâ sends angels who have silver books and golden pens with them. They record those who recite many salât on the Prophet on the day of Thursday and Friday evening (the night between Thursday and Friday).”

“When two Muslims meet each other, if they make musâfaha (shake hands in a manner prescribed by Islâm) and recite salawât on the Prophet, before they separate their previous and future sins are forgiven.”

“When one of you enters the masjid, let him say salâm to the Prophet and say, O my Rabb! Protect me from shaytan!”⁴⁵⁶

According to another narration, **“When leaving the masjid, let him say, Allahumma innî as’aluka min fadlika.”**

If there is no thanâ (praise) to Allahu ta’âlâ and no salawât to Rasûlullah at the beginning of the duâ (prayer), the duâ stays behind a curtain. The duâ with praise and salawât at its beginning is accepted.

Unless salawât is recited on Rasûlullah and His family, there is a curtain between the duâ and the sky. When salawât is recited, that curtain is torn, and the duâ ascends to the sky. In case the salawât is not recited, the prayer comes back.

If the name of Allahu ta’âlâ is not mentioned and no salât is recited on Rasûlullah in a gathering, a whip stands ready over the attendants, and it either torments or forgives them.

“When you have ringing in your ears, remember me and recite salât for me.”

“He who intends to start a task should consult regarding that matter. Allahu ta’âlâ will grant him to make the right decision in his task. If one wants to say a word but forgets it, let him recite salât on me. For when he recites salât for me, his words will follow. Hopefully, he will remember.”⁴⁵⁷

“In case a beneficial action is started without mentioning the name of Allahu ta’âlâ and reciting salât on me, it is fruitless, and its benediction will be removed.”⁴⁵⁸

After the demise of Hadrat Abû Hafs Kaghidî, one of the notables in Islâm, someone saw him in his dream and asked, “How did Allahu ta’âlâ treat you?” He said, “He showed mercy, forgave me and put me in Jannah.” The man asked, “What was the reason?” He replied, “He stopped me among the angels. They counted my sins and my salawâts on Rasûlullah and found my salawâts more than my sins. Then Allahu ta’âlâ decreed to His angels: **‘O My angels! Your task is over. Do not ask anything else. Take him to My Jannah!’**”

Someone from Salaf (as-Sâlihîn) relates; One of my friends, with whom I was learning hadîth, died. In my dream, I saw him wearing the green garments of Jannah. When I asked its reason, he said, “I would write ‘sall-Allahu ‘alaihi wa sallam’ next to Rasûlullah’s name in every hadîth I saw. Allahu ta’âlâ rewarded that deed of mine with this.”

Again someone from Salaf relates: One of my neighbours, who was a scribe, died. I

⁴⁵⁵ Bayhaqî, Shu’ab-ul-îmân, III, 111; Ibn Asâkir, Târikh Dimashq, LIV, 301.

⁴⁵⁶ Ibn Abî Shayba, al-Musannaf, I, 374; VII, 124; Abû Nu’aym, Hilyat-ul-awliyâ, VIII, 139.

⁴⁵⁷ Tirmidhî, “Fitan”, 78; Suyutî, Jâmi-ul Ahâdis, III, 457.

⁴⁵⁸ Ahmad ibn Hanbal, al-Musnad, II, 359; Abdurrazzâq, al-Musannaf, XI, 163.





saw him in my dream and asked him how Allahu ta'âlâ had treated him. He told me that Allahu ta'âlâ had forgiven him. When I asked its reason, he said, "For, every time I wrote Rasûlullah's name, I wrote the words 'sall-Allahu 'alaihi wa sallam' next to it."

"When you have ringing in your ears, remember me and recite salât for me."

**Hadîth
ash-sharîf**

Abû Sulaymân Dârâni relates: When I was writing hadîth, I would write 'sall-Allahu 'alaihi'; however, I wouldn't write 'wa sallam' after stating the glorious name of our Prophet. I saw Him in my dream. He asked, **"O Abû Sulaymân! When you write my name in hadîth, also write 'wa sallam' with the salât. It consists of four letters. There are ten rewards for each letter. If you don't write, it means that you give up forty rewards."** There was another person who had the same habit. Rasûlullah said to him in his dream, **"What happened to you that you do not completely write the salât on me?"**

Abû Bakr as-Siddîq said, "Let those who fear losing their memory recite many salawâts on Rasûlullah."

Muhammad ibn Said Mutarrif, one of the notables of devoted Muslims, relates: I would recite a certain amount of salawâts when I was going to bed every night. One night, I saw Rasûlullah in my dream. He came in. My room was filled with nûr. Then He approached me and said, **"Let me kiss your mouth with which you recite many salawâts on me."** However, I felt ashamed to extend my mouth, so I stuck out my cheek. He kissed with His blessed mouth. I awoke with joy. My room was filled with the smell of musk. The scent on my cheek didn't go away for eight days.

When Hallad ibn Kathîr, one of the prominent Salaf, passed away, a piece of paper was found under his head. Written on the paper was, "This is Hallad ibn Kathîr's warrant of salvation from Jahannam." Then they asked his relatives what his deed was. They said, "He used to recite salawât every Friday."

In Sheikh Aynî's book **Zaynu'l-Majalis**, it is written: Rasûlullah (sall-Allahu 'alaihi wa sallam) said, **"On the day of qiyâmat, except for three groups of people, there will be no shade under the Arsh."** When He was asked who they are, He said, **"Those who resolve the problems of my ummat, those who revive my sunnat, and those who recite many salawâts on me."**

Sheikh Abû Mûsâ Dariri relates, "We had been caught by a hurricane at sea. Everybody was crying with the fear of death. At that time, I fell asleep. I saw Rasûl al-akram in my dream. He ordered me to inform those with me in the ship to recite, one thousand times, **'Allâhumma salli 'alâ sayyidinâ Muhammadin wa 'alâ âli sayyidinâ Muhammad, salâtan tunjînâ bihâ min jamî'il ahwâli wal-âfât wa takdî lanâ bihâ jamî'al hâjât wa tutahhirunâ bihâ min jamî'is-sayyiât wa tarfa'unâ bihâ indaka a'lad-darajât wa tuballigunâ bihâ aksal-gâyât min jamî'il hayrâtî fil-hayâti wa ba'dal mamât.'** We hadn't even finished three hundred when the storm began to calm down, and we were out of danger." Reciting this salât during every important action and for every trouble, in calamities and earthquakes was recommended.

*Night and day my tongue says salât-u-salâm,
To your blessed soul, O Fakhr-ul-enâm!*

There are more than forty hadîths in reliable books about how the salât should be. One of them is this:

Allâhumma salli 'alâ Muhammadin wa 'alâ âli Muhammad, kemâ sallayta 'alâ

MY BELOVED PROPHET (sall-Allahu ‘alaihi wa sallam)

Ibrâhîma wa ‘alâ âli Ibrâhîm, wa bârik alâ Muhammadin wa alâ âli Muhammad,
kemâ bârakta alâ Ibrâhîma wa ‘alâ âli Ibrâhîm, innaka hamîdun majîd.

Allâhumma salli wa sallim wa bârik warham alâ sayyidinâ Muhammadin
huwa sayyid-ul-Arabî wal Ajam.

Wa îmâmi Makkat-il muqarramati wal Medînat-il munawwarati wal haram.

‘Allam-al insâne mâlam ya’lam.

Asluhu nûrun wa nasluhu Âdam.

Ba’suhâ muahharun wa halkuhâ mukaddam.

Ismuh-ush sharîfu maktûbun alal Lawh-il mahfûzi biyâkût-il kalam.

Wa jismuh-ush sharîfu madfûnun fil Medînat-il munawwarati wal haram.

Yâ layta aktahilu turâballazî taht-al qadam.

Fatûbâ summa tûbâ liman daâ wa tabiahu wa liman aslama sahib-ash
shafâati lil âlamîn.

Kâilan yâ Rabbî! Sallim ummatî, ummatî wâ ummatâ yâ zal-lutfi wal karam.

Fayunâd-il munâdî min kibal-ir Rahmân, kâbiltu shafâ’ataka yâ Nabiyyal
muhtaram.

Udhul-ul-Jannata lâ hawfun ‘alaikum walâ huznun walâ alam.

Thumma Radiy-Allahu ta’âlâ an Abî Bakrîn wa ‘Umara wa ‘Uthmâna wa
Aliyyin zil-Karam.

Wa sall-Allahu alâ sayyidinâ Muhammadin wal hamdu laka yâ Rabb-al
âlamîn.

Bihurmeti Sayyid-il mursalîn.

*When the morning breeze touches His hair,
It is filled with the loveliest scent, the air.*

*From the brightness of His pearly teeth,
A needle could have been found in the night.*

*From the nûr of His chest on a dark night,
People would walk by its light.*

*When the beloved of Haqq pointed with a finger of His,
The moon fell into two pieces.*

*If He perspired, His sweat turned to roses,
People gathered those drops of roses.*

*The Shah of the world planted dates,
In an instant, they bore many dates.*

*If His miracles were told until the resurrection,
Even after the resurrection it wouldn’t end.*

*If you want to escape the fire,
Say as-salât with love and fervor.*

*Assalâtu wassalâmu ‘alaika, O Rasûlullah!
Assalâtu wassalâmu ‘alaika, O Habîballah!
Assalâtu wassalâmu ‘alaika, O Nûr al-Arshullah.*





THE BLESSED NAMES OF OUR MASTER, THE PROPHET

*"O the sons of
Isrâel! I am Allah's
prophet to you.
I have come to
verify Tawrat and
to give glad tidings
for a prophet who
will come after
me; that prophet's
name is Ahmad."*

Saf: 6

Among the names of our beloved Prophet (sall-Allahu 'alaihi wa sallam), **"Muhammad"** is the one which is said the most. It means to be greatly extolled and to be highly admired. This name is mentioned in the Qur'ân al-karîm four times, in the 144th âyat of Sûrah Âl-i 'Imrân, in the 40th âyat of Sûrah al-Ahzâb, in the 29th âyat of Sûrah al-Fath and the 22nd âyat of Sûrah Muhammad. Hadrat Îsâ had informed His ummat as it is stated in the 6th âyat al-karîma of Sûrah as-Saf, in maal, **"O the sons of Isrâel! I am Allah's prophet to you. I have come to verify Tawrat (Torah) and to give glad tidings for a prophet who will come after me; that prophet's name is Ahmad."** Ahmad means the one who is the most praised and loved.

Besides the names of **"Muhammad"** and **"Ahmad"**, our beloved Prophet (sall-Allahu 'alaihi wa sallam) is mentioned in the Qur'ân al-karîm as; **Mahmûd, Rasûl, Nabî, Shahîd, Bashîr, Nazîr, Mubashshir, Munzir, Dâi al-ilallah, Sirâj al-munîr, Raûf, Rahîm, Musaddîq, Muzaqqir, Muddassir, Abdullah, Karîm, Haq, Munîr, Nûr, Khâtam-un-Nabiyyîn, Rahmat, Ni'mat, Hâdî, Tâhâ, Yâsîn...** Some of His other blessed names, which are not mentioned above, have been mentioned in the Qur'ân al-karîm, some in hadîth ash-sharîfs and some in the Holy (muqaddas) books that were sent to the previous prophets.

Our Prophet's names are mentioned in some of His hadîth ash-sharîfs as; **Mahî, Âkîb, Mukaffî, Nabiyyur-Rahma, Nabiyyut-Tawba, Nabiyy-ul-Mulâhim, Qattal, Mutawakkil, Fâtih, Khâtam, Mustafâ, Ummî, Qusam** (the one who collected all blessings on Himself).

In one of His hadîth ash-sharîfs, our beloved Prophet said, **"There are five names peculiar to me: I am Muhammad, I am Ahmad, I am Mahî with whom Allahu ta'âlâ demolishes unbelief. I am Hashîr; people will be resurrected after me on the day of qiyâmat. I am Âkîb; after whom, there will be no other prophet."**⁴⁵⁹

Our beloved Prophet was given the nickname **"Abu'l Qâsim"** due to His son Qâsim who was born from Hadrat Khadîja and died when he was a young child. Again, before His prophethood, due to His innumerable excellent virtues such as honesty, reliability, trustworthiness, He had been called as **Al-Amîn** among the Quraysh tribe.

One of our Master Rasûlullah's names, which are mentioned in the Qur'ân al-karîm, is the word **"Yâsîn"** in the Sûrah Yâsîn, the heart of the Qur'ân al-karîm. Hadrat **Sayyid Abdulhakîm Arvâsî**, one of the notables of 'Ulamâ ar-Râsihîn, said, **"Yâsîn means, O My beloved, who is the diver of My ocean of muhabbat (love)."**

⁴⁵⁹ Bayhaqî, Shu'ab-ul-îmân, III, 436; Qâdî Iyâd, Shifâ ash-sharîf, 230; Shamsaddîn Shâmî, Subulu'l-Hudâ, I, 403.

MY BELOVED PROPHET (sall-Allahu ‘alaihi wa sallam)

All of those who have heard of the name of this ocean, who have seen it from a distance, who have come near it and who have dived into it as deep as their shares, have ached with the love of Rasûlullah at every phase of their lives and expressed their love through sorrowful writings, soulful tears and poignant verses. Of those people, **Mawlânâ Khâlid al-Baghdâdî** is one of the most notable and famous persons who had gained a large share from that ocean of muhabbat. He wrote in one of his ode, in which he expressed his muhabbat for our Master Rasûlullah, as follows:

I am burning with your love, O the Sarwar al-âlam!

I am always looking for your beauty, wherever I am.

I am nothing, you are the Sultân of the Qâba Qawsayn throne,

I deem it disrespectful to say that I am your guest.

Everything in this universe has been created for your sake,

If your mercy rains down on me, it is the time of my spring.

Everyone comes to Hedjaz to circumambulate the Kâ'ba,

I climb over the mountains with the enthusiasm of reaching you.

I saw in my dream that I was crowned by the crown of bliss,

I suppose the soil of your foot dusted on my face.

O Jâmî, who is the nightingale of the lovers who praise your friend,

These excerpts express my feelings from your book of poetry:

“Like a dog which has mange and is thirsty,

I long for a drop from your sea of generosity.”

Besides the many pieces of poetry and eulogies written praising our Master, the Prophet, there are many books written about Him. Among the authors who wrote these, even the ones whose fame and skills have spread worldwide for centuries acknowledged that they were unable to praise Rasûlullah. Those who saw Him and fell in love with His beauty tried to describe Him as best they could and said that human power is unable to describe His beauty.

Hundreds of reports narrated by those lovers are written in the books of Islâmic scholars. Those who read them immediately understand that Allahu ta'âlâ created His Beloved Prophet in such an unimaginable order and with such a beauty that the people who saw Him couldn't take their eyes off Him. People set their hearts on Him without seeing Him. Those who love Habîbullah feel the taste of His love within the coolness of the air that goes in their lungs in every breath. At their every glance at the moon, they feel pleasure by seeking the reflections of the rays which have come from His blessed eyes. Each atom of those who have reached even one drop of water from the ocean of His beauty, say;

Those who saw your beautiful cheek will never look at a rose,

Those who melted in your love will not seek a remedy!





It was declared in a hadîth ash-sharîf conveyed by Anas ibn Mâlik, **“None of you will have a complete faith unless he loves me more than his children, his father and all the people.”**⁴⁶⁰

One day Hadrat ‘Umar said to our Master, the Prophet, “O Rasûlullah! I swear by Allahu ta’âlâ that you are more lovable than everything except my life to me.” Then our Master Rasûlullah said, **“If a person does not love me more than his own life, his î mân is incomplete.”** Thereupon Hadrat ‘Umar said, “O Rasûlullah! I swear by Allahu ta’âlâ, Who has sent the Qur’ân al-karîm to you, that you are more lovable than my life to me.” Then our Master, the Prophet said, **“O ‘Umar, now it is all right.”**

“If a person does not love me more than his own life, his î mân is incomplete.”

**Hadîth
ash-sharîf**

*Space age, computers,
Many advanced tools,
Of it all, Qur’ân is the source,
You are a mercy, O Rasûlallah.*

*You have placed importance on experience,
On learning knowledge and science,
You have shown the road to advance,
You are a nûr, O Rasûlallah.*

*Those who love you are darling to us,
Without you, the world is dreary for us,
Everything is created for you,
You are a boon, O Rasûlallah.*

*From you, they took all the ideas,
The knowledge, science and art,
Made use of them, East and West,
You are the leader, O Rasûlallah.*

*Whatever you said came true,
From fifteen centuries afore,
Muhammad al-Amîn, you are,
You are just, O Rasûlallah.*

*In kindness, in justice,
In generosity, in dignity,
In mercy, in virtue,
You are an example, O Rasûlallah.*



⁴⁶⁰ Muslim, “Imân”, 76; Nasâî, “Imân”, 19; Ibn Mâja, “Muqaddima”, 9; Ahmad ibn Hanbal, al-Musnad, III, 207; Hâkim, al-Mustadrak, II, 528.

MY BELOVED PROPHET (sall-Allahu ‘alaihi wa sallam)



**“Qubba al-Khadra / Green Dome” of our Master, the Prophet’s
(sall-Allahu ‘alaihi wa sallam) Masjid ash-sharîf**





HILYA AS-SA'ÂDAT

The appearance of Habîb al-akram (sall-Allahu 'alaihi wa sallam) is called **Hilya as-Sa'âdat**.

Scholars of Islâm have clearly written all the visible limbs of Muhammad 'alaihis-salâm, His shape, attributes, beautiful habits and His entire life in detail with proofs and documents. This knowledge had been collected from the hadîth ash-sharîfs, which are His sayings, and from what was conveyed by His Ashâb. The books that contain them are called siyar books. The most well-known of the thousands of siyar books that explain our Master, the Prophet's Hilya as-Sa'âdat are; "**Ash-Shamâil-ur-Rasûl**" by Imâm at-Tirmidhî, "**Shifâ ash-sharîf**" of Qadi Iyâd, "**Dalâil-un-Nubuwwa**" books by Imâm Bayhaqî and Abû Nuaym Isfahânî and "**Mawâhib al-Ladunniya**" by Hadrat Imâm al-Qastalânî.

Hilya as-Sa'âdat of our beloved Prophet is described in the hadîth ash-sharîfs and the reports conveyed by Ashâb al-kirâm as below:

"The blessed face and all the blessed limbs and the blessed voice of Fakhr al-kâinât were more beautiful than the faces and limbs and voices of all other people.

His blessed face was roundish. When He was cheerful, His face would shine like the moon.⁴⁶¹ It would be evident by His blessed forehead that He was pleased.

Our Master Rasûlullah could see during the night just as well as He saw during the day. He could see what was behind Him just as He saw what was in front of Him. When He would look towards one side or look around, He would turn with all His body and look. He looked at the earth more than He looked at the sky. His blessed eyes were large, and His eye-lashes were long. There was a bit of reddish colour in His blessed eyes. The irises of His eyes were extremely black. At nights He would put kohl on His blessed eyes.

Fakhr al-âlam (sall-Allahu 'alaihi wa sallam) had a broad forehead. His blessed eyebrows were thin. His eyebrows were apart from each other. The vein between His two eyebrows would swell when He became angry.

His blessed nose was extremely beautiful and was a little higher in the middle.

His blessed head was large.

His blessed mouth was not small. His blessed teeth were white. His front teeth were amply spaced. When He spoke, it was as if nûr (light) was coming from between His teeth. Among the slaves of Allahu ta'âlâ, no one has been seen with a more eloquent or sweeter speech than His.

"I asked about Rasûlullah's (sall-Allahu 'alaihi wa sallam) attributes and hilya (appearance and shape) to the pastor of every church I visited and memorized every single one of them. When I returned to Medîna, I told them all to Rasûlullah (sall-Allahu 'alaihi wa sallam). He was pleased."

**Mugîra
ibn Shu'ba
(radiy-Allah
'anh)**

⁴⁶¹ Ahmad ibn Hanbal, al-Musnad, III, 459; Hâkim, al-Mustadrak, II, 605; Baghawî, al-Anwâr, I, 242.

MY BELOVED PROPHET (sall-Allahu 'alaihi wa sallam)

When Fakh̄r al-âlam became forty years old,
The crown of prophethood was put on His head.

From time to time, a voice would say, O Beloved,
I have made you the mercy of the world.

Âyat by âyat, the Qur'ân al-karîm descended.
Many different miracles appeared.

That pure person was nûr entirely,
There were miracles in all His limbs certainly.

Firstly, the shadow of that blessed body,
Didn't fall on the ground in any way.

It was nûr, His body from head to toe,
That is clear since light doesn't have a shadow.

Also, on top of the blessed head of His,
Shaded Him, a cluster of clouds.

Wherever He went, it went with Him,
It always stood on top of Him.

The miracle in the blessed eyes of His,
I shall tell you the way it is.

Just as He saw the front clearly,
He saw the back equally.

Listen about that blessed nose,
And hear its miracles.

When Jibrîl al-Amîn descended for wahy,
The moment he departed the sky,

He would smell the scent of Jabrâîl,
Understand that he brought wahy.

If He moved His moon like lips,
The circle of the sun moved on the skies.

His blessed words were easy to understand; they would please hearts and attract souls. When He spoke, His words would string like pearls. Had someone wanted to count His words, it would have been possible to count them. Sometimes, He would repeat something three times for it to be understood well. (In Jannah, everybody will speak like Hadrat Muhammad 'alaihi-salâm.) His blessed voice could reach a distance which no one else's could.

Our Master, Fakh̄r al-âlam (sall-Allahu 'alaihi wa sallam) had a smiling face. He would smile pleasantly, and when He smiled, His blessed front teeth





could be seen. When He smiled, His nûr would illuminate the walls. His weeping was silent like His smiling. As He never burst out laughing, He never cried loudly, but when He became sad, His blessed eyes would shed tears, and the sound of His blessed chest would be heard. He would weep when He thought of the sins of His ummat and because of His fear of Allahu ta'âlâ. He also wept when He heard the Qur'ân al-karîm and sometimes when performing namâz.

Our Master, Fakhr al-âlam's blessed fingers were large. His blessed arms were fleshy. His blessed palms were wide. The scent of His entire body was more sweet-scented than the most beautiful musk. His blessed body was both soft and strong.

Anas ibn Mâlik says, 'I served Rasûlullah for ten years. His blessed hands were softer than silk.'

His blessed sweat smelled nicer than the most fragrant scent or than any flower. His blessed arms, feet and fingers were long. His blessed toes were large. The arch of His foot was not too high and was soft. His blessed abdomen was wide, and His chest and His abdomen were aligned. The bones at the point of His shoulders were big. His blessed chest was wide; His qalb ash-sharîf (blessed heart) was nazargâh al-ilâhî (the place Allahu ta'âlâ looks at).

Our Master, Rasûl al-akram was not too tall, nor was He short. When someone came near Him, Rasûlullah would look taller than that person. When He sat, His blessed shoulders would be He higher than all of those who sat next to Him.

His hair and the hairs of His beard were not too curly, nor too straight, but they were naturally wavy. His blessed hair was long. Formerly, He had a fringe of hair in front; later, He parted His hair into two. Sometimes He would grow His blessed hair long, and sometimes He would have it cut and shortened. He didn't dye His hair and beard. When He passed away, the white hairs in His hair and beard were less than twenty. He trimmed His blessed moustache. The length and the shape of His moustache were as much as and like His blessed eyebrows. He had private barbers in His service.

Our Master, Rasûlullah (sall-Allahu 'alaihi wa sallam) always had His miswâk and His comb with Him. He would look in a mirror when He combed His blessed hair and beard.

Fakhr al-kâinat walked fast while looking down at the ground in front of Him. When He went past a place, it would be evident by His beautiful scent.

Our Master Rasûlullah was an Arab. That is, He had a white complexion mixed with red and was extremely handsome with a blessed and lovable appearance."

If a person says that the Prophet was black, he becomes an unbeliever.

The lexical meaning of "Arab" is "beautiful." For instance, "lisân al-Arab" means "beautiful language". In the geographical sense, "Arab" means the person who was born on the Arabian Peninsula and who grew up in its climate with its water and

"I served Rasûlullah for ten years. His blessed hands were softer than silk. His blessed skin smelled nicer than musk and flowers."

Anas ibn Mâlik

food and who is of the blood of its people. As those of Anatolian blood are called Turks, those who are born and raised in Bulgaria are called Bulgarians and those in Germany German; likewise, Rasûlullah (sall-Allahu ‘alaihi wa sallam) is an Arab because He was born in Arabian Peninsula. Arabs have a white, wheat-coloured complexion. Especially the family of our Prophet was white and very beautiful. As a matter of fact, His ancestor Hadrat Ibrâhîm had a white complexion and was the son of a believer named Târuh, who was one of the inhabitants of the city of Basra. Âzer, who was an unbeliever, was not Hadrat Ibrâhîm’s (‘alaihis-salâm) father. He was His uncle and stepfather.

The fame of our beloved Prophet’s father, Abdullah, had spread out even to Egypt due to his beauty and owing to the blessed nûr on his forehead; almost two hundred girls had come to Mecca to marry him. But, Hadrat Muhammad’s nûr fell to Âmina’s lot.

His uncle Abbâs and Abbâs’ son Abdullah shared His white complexion. Also, our Prophet’s descendants until the end of the world will be beautiful and white.

Rasûlullah’s Ashâb were white and beautiful, too. Hadrat ‘Uthmân was white with blond hair. Dihya al-Kalbî, the ambassador whom Rasûlullah sent to the Emperor of Byzantium, Heraclius, was very handsome. As he went around on the streets, the Byzantine girls would rush out into the streets to see his face. Jabrâil ‘alaihis-salâm usually came in the guise of Hadrat Dihya (radiy-Allahu ‘anh).

The natives of Egypt, Syria, Africa, Sicily and Spain are not Arabs. But, since the Arabs came to these places after having migrated from the Arabian Peninsula in order to spread Islâm all over the world, there are Arabs in these lands, too. Likewise, they exist in Anatolia, India and other countries. But, today, none of the citizens of these countries can be called Arabs.

The people of Egypt have a slightly dark complexion. The people of Ethiopia (Abyssinia) are black and are called Ethiopian. The people of Zanzibar are called Zanjî, and they are also black. It is an act of worship to love and respect our Prophet’s relatives, descendants. Every Muslim loves them. Black people who came to Anatolia as visitors introduced themselves as Arabs in order to receive respect and kindness, and the credulous Anatolian Muslims believed and loved them. Because there is no black or white in this love. A black Muslim is far more superior, dearer, and more lovable than a white unbeliever. To be black does not diminish the value of îmân (faith) for any person. Hadrat Bilâl al-Habashî and Usâma, whom the Prophet loved very much, were black. Such unbelievers as Abû Lahab and Abû Jahl, whose evil and baseness are known by everybody, were white. Allahu ta’âlâ judges a man not with regard to his colour, but for the strength of his îmân and taqwâ (taqwâ is to abstain from harâms by fearing Allahu ta’âlâ). However, the black people introducing themselves as Arabs served the enemies of Islâm, the Jews. On the one hand, they introduced blacks as if they are of a low class and horrible. They used them as slaves. On the other hand, by calling black pets such as cats and dogs ‘Arab’ and by referring to the blacks in their pictures, cartoons, magazines and newspapers as Arabs, they tried to misrepresent the Arabs to our youth as badly as they could in order to alienate Muslim children from our Prophet (sall-Allahu ‘alaihi wa sallam).

All the beautiful habits were accumulated in Rasûlullah. His beautiful habits were given to Him by Allahu ta’âlâ; He did not acquire them later





by striving. He never cursed a Muslim by mentioning his name, nor did He hit anybody with His blessed hand. He never took revenge for Himself. He would avenge for Allah's sake. He would treat His relatives, Ashâb and servants well and modestly. He was very mild and cheerful in His home. He would visit the sick and attend funerals. He would help His Ashâb with their work and take their children on His lap. Yet His heart wasn't busy with them. His blessed soul was in the world of angels.

Fear would grasp a person who saw Rasûlullah suddenly. If He hadn't behaved mildly, no one could have sat near Him, no one could have had the strength to listen to Him, owing to the state of prophethood. However, out of His virtue, He Himself would never look at anybody in the face with His blessed eyes.

Fakhr al-âlam (sall-Allahu 'alaihi wa sallam) was the most generous of human beings. He had never been heard to say, "I don't have," about something asked from Him. If He had the thing asked for, He gave it; if He didn't have it, He didn't answer. The Prophet had so many great attributes and had done so many favours for so many people that the Eastern Roman emperors, the Persian shahs, nor any other ruler could do enough to compete with Him. But He Himself liked to live in hardship. He led such a life that He would not even remember to eat or drink. He never said, "Bring something to eat," or "Cook such and such food." He would eat if they brought a meal to Him, and He would accept whatever fruit they gave Him. Sometimes He ate very little for months, and He liked hunger. And sometimes He ate much. He wouldn't drink water after meals. He would drink water while sitting.⁴⁶² When He ate with others, He would stop eating after everybody had finished.⁴⁶³ He would accept presents from everybody. In return to someone who had brought Him a present, He would give much more.

It was His habit to wear various clothes. When ambassadors from foreign countries came, He would adorn Himself. That is, He would wear precious and beautiful clothes and show His beautiful face. He wore a silver ring with an agate stone and used it as a seal. "Muhammadun Rasûlullah" was written on His ring. His bed was made of leather filled with shredding from date palms. Sometimes He laid on the bed and sometimes on the leather laid on the ground, sometimes on a mat, or on dry soil. He laid on His right side putting His blessed palm under His right cheek.⁴⁶⁴

Rasûlullah (sall-Allahu 'alaihi wa sallam) didn't accept zakât, and He didn't eat such things as raw onions or garlic, and He didn't recite poems.

Our Master, the Prophet's blessed eyes would sleep, but His blessed heart would not sleep. He would go to bed hungry, but He would feel satiated when He woke up. He never yawned.

"Among my ummat, those who love me the most are the ones that sacrifice their families and properties to see me after my demise."

Hadîth
ash-sharîf

⁴⁶² Qastalânî, Mawâhib al-Ladunniyya, 318.

⁴⁶³ Qastalânî, Mawâhib al-Ladunniyya, 319.

⁴⁶⁴ Baghawî, al-Anwâr, I, 358.

His blessed body was luminous; He never cast a shadow on the ground. Flies didn't land on His clothes, nor would mosquitoes or other insects suck His blessed blood.

When He was informed by Allahu ta'âlâ that He is Rasûlullah, shaytans couldn't ascend to the sky and get news, nor could soothsayers foretell anymore. Our Master Sarwar al-âlam (sall-Allahu 'alaihi wa sallam) is alive now with a life we do not understand. His blessed body never decays. An angel stays in His tomb and informs Him of the salawât ash-sharîfas His ummat say for Him. Between His minbar and His blessed tomb is called **Rawda al-mutahhara**. This place is one of the gardens of Jannah. It is one of the greatest and most valuable of ibâdats to visit His blessed tomb.

Notables of the Ashâb al-kirâm related the beauty of our Master, the Prophet as below:

Abû Hurayra said, ***"I have never seen anybody more beautiful than Rasûlullah. It was as if the sun was shining on His face with all its brilliance. When He smiled, His blessed teeth would illuminate the walls."***

Ibn Abî Hâla said, ***"The blessed face of our Master, the Prophet shined like the full moon."***

Hadrat Alî said, ***"Fear would grasp a person who saw Rasûlullah suddenly. Those who had a conversation and became acquainted with Him would soon warm up to Him and love Him."***

Jâbir ibn Samura said, ***"Rasûlullah rubbed His blessed hand on my face. His hand, as if it had been newly taken out of the sack of an herbalist, had a beautiful, refreshing scent. If our Master Rasûlullah touched His hand to someone else's hand for musâfaha (shaking hands in a manner prescribed by Islâm), that beautiful scent would not go away from that person's hand the whole day."***⁴⁶⁵

Our mother Hadrat Âisha said, ***"When Rasûlullah caressed a child's head, that child would be distinguished amongst others due to His beautiful scent."***⁴⁶⁶

One day, our Master, Rasûlullah (sall-Allahu 'alaihi wa sallam) was sleeping at His home. Anas ibn Mâlik's mother, Umm Sulaym, came. While sleeping, drops of sweat appeared on the blessed face of our Master Rasûlullah. Then Umm Sulaym started to collect the blessed sweat of our Master, the Prophet. When our Master, the Prophet woke up and asked why she was doing so, Umm Sulaym, the sister of our Prophet's wet nurse, said, ***"We add them to our fragrances. Your sweat is the most beautiful and pleasant-smelling one among the scents."***⁴⁶⁷

Abû Hurayra said, ***"I have never seen anybody who walked faster than Rasûlullah. As if the ground would roll up to Him. While walking with Him, we would use all our power and exert ourselves."***

Our Master, the Prophet was very well-spoken. He knew perfectly how to start and finish His speaking. Due to His manner of speaking, His words were clear,

⁴⁶⁵ Muslim, "Fazâil", 120; Tabarânî, al-Mu'jamu'l Kabîr, II, 228; Qâdî Iyâd, Shifâ ash-sharîf, 68; Shamsaddîn Shâmî, Subulu'l-Hudâ, II, 74.

⁴⁶⁶ Qâdî Iyâd, Shifâ ash-sharîf, 68.

⁴⁶⁷ Muslim, "Fazâil", 125; Ahmad ibn Hanbal, al-Musnad, III, 221; Tabarânî, al-Mu'jamu'l Kabîr, XXV, 119; Bayhaqî, as-Sunan, I, 254.





eminently fluent and eloquent. The truth of the meaning in His speech and words would always reveal themselves. Since His words had high power of expression, He would never tire or have trouble expressing Himself.

The Beauty Of Our Master, The Prophet

The great Islâmic scholars called 'Ulamâ ar-râsihîn, who are the inheritors of our Master, the Prophet and have deep knowledge in both zâhir (apparent) and bâtin (concealed) knowledge, have seen our Prophet with all His beauties and fallen in love with Him. Abû Bakr as-Siddîq is the first one among them. Seeing His nûr of prophethood and comprehending the superiority, beauty and highness of our Master Rasûlullah (sall-Allahu 'alaihi wa sallam), he fell in love with Him. He went so far in his love that nobody else could be like him. Hadrat Abû Bakr would see our Master Rasûlullah at any moment at every place he was looking. Once, he explained his state by saying, "O Rasûlullah! I always see you wherever I look!" And another time, he said, "I would exchange all my good deeds for an err of yours." Hadrat Âisha, the mother of Muslims, was one of the people who had seen, understood and explained the beauty of our Master Rasûlullah in the best way. Hadrat Âisha was a scholar, a mujtahid and a litterateur; she was wise and intelligent. She spoke eloquently and elegantly. She knew the meaning of the Qur'ân al-karîm, the halâl (permitted) and harâm (forbidden), the Arabic poems and the science of calculation very well. She had several poems praising Rasûlullah. The following two couplets were composed by our mother, Hadrat Âisha:

*Wa lav sami'û ahl-u Mîsra awsâfa haddihî,
Lamâ bazalû fî sawmi Yûsufa min nakdîn.*

*Lavîmâ Zalîhâ lav ra ayna cabînahû,
La âsarna bil-kat'il kulûbi alal aydi.*

Translation:

*If the Egyptians had heard the beauty of His cheeks,
They wouldn't have given any money bargaining for Yûsuf ('alaihi-salâm).
(They would have saved all their properties to see His cheeks.)*

*If the women that spoke ill of Zalîhâ saw His luminous forehead,
They would have cut their heart instead of their hands.*

Our mother Hadrat Âisha relates, "One day, Rasûlullah (sall-Allahu 'alaihi wa sallam) was unfastening the straps of His blessed sandals, and I was spinning yarn. I looked at His blessed face. Sweat was dropping from His bright forehead. And each drop of sweat was spreading light all around. They were dazzling my eyes. I was bewildered. He looked at me. **'What has happened to you? Why do you look so pensive,'** He asked. I said, 'O Rasûlullah! Looking at the brightness of the nûr on your blessed face and the lights spread by the drops of sweat on your blessed forehead, I have lost myself.' Rasûlullah stood up and came near me. He kissed between my eyes and said, **'O Âisha! May Allahu ta'âlâ bless you with**

*"When Rasûlullah
caressed a child's
hair, that child
would be
distinguished
amongst others
due to His
beautiful scent."*

**Hadrat Âisha
(radiy-Allahu
'anhâ)**

goodness! I have not been able to please you the way you have pleased me.”

That is, He said, ‘Your pleasing me has been more than my pleasing you.’ His kissing between Hadrat Âisha’s blessed eyes meant awarding and honouring her for her loving our Master, the Prophet, seeing and recognizing His beauty.

A line:

I congratulate my eyes on seeing thy beauty!

And a couplet:

How good those eyes are for looking at the beauty.

How fortunate that heart is for burning with His love!

Apparent beauties, which were gathered on the blessed body of Rasûl al-akram (sall-Allahu ‘alaihi wa sallam) and showed the internal beauties, have not been gathered on any other individual’s body.

Hadrat Imâm al-Qurtubî had related as follows, “The beauty of our Master Rasûl al-akram wasn’t seen completely. If His real beauty had been seen, the Ashâb al-kirâm could not have endured looking at Him. If He had shown His real beauty, nobody could have endured looking at Him.”

Yûsuf ‘alaihis-salâm appeared to people with His apparent beauties, and our Master Rasûlullah appeared to people with His internal beauties. When the beauty of Yûsuf ‘alaihis-salâm was seen, people cut their hands. With the kamâl (inner excellence) of our Master Rasûlullah, zunnârs (rope girdles worn by Christian priests) were cut, idols were broken, and the clouds of unbelief dispersed.

The Ashâb al-kirâm asked our Master, the Prophet, “O Rasûlullah! Are you or was Yûsuf ‘alaihis-salâm more beautiful?” He said, **“My brother Yûsuf is more beautiful than me, and I am more attractive than He. His visible beauty is more than my visible beauty.”**

Our Master, the Prophet said in one of His hadîth ash-sharîfs, **“Every prophet sent by Allahu ta’âlâ has a beautiful face and a beautiful voice. As for your Prophet, He is the one who has the most beautiful face and the most beautiful voice among them.”**

Someone came and said to our Master Rasûlullah, “O the Rasûl of Allahu ta’âlâ! When is the day of qiyâmat?” Our Master, the Prophet asked him, **“What have you prepared for the day of qiyâmat?”** He replied, “Yes, I haven’t prepared myself for qiyâmat by performing an abundance of namâz, fasting or giving alms. However, I love Allahu ta’âlâ and His Rasûl.” Thereupon our Master, the Prophet said, **“One will be with whom one loves.”**⁴⁶⁸

It is fard al-ayn (obligatory for each person) for all Muslims to love Rasûlullah.

If the love of that Sarwar takes place in one’s heart, it becomes very easy to live in accordance with Islâm, to attain the joy and pleasure of îmân and Islâm. This love causes one to completely abide by the Master of both worlds. With this love, one is honoured to reach the endless and indefinable blessings and benedictions that

⁴⁶⁸ Bukhârî, “Ahkâm”, 10; Tirmidhî, “Zuhd”, 50; Ahmad ibn Hanbal, al-Musnad, III, 104; Haythamî, Majmâ’uz-Zawâid, XI, 186, Qâdî Iyâd, Shifâ ash-sharîf, 77.





Allahu ta'âlâ granted to His Habîb. The Ahl as-sunnat scholars and their books that take all Muslims directly to the love of Rasûlullah are the proofs of these benedictions.

It is wâjib for a Muslim who mentions or hears the blessed name of Rasûl 'alaihi-salâm to stay quietly, decently and reverently at heart and body, as if he were present in the audience of Rasûlullah.

When one hears about any of the blessed words or actions of our Master, the Prophet, responding in a way that exalts His glory is out of reverence and respect to our Prophet. Not describing Rasûlullah by the words that are used for inferior and low status among people is also respecting Him.

For example, Rasûlullah isn't called poor or a herdsman. When one hears, "Our Master Rasûlullah liked so-and-so," not saying, "However, I don't like that," is respecting Him. It is also out of reverence not to say, "I eat while leaning against somewhere," and oppose by leaning somewhere after hearing that our Master Rasûl al-akram (sall-Allahu 'alaihi wa sallam) said, **"I never eat while leaning against somewhere."**⁴⁶⁹ It is included in the reverence to Rasûlullah to observe these. Not doing them with the intention of making light of them will cause one to fall into unbelief.

It is also due to reverence to Allahu ta'âlâ and His Rasûl not to put other books or any household goods on the Qur'ân al-karîm and hadîth ash-sharîf books. It is due to reverence to Allahu ta'âlâ and His Rasûl to dust off these books and not to throw away paper which bears the blessed names of Allahu ta'âlâ or our Master Rasûlullah.

Such papers should not be torn. One should show more respect to the papers which bear Islâmic letters. In case the books and papers that hold the names of Allahu ta'âlâ and âyat al-karîmas are torn due to aging; they should be wrapped in a clean cloth and then buried or the writings on these papers should be removed by washing with water, or they should be burnt. When they are burnt, the ashes are buried. Burning is better than removing the writings by washing. Because the water used for washing can be stepped on.

Showing respect to Medîna al-munawwara, which is the haram of Rasûlullah (sall-Allahu 'alaihi wa sallam), avoiding prohibited things there (or committing any sins) and doing favours to the people of Medîna al-munawwara are regarded as reverence to Rasûlullah.

*You are the sovereign of my existence,
You are certainly the life in my veins,
Sazâi has ruined all his possessions,
All of existence is from your kindness.*

Hasan Sazâi

"My brother Yûsuf is more beautiful than me, and I am more attractive than He. His visible beauty is more than my visible beauty."

**Hadîth
ash-sharîf**

⁴⁶⁹ Suyutî, Awsaf

⁴⁷⁰ Nabî, 81; Ghazâlî, Ihyâ, II, 877.

THE BEAUTIFUL AKHLÂQ⁴⁷⁰ OF OUR PROPHET

Allahu ta'âlâ, while pleasing the blessed heart of His beloved Prophet by enumerating a series of the virtues and blessings which He has given Him, said in an âyat al-karîma, in maal, **"You have been created with a beautiful disposition."**⁴⁷¹ It was declared in an âyat al-karîma, in maal, **"Verily, you are with Khuluq al-'azîm** (You have a great akhlâq)." Khuluq al-'azîm means to have secrets with Allahu ta'âlâ and to be kindhearted towards people. Hadrat Ikrima said, "I heard from Abdullah ibn Abbâs that **'Khuluq al-'azîm'**, that is, beautiful akhlâq is the akhlâq declared in the Qur'ân al-karîm."

The beautiful akhlâq of Hadrat Muhammad (sall-Allahu 'alaihi wa sallam) was the reason for the conversion of many people to Islâm.

His words were so sweet; they pleased hearts and attracted souls. His intellect was so great that though coming from among the very violent and obstinate people of the Arabic Peninsula, He handled them very well, endured their torments and thus brought them to tenderness and obedience. Many of them abandoned their religions and converted to Islâm; they even fought against their fathers and children for the cause of Islâm. For His sake, they sacrificed their possessions and homes and shed their blood. They weren't accustomed to such things. He was so good-tempered, tender, forgiving, patient, kind and benevolent that everybody admired Him. Those who saw Him and listened to Him became Muslims willingly.

No unseemliness or defect was ever noted in any of His actions, in any of His words. Though He was never offended by anybody for Himself, He was harsh and severe against those who spoke ill of or laid hands on the religion.

Thousands of miracles of Muhammad 'alaihi-salâm were seen; enemy or friend, everybody spoke about them. Of these miracles, the most valuables were His high manners and beautiful akhlâq.

Hadrat Abû Sa'îd al-Khudrî (radiy-Allahu ta'âlâ 'anh) said, **"Rasûlullah (sall-Allahu 'alaihi wa sallam) would give grass to animals. He would fasten camels. He would sweep His house. He would milk the sheep. He would repair His shoes. He would patch His garments."**⁴⁷² **He would eat with His servant. When His servant became tired of grinding with the hand mill, He would help him. He would go shopping and bring what He had bought in a sack to His home. When He met somebody, He would be the first to greet, whether they were poor or rich, young or old. He would hold out His blessed hand first when He wanted to make musâfaha. He regarded the servant, the master, the black and the white as equal. He would go wherever He was invited, no matter who invited Him. He didn't look down**

⁴⁷⁰ Akhlâq: 1. a person's behaviour, manner, etiquette, natural character. 2. the practice of virtue, morality and manners in Islâm.

⁴⁷¹ Sûrah al-Qalam: 68/4.

⁴⁷² Tirmidhî, Shamâil ash-sharîf, 343; Ghazâlî, Ihyâ, II, 877.





on what was put in front of Him to eat, even if it were only a little. He didn't leave meals from evening to morning or from morning to evening. He was good-natured. He liked to do favours. He treated everyone well. He was affable, and He spoke pleasantly. He didn't laugh as He spoke. He looked sorrowful, but He didn't scowl. He was modest, but He was not low-natured. He was majestic; He inspired respect and awe. But He was not harsh. He was polite. He was generous, but He would not waste, nor would He give anything in vain. He pitied everybody. His blessed head was always bent forward. He didn't expect anything from anybody. Whoever wants happiness and comfort should be like Him."

"Verily, you are with Khuluq al-'azîm (You have a great akhlâq)."

Qalam: 4

Anas ibn Mâlik (radiy-Allahu ‘anh) said, "I served Rasûlullah for ten years. He never said 'Ugh!' He never said why did you do this or why hadn't you done that."⁴⁷³

Abû Hurayra (radiy-Allahu ‘anh) said, "During a ghazâ, we asked Him to pray so that the unbelievers would be annihilated. He said, 'I haven't been sent to curse people, for people to be tormented. I have been sent to do favours for everybody so that people will attain peace.'"⁴⁷⁴ Allahu ta'âlâ declares in the 107th âyat of the Sûrah al-Anbiyâ, in maâl, "We have sent you as a mercy, as a blessing to the worlds."

Abû Saïd al-Khudrî (radiy-Allahu ‘anh) said, "Rasûlullah was more virtuous than virgin Muslim girls."⁴⁷⁵

Anas ibn Mâlik said, "When Rasûlullah made musâfaha with a person, He would not take His blessed hand away from that person's hand before that person did so."⁴⁷⁶ He would not turn His blessed face away from that person before he did. When He sat next to someone, He would sit on His two knees; to respect that person, He would not raise His blessed knee."

Jâbir ibn Sumra says, "Rasûlullah spoke little. He would talk when necessary or when He was asked a question." It is understood from this that all Muslims should refrain from speaking nonsense and unnecessarily; instead, they should keep silent. He spoke very clearly and orderly; His words could be understood easily.

Anas ibn Mâlik (radiy-Allahu ‘anh) said, "Rasûlullah would visit the sick, walk behind the dead as they were taken to the cemetery and accept invitations. He would ride a donkey, too. I saw Him in the Ghazâ of Khaybar. He rode a donkey with a rope halter. When Rasûlullah went out after morning namâz, children and workers of Medîna would bring containers full of water in front of Him. They would beg Him to put His blessed finger into the water. Even if it was winter and the water was cold, He wouldn't refuse them; He would make them happy."⁴⁷⁷

⁴⁷³ Ahmad ibn Hanbal, al-Musnad, III, 255; Qastalânî, Mawâhib al-Ladunniyya, 291.

⁴⁷⁴ Ghazâlî, Ihyâ, II, 878.

⁴⁷⁵ Muslim, "Fazâil", 99; Ahmad ibn Hanbal, al-Musnad, III, 71; Ibn Abî Shayba, al-Musannaf, V, 213; Ibn Sa'd, at-Tabaqât, I, 368; Bayhaqî, as-Sunan, II, 477; Baghawî, al-Anwâr, I, 264.

⁴⁷⁶ Ghazâlî, Ihyâ, II, 879.

⁴⁷⁷ Ibn Mâja, "Zuhd", 16; Hâkim, al-Mustadrak, II, 506; Ibn Sa'd, at-Tabaqât, I, 371; Bayhaqî, Shu'ab-ul-îmân, VI, 289.

Again, Anas ibn Mâlik says, ***“If a little girl held Rasûlullah’s hand and wanted to take Him somewhere for some matter, He would go with her and solve her problem.”***

Jâbir (radiy-Allahu ‘anh) said, ***“Rasûl ‘alaihis-salâm was never heard to say ‘no’ for anything asked from Him.”***

Our Master, the Prophet was superior to all creatures in respect of hayâ (virtue, modesty) as well. It was as if His eyes were closed to unseemly things. He would never address anyone with an unpleasant nickname.

Our Mother Hadrat Âisha reported, “Whenever our Master Rasûlullah was informed that someone had done an unpleasant thing, He would say, - without mentioning the name of that person- ***‘Why do they act so?’*** In this manner, without mentioning any name, He would prevent that person from doing or saying that inappropriate thing.”⁴⁷⁸

Anas ibn Mâlik reported, “One day a man came to the presence of our Master, the Prophet. Something yellow had smeared on that man’s face. He did not say anything that would make that person sorry. When the person went out, He said, ***“Had you mentioned that to him, he would have washed his face!”***⁴⁷⁹

Our Master Rasûlullah united people. He would not make them hate each other. He would give presents to the head of each tribe and have them sit near Himself.

He would not reject anyone who came to see Him. He would inquire about the well-being of His Ashâb al-kirâm, He would ask about those who weren’t present. He would advise those who sat with Him.

By seeing His behavior, no one would think that He loved one person more than the other. He would tolerate those who came to complain. He would listen to them.

Until the visitor left, He would not leave them. He would show His beautiful akhlâq and morals to all people in the best manner. Before Him, everyone was equal in terms of rights and justice. No one had any special privilege.

Our Mother, Hadrat Âisha said, “I have never seen anyone with such beautiful akhlâq as our Master Rasûlullah. Whenever one of His Ashâb or household members called Him, He replied by saying ‘Yes (in a respectful manner).”⁴⁸⁰

Our Master Rasûlullah called His Ashâb with the most beautiful names. He would not interrupt anyone while they were speaking. Unless the person himself ceased to speak or stood up to leave, He would not interrupt them.

Regarding His compassion and mercy, Allahu ta’âlâ stated in the 128th âyat al-karîma of Sûrah at-Tawba, in maal, ***“Your having difficulty hurts and saddens Him. He is very devoted to you. He is very compassionate to the believers; He wishes goodness for them.”***

Allahu ta’âlâ said in the 107th âyat al-karîma of the Sûrah al-Anbiya, in maal, ***“(O My Beloved!) We have sent you as a mercy to the worlds.”*** Our

⁴⁷⁸ Qâdî Iyâd, Shifâ ash-sharîf, 116.

⁴⁷⁹ Qâdî Iyâd, Shifâ ash-sharîf, 116.

⁴⁸⁰ Shamsaddîn Shâmî, Subulu’l-Hudâ, VI, 7.





Master, the Prophet made many things easy, fearing that they would be difficult for His ummat. He said, **“If it was not a cause of trouble for my ummat, I would command them to use miswak in every abdash.”**⁴⁸¹

Regarding keeping promises, no person superior to Him has come to the world.

Abdullah ibn Abi'l-Hamsa reported, “I had a business deal with our Master, the Prophet before His prophethood was communicated to Him. He had some receivables from me. I promised to meet with Him at a certain time and place, and then I forgot it. Three days later, I remembered my promise and ran to that place. When I saw that He had been waiting there for three days, I was really stunned. He said to me, **‘Young man, you tired me! I have been waiting here for three days.’**”

There has never been another person, not even another Prophet (‘alaihimus-salâm), that had such modesty as our Prophet.

It never came to Him to be arrogant. When our Prophet was allowed the choice between being a ruling Prophet and having great power and status or being a serving Prophet, He preferred to be a serving Prophet.⁴⁸²

Upon this, Isrâfîl ‘alaihis-salâm told our Master, the Prophet, **“Verily, Allahu ta’âlâ has granted you the station you gave up with modesty. For, you are the greatest of the sons of Âdam (that is, mankind) on the day of qiyâmat. You are the first person who will rise from His grave. You are the first person who will make intercession.”**

Our Master, the Prophet ‘alaihis-salâm once told our mother Hadrat Âisha, **“I was offered Mecca’s earth and stones be turned into gold. I said, ‘No, my Rabb! Let me be hungry one day and satiated one day. On the days I am hungry, I will pray to You. On the days I am satiated, I will thank and praise You.’”**⁴⁸³

One day, Jabrâîl ‘alaihis-salâm came to our Master, the Prophet. He said, **“Allahu ta’âlâ has sent His salâm (greetings) to you. He said: If He wishes, I shall turn those mountains into gold. Those mountains of gold will be with Him, wherever He goes.”**

Our Master, the Prophet replied, **“O Jabrâîl! The world is the home of those who have no home. And it is the property of those who have no property. Those are hoarded by those who have no ‘aql (reason, mind).”**⁴⁸⁴

Upon this, Jabrâîl ‘alaihis-salâm said, **“O Muhammad! Allahu ta’âlâ has made you steadfast with qavl as-thabit (accurate words).”**

“I was offered that Mecca’s earth and stones be turned into gold. I said, ‘No, my Rabb! Let me be hungry one day and satiated one day. On the days I am hungry, I will pray to You. On the days I am satiated, I will thank and praise You.”

**Hadîth
ash-sharîf**

⁴⁸¹ Bukhârî, “Tamanni”, 9; Abdurrazzâq, al-Musannaf, I, 556; Qâdî Iyâd, Shifâ ash-sharîf, 123.

⁴⁸² Qastalânî, Mawâhib al-Ladunniyya, 309.

⁴⁸³ Ibn Sa’d, at-Tabaqât, I, 381; Shamsaddîn Shâmî, Subulu’l-Hudâ, VII, 75; Qastalânî, Mawâhib al-Ladunniyya, 308-309; Ghazâlî, Ihyâ, III, 196.

⁴⁸⁴ Ahmad ibn Hanbal, al-Musnad, VI, 71; Ibn Abî Shayba, al-Musannaf, VII, 243; Bayhaqî, Shu’ab-ul-îmân, VII, 375.

Our mother Hadrat Âisha said, "Sometimes, for a whole month, there would be no fire lit in our home (to cook a meal). There were only dates and water."

Ibn Abbâs said, "Many nights, our Master Rasûlullah and His household would go to sleep without having eaten dinner. They couldn't find anything to eat in the evening."

Our mother Hadrat Âisha said, "The blessed stomach of Our Master Rasûlullah was never full with food. He never complained about this matter to anyone. To Him, poverty was better than being rich. Even if He felt pains of hunger all night, that situation would not prevent Him from fasting during the day."⁴⁸⁵

If He wished, He would ask for all the treasures, foods, comfortable life of the world from His Rabb. I swear that I would feel sad and weep whenever I saw this state of His. I would rub His blessed abdomen with my hand and say:

'May my life be sacrificed for your sake! Is it not suitable if you have some benefits from this world that will strengthen you?'

He would reply, **'O Âisha! What will I do with the world? My 'Ulul azm Prophet Brothers (the most superior Prophets) tolerated more vehement difficulties. However, they continued their lives in the same manner. They reached their Rabb. For this reason, their Rabb made their return to Him very beautiful, He increased their rewards. I will be ashamed of living in comfort. That kind of life would cause me to fall behind them. The most beautiful and lovely thing for me is to meet my brothers, my friends and to join them.'**

Our mother Hadrat Âisha said, "Rasûlullah passed away one month after these words of His."

Our Master, the Prophet's generosity was very well known. No one could rival Him in this beautiful quality either.

Ibn Abbâs once said, "Our Master Rasûlullah was the most generous of people in doing favours. In the month of Ramadân and when He met with Jabrâil 'alaihis-salâm, He would be more generous than the morning breeze."

Anas ibn Mâlik (radiy-Allahu 'anh) said, "I was walking with Rasûl 'alaihis-salâm. He had burd an-Najrânî on. That is, He wore an overcoat made of Yemen cloth. A villager came from behind us and pulled His collar so harshly that it scratched His blessed neck and left a scar. Rasûlullah just smiled at his manners and ordered for something to be given to him."

There was an old woman who was Rasûlullah's (sall-Allahu 'alaihi wa sallam) neighbour. She sent her daughter to Rasûl 'alaihis-salâm to beg of Him, "I do not have a dress to cover myself for namâz. Send me a dress to cover myself for namâz." Rasûlullah did not have any other clothes at that moment. He took the clothing off His blessed body and sent it to the woman. When it was time for namâz, He couldn't go to the masjid without a garment. When the Ashâb al-kirâm heard about this, they said, "Hadrat Rasûlullah (sall-Allahu 'alaihi wa sallam) is so generous that He has no clothes left, and He cannot come to the masjid for jamâ'at. Let us give all we have to the poor, too." Immediately, Allahu ta'âlâ sent the 29th âyat of

⁴⁸⁵ Bayhaqî, Shu'ab-ul-îmân, V, 25; Abû Ya'la, al-Musnad, VIII, 139; Ibn Sa'd, at-Tabaqât, I, 406.





Sûrah al-Isrâ. First, He commanded His Habîb, in maal, **“Do not keep your hands fastened to your neck nor outspread them altogether** (Don’t be parsimonious nor be extravagant),” then He said, **“Do not to give so much that you are left with nothing** (so much that you fall into straits and miss the namâz, or become worried)! (Be moderate in giving alms.)”

That day, after namâz, Hadrat Alî (kerram-Allahu wajhah) came to Rasûlullah and said, “O Rasûlullah! Today I borrowed eight dirhams of silver to spend for the subsistence of my family. I’ll give you half of them. Buy a robe for yourself.” Rasûlullah (sall-Allahu ‘alaihi wa sallam) bought a robe for two dirhams. While He was going to buy food with the remaining two dirhams, He saw a blind man sitting down, who kept saying, “Who will give me a shirt for Allah’s sake and in turn be blessed with the dresses of Jannah?” He gave the robe He had bought to the blind man.

When the blind man took the robe, he smelled a fragrance like a musk. He realized that it came from the blessed hand of Rasûlullah (sall-Allahu ‘alaihi wa sallam) because anything Rasûlullah had worn once would smell like musk, even if it had been worn to pieces.

The blind man prayed, “O my Allah! Open my eyes for the sake of this shirt.” His two eyes opened at once. Then Rasûl ‘alaihis-salâm left there. He bought a robe for one dirham. As He was going to buy food with the other dirham, He saw a servant girl weeping. He asked, **“Why are you crying, daughter?”** She said, “I am a Jew’s maid. He gave me one dirham and told me to buy a bottle for half a dirham and oil with the remaining half, I bought them. But as I was going back, I dropped the bottle. Both the bottle and the oil are gone; I don’t know what to do now.” Our Master, the Prophet gave His last dirham to the girl. He said, **“Buy the bottle and the oil with this and take them home.”** But the poor girl said, “I am afraid the Jew will beat me for being late.” Rasûlullah (sall-Allahu ‘alaihi wa sallam) said, **“Don’t be afraid! I will go with you and tell him not to beat you.”**

So they went to the Jew’s house and knocked on the door. The Jew opened the door and was bewildered to see Rasûlullah (sall-Allahu ‘alaihi wa sallam), who then told him what had happened and interceded for the girl. The Jew fell at Rasûlullah’s feet and supplicated, “O the great Prophet who is loved and honoured above all by thousands of people! Thousands of lions are waiting to do your commands. And you honour the door of a wretched person like me for a maid’s sake. O Rasûlullah! I have emancipated this girl for your honour’s sake. Teach me îmân (faith) and Islâm. Let me become a Muslim in your presence.” Rasûlullah (sall-Allahu ‘alaihi wa sallam) taught him Islâm. He became a Muslim. He went back into his house and told his household what had happened. They all became Muslims, too. All these were the fruits of Rasûlullah’s beautiful akhlâq.

Every Muslim should imitate these beautiful habits of Rasûlullah! Every Muslim must adapt their akhlâq to the akhlâq of Allahu ta’âlâ. For, our Master Rasûlullah said, **“Gain the akhlâq of Allahu ta’âlâ!”**

For example, one of Allahu ta’âlâ’s attributes is “Sattâr.” That is, He covers

“Yes! I know that you will do all the work. But I would not like to keep myself apart and sit while others are working. Allahu ta’âlâ dislikes a person who parts and sits away from his companions.”

**Hadîth
ash-sharîf**

sins. It is necessary for a Muslim to cover the faults and defects of his brother in religion, too. Allahu ta'âlâ forgives the sins of His slaves. Therefore, Muslims should forgive one another for their faults. Allahu ta'âlâ is karîm and rahîm. That is, His blessings are plentiful, and His mercy is vast. A Muslim must be generous and merciful. The same applies to all beautiful ethics.

Rasûl 'alaihi-salâm had many beautiful akhlâq. Each Muslim must learn them and change their akhlâq accordingly. Thus, avoiding catastrophes and difficulties in this and the next world and attaining intercession of the Master of both worlds.

Some of His good akhlâq are listed below:

1- Rasûlullah (sall-Allahu ta'âlâ 'alaihi wa sallam) was superior to all the other Prophets in knowledge, irfân (enlightenment, intellect), fahm (comprehension, understanding), îqân (positive knowledge), wisdom, mental capacity, generosity, modesty, being compassionate, patience, zeal, patriotism, faithfulness, trustworthiness, courage, grandeur, bravery, eloquence, rhetoric, wit, beauty, wara' (to abstain from committing prohibited actions, as well as abstaining from those things that are doubtful; i.e., things that could be harâm), chastity, kindness, fairness, hayâ (virtue), zuhd (not setting the heart on worldly affairs), and taqwâ (avoiding acts that are forbidden).

2- He would forgive other people for the harm they inflicted on Him, friend and foe alike. He would never retaliate against them. When unbelievers caused His blessed cheek to bleed and broke His blessed teeth during the Ghazâ of Uhud, He pronounced the following benediction for them, **“O my Rabb! Forgive them! Pardon them for their ignorance.”**

3- He was extremely compassionate. He would water the animals. He would hold the water container with His hand until the animals were satiated. He would wipe down the horse He rode.

4- Whoever called Him, He would reply, “Labbayk (saying yes respectfully).” He would never stretch His legs in front of anyone. He would sit on His knees.

5- He never saw Himself superior to others. During an expedition, they were going to make lamb kebabs. One of His Ashâb said, I will slaughter the lamb; another said, I will skin it; another said, I will cook it. When Rasûlullah said, I will gather the firewood, they said, “O Rasûlullah! Please do sit and rest! We'll get the firewood, too.” Upon this, the blessed Prophet stated, **“Yes, you will! I know that you will do all the work. But I would not like to keep myself apart and sit while others are working. Allahu ta'âlâ dislikes a person who parts and sits away from his companions.”** He stood up and walked away to gather firewood.

6- Whenever He joined a group of His Ashâb (radiy-Allahu ta'âlâ 'anhum ajma'in) sitting together, He would never choose a favoured seat. He would sit wherever was open. One day, when He went out with His walking stick in His hand, people who saw Him stood up. He warned them, **“Do not stand up for me as some people stand at attention for one another! I am human like you. I eat like any other person. And I sit when I am tired.”**

7- He would have His servants eat and dress as He did. He didn't separate them from Himself in anything. He would help them with the work. He was





never seen to beat anyone or to swear at anyone.

Anas ibn Mâlik, who was always in His service, states, “I served Rasûlullah for ten years. The service He did for me was more than the service I did for Him. I never saw Him cross with me or rebuke me.”⁴⁸⁶

8- He would patch and mend His clothes, milk His sheep, and feed His animals. He would carry His shopping home. When on a journey, He would feed His animals. Sometimes He would rub them down. Sometimes He would do these services by Himself, and sometimes He would help His servants do them.

9- When some people sent their servants for Him, He would go with the servants, walking hand in hand, as it was customary in Medîna.

10- He would pay visits to the ill and attend funerals. In order to win their hearts, He would visit the ill of the unbelievers and munâfiqs, too.

11- After conducting the morning namâz, He would turn to the jamâ’at and ask, **“Do we have any brothers ill at home? Let us visit them.”** If there were no one ill, He would ask, **“Is there any funeral? Let us go and help.”** If there were a funeral, He would help with the washing and shrouding of the corpse, conduct the (the namâz performed before the burial of a Muslim, which is called the) namâz of janâza, and walk with the procession to the grave. If there were no funeral, He would say, **“If you have a dream to be interpreted, tell it. Let me listen to it and interpret it!”**

12- When He did not see one of His Ashâb for three days, He would inquire after him. If that sahâbî had gone on a journey, He would invoke a blessing on him. If he were said to be in town, He would pay him a visit.

13- When He met a Muslim on the road, He would say salâm first.

14- He would ride a camel, a horse, a mule, or a donkey, and sometimes He would have someone else sit behind Him on the animal.

15- He would serve His guests and His Ashâb and would say, **“The master and the most superior member of a community is the one who serves them.”**

16- He was never seen in a burst of laughter. He would only smile silently. Sometimes when He smiled, His blessed front teeth would be seen.

17- He always looked pensive and sad, and He spoke little. He would begin talking with a smile.

18- He would never say anything unnecessary or useless. He would talk briefly, effectively, clearly, and when it was necessary. Sometimes He would repeat the same statement three times so that it would be understood well.

19- He would joke with strangers and acquaintances, with children and old women, and with women who were mahram to Him (His blessed wives, close relatives and milk relatives). Yet these would never cause Him to forget Allahu ta’âlâ.

20- He had such an awe-inspiring appearance that no one dared to look Him in the face. A visitor who looked at His blessed face would sweat. Thereupon He would say, **“Do not feel worried! I am not a king, and I am not cruel. I am the son of a woman who ate dry meat.”** These words would expel the man’s

“The master and the most superior member of a community is the one who serves them.”

**Hadîth
ash-sharîf**

⁴⁸⁶ Ahmad ibn Hanbal, al-Musnad, III, 255.

fears, and he would say what he wished to say.

21- He did not have guards or doormen. Everyone would easily go in and talk with Him.

22- He had a powerful sense of modesty. He was too shy to look at the face of the person He was talking to.

23- He would not throw anyone's fault in his face. He would not complain about anyone or talk behind a person's back. When He did not like someone's behaviour or words, He would say, **"Why do some people do so?"**

24- Although He was the darling, the most beloved one and the rasûl of Allahu ta'âlâ, He would say, **"Among you, I am the one who knows Allahu ta'âlâ best, and I am the one who fears Him most."**

"If you saw what I have seen, you would laugh little and cry much."⁴⁸⁷ When He saw a cloud in the sky, He would say, **"O my Rabb! Do not send us torment through this cloud!"** Whenever a wind blew, He would pray, **"O my Rabb! Send us useful winds."** When He heard a thunder, He would invoke, **"O my Rabb! Do not kill us with Your Wrath, and do not perish us with Your Torment, and before this, bless us with health."**

Whenever He performed namâz, sounds of sighing would be heard from His chest as if He was crying. The same sounds would be heard when He recited the Qur'ân al-karîm.

25- He had astonishing courage and strength in His heart. During the Ghazâ of Hunayn, the Muslims dispersed, and only three or four people remained with Him. The unbelievers launched a sudden attack. The Messenger of Allah stood against them and defeated them. That happened several times. He never retreated.

26- Rasûlullah (sall-Allahu ta'âlâ 'alaihi wa sallam) was extremely generous. He would donate hundreds of camels and sheep without keeping a single head for Himself. Many a hardhearted unbeliever observed His charity and became believers.

27- He was never heard to say, "No," for something asked from Him. If He had what was asked of Him, He would give it. And He would stay silent if He didn't have it.

28- Despite Allahu ta'âlâ saying, "Ask of Me, and I shall give thee," He would not ask for worldly properties. He never ate bread made from sifted wheat-flour. He always ate bread made from unsifted barley-flour. He was never seen to eat till He was full.

There were times when nothing was cooked in His home; no bread was made for two to three months; He would only eat dates. There were times He didn't eat anything for a few days.

29- After He passed away, a Jew was found to be keeping His mail shirt as a pawn for thirty kilograms of barley the blessed Prophet owed to him.

30- He was never heard to say, "I don't like this food." He would eat the ones He liked; He wouldn't eat the ones He disliked, and He wouldn't say anything.

He had one meal a day. Sometimes He would eat in the morning, and sometimes in the evening. When He came home, He would say, "Is there anything to eat?" He would fast if the answer were in the negative. Instead of putting the food on

⁴⁸⁷ Qâdî Iyâd, Shifâ ash-sharîf, 145.





*"Should I not be
the most thankful
slave of Allahu
ta'âlâ?"*

**Hadîth
ash-sharîf**

something like a tablecloth, a tray, or a table, He would place it on the floor, get down on His knees and eat without leaning against anything. He would say the Basmala first and then start eating. He ate with His right hand.

31- Sometimes, He set aside an amount of barley and dates that would sustain His wives and a few servants for one year, giving some of that amount as alms to the poor.

32- Like other Prophets, He wouldn't receive alms or zakât. He would accept presents, mostly giving much more in return.

33- His bed was made of tanned leather stuffed with date threads. When they offered Him a bed stuffed with wool, He refused it, saying, **"O Âisha! I swear in the name of Allah that Allahu ta'âlâ would keep piles of gold and silver with me everywhere if I wished."** Sometimes He slept on straw mats, on wooden beds, on the floor, on rugs woven with wool, or on dry soil.

34- After the night namâz, He would sleep until midnight, then get up and spend the rest of the time worshipping till morning namâz. He would lie on His right side, put His right hand under His cheek, and fall asleep reciting various sûrahs (chapters of the Qur'ân al-karîm).

35- He would make tafa'ul (to draw good omen from events). In other words, when He saw something for the first time or all of a sudden, He interpreted it favourably. He didn't regard anything as ominous.

36- At times of sorrow, He would think pensively, holding His beard.

37- Whenever He felt sad, He would begin performing namâz. The joy and pleasure He felt during the namâz would eliminate His sadness.

38- He would never listen to those making giybat (talking behind someone).

39- While walking, if He needed to look to the side or behind, He would turn with His whole body and look. He wouldn't just turn His head.

40- Our Master, the Prophet 'alaihi-salâm feared and worshipped Allahu ta'âlâ so much so that no other had the power to do so. He would perform namâz until His blessed feet swelled. When they said to Him, "O Rasûlullah! Why are you taking pain, even though all your faults, past or future, have been forgiven?" He replied, **"Should I not be the most thankful slave of Allahu ta'âlâ?"**

*The soul's nightingale longs for a rose,
Don't assume it wants a feud with strangers.*

*It keeps revolving around it, like a compass,
Waiting for a chance to sacrifice its life.*

*I saw that the lovely rose didn't reveal its secret to others,
Like a rosebud, for the nightingale, it always longs.*

*It has concealed its beautiful cheek from strangers,
They are waiting in vain for its affections.*

*Zâtî! Like Majnûn, he is walking on the path to reach the beloved,
Melting himself away, he longs for Laylâ.*

THE VIRTUES OF OUR MASTER, THE PROPHET

There are hundreds of books telling about the virtues of Muhammad ‘alaihis-salâm. In this case, virtue means superior qualities. Some of them are mentioned below:

1- Of all the creatures, Muhammad ‘alaihis-salâm’s nûr and soul were the first to be created.

2- Allahu ta’âlâ wrote His name on the Arsh, on Jannahs, and on the seven skies.

3- The expression, “Lâ ilâha illallah Muhammadun Rasûlullah (There is no god but Allahu ta’âlâ, and Muhammad ‘alaihis-salâm is His Rasûl),” is written on the leaves of a rose growing in India.

4- A fish that had been caught in a river near Basra had the name “Allah” on its right flank and the name “Muhammad” on its left flank.

There are many other similar events. The hundredth page of **A History of Fish**, which was printed in London in 1975, contains the picture of a fish with “Shânullah” written on its tail with the letters of Qur’ân al-karîm. It is stated there that “Lâ ilâha illallah” is written on the other side of the tail. There are many more examples like this.

5- There are angels whose sole duty is to say the name of Muhammad ‘alaihis-salâm.

6- The reason that angels were commanded to prostrate themselves before Âdam ‘alaihis-salâm was that He had the nûr of Muhammad ‘alaihis-salâm on His forehead.

7- Allahu ta’âlâ told every one of His Prophet that Muhammad ‘alaihis-salâm would come and to command their ummat to believe in Him if they reached His time.

8- When He was about to come to the world, many omens were seen that foretold His advent. They are written in history books as well as in books of mawlid (books that elaborate on the birth of the Best of Mankind and on the events that took place before His birth, during it, and afterwards.)

9- When He came to the world, it was seen that His umbilical cord was cut, and He was circumcised.

10- After He came to the world, shaytans (devils) could no longer ascend to the skies or steal information from angels.

11- When He came to the world, all the idols on the earth and the statues that were worshipped fell flat on their faces.

12- Angels would rock His cradle.

13- While He was in His cradle, He would talk with the moon. It would move to where His blessed finger pointed at.

14- He began to speak while in the cradle.

15- As a child, when He walked outside, a cloud above His blessed head





would move with Him and shade Him. This state continued until the beginning of His prophethood.

16- Each Prophet had His seal of prophethood on His right hand. Muhammad ‘alaihi-salâm had it on His back, near His left shoulder blade, on His heart.

When Jabrâîl ‘alaihi-salâm washed His heart and closed His chest back, he sealed His back with a seal he brought from Jannah.

17- He saw what was behind Him as He saw what was before Him.

18- He saw in the dark as He saw in the light.

19- His saliva sweetened bitter water, cured diseased people, and fed babies like milk.

20- As His blessed eyes slept, His blessed heart stayed awake. (This was the common quality of all Prophets ‘alaihimus-salawâtu wat-taslîmât.)

21- Throughout His life, He never yawned. (This was the same for every Prophet.)

22- His blessed sweat smelled nice like a rose. A poor man came to Him and told Him that he needed help for His daughter’s wedding. The blessed Messenger had nothing to give him at that moment. He put some of His sweat in a small bottle and gave the bottle to the man. Whenever that girl put a bit of the sweat on herself, her house would smell like musk. Her house became famous as “the fragrant house”.

23- Although He was medium of stature, He would look taller than tall people when they stood next to Him.

24- When He walked in the sunlight or in the moonlight, He didn’t have a shadow on the ground.

25- Flies, mosquitoes or other insects would not alight on His body or on whatever He was wearing.

26- His clothes would never become dirty however long He wore them.

27- Whenever He walked, angels followed behind Him. Therefore, He would have His Ashâb walk ahead of Him, telling them to leave the unoccupied space behind Him for the angels.⁴⁸⁸

28- When He stepped on a rock, His foot would make a print on the rock. But when He walked on sand, He would leave no footprints behind. When He relieved Himself, the earth would split apart, swallow what was defecated. (This was the case with all the other Prophets as well.)

29- Of all the human beings and angels, He was given the most knowledge. Although He was ummî, that is, He had not learned anything from anybody, Allahu ta’âlâ informed Him of everything. As Âdam ‘alaihi-salâm had been informed of the names of everything, so He was made to know the name and the knowledge of everything.

30- He was informed of the names and appearances of all His ummat and all the events that would (and will) take place among them.

“I shall not be content if one (single member) of my ummat is left in Jahannam.”

**Hadîth
ash-sharîf**

⁴⁸⁸ Qâdî Iyâd, Shifâ ash-sharîf, 69.

31- His aql (mental abilities) were superior to those of all other human beings.

32- He was endowed with all the beautiful moral qualities and habits that mankind could possess. When the great poet ‘Umar Ibn al-Fârid was asked why he never praised Rasûlullah, he answered, “I have realized that I won’t be able to praise Him. I cannot find words to eulogize Him.”

33- In the Kalima ash-shahâda (the phrase beginning with “Ashhadu...”), in the adhân (the call to namâz), in the iqâmat (the words recited while standing before beginning one of the five daily fard namâz), in the (prescribed prayer recited during) tashahhud (sitting posture and saying prayers) in namâz, in various duâs, in some acts of worship and khutbas, in advising, (in prayers said) at times of trouble or melancholy, in the grave, at mahshar (the place of Judgment), in Jannah, and in languages spoken by all creatures, Allahu ta’âlâ put His name beside His Own Name.

34- The highest of His superiorities is that He is the Habîbullah (the Beloved of Allahu ta’âlâ). Allahu ta’âlâ made Him a darling, a friend to Himself. He loves Him more than He does any other person or any angel. Allahu ta’âlâ says in a hadîth al-qudsî, **“As I have made Ibrâhîm Khalîl (friend to Myself), so I have made you Habîb to Myself.”**

35- The fifth âyat al-karîma of Sûrah ad-Duhâ, in maal, **“I shall give you all you want till you are contented** (till you say, ‘Enough’),”⁴⁸⁹ promises that Allahu ta’âlâ shall bestow on His Prophet (sall-Allahu ta’âlâ ‘alaihi wa sallam) all sorts of knowledge and superiority, the Rules of Islâm, help against His enemies and victory over them, conquests and victories that will be realized by His ummat, and all sorts of intercession and manifestation on qiyâmat. When this âyat al-karîma descended, the blessed Rasûl looked at Jabrâîl ‘alaihis-salâm and said, **“I shall not be content if one (single member) of my ummat is left in Jahannam.”**

36- Allahu ta’âlâ mentions all His Prophets by their names in the Qur’ân al-karîm. As for Muhammad ‘alaihis-salâm, He addresses Him with expressions of praise such as, **“O My Rasûl, O My Prophet.”**

37- He spoke every dialect of the Arabic language, and His speech was very clear and easily comprehensible. He had visitors from various places, and He spoke to them in their own dialect. People listened to Him with admiration; He would say, **“Allahu ta’âlâ has taught me beautifully.”**⁴⁹⁰

38- With few words, He communicated much. His more than one hundred thousand hadîth ash-sharîfs are a demonstration of the fact that He was **“Jawâmi-ul-kalîm”**.

According to some scholars, Muhammad ‘alaihis-salâm stated the four essentials of Islâm with four hadîth ash-sharîfs, which are as follows:

- **“Actions are evaluated in accordance with the intentions (in doing them).”**⁴⁹¹

⁴⁸⁹ Sûrah ad-Dukha: 93/5.

⁴⁹⁰ Suyutî, Jâmi-ul Ahâdis, XXXI, 237.

⁴⁹¹ Bukhârî, “Bad’ul-Wahy”, 1; Abû Dâwûd, “Talaq”, 11; Ibn Mâja, “Zuhd”, 26.





- “Halâl (things permissible) is obvious, and harâm (things prohibited) is obvious.”⁴⁹²

- “The plaintiff has to produce witnesses, and the defendant has to swear an oath.”⁴⁹³ and,

- “Unless a person wishes for his Muslim brother whatever he wishes for his own self, he will not have perfect iman.”⁴⁹⁴

“He who feels enmity towards my Ahl al-bayt is a munâfiq (hypocrite).”

Hadîth ash-sharîf

The first of these four hadîth ash-sharîfs forms the basis for the knowledge on acts of worship, the second one transactions (e.g., buying and selling, renting, joint-ownership, etc.), the third one jurisprudence and politics, and the fourth one manners and akhlâq.⁴⁹⁵

39- Muhammad ‘alaihis-salâm was protected and innocent. He never committed sins, neither intentionally nor inadvertently; neither grave sins nor venial ones, neither before He was forty years old nor afterwards. He was never seen to behave in an unseemly manner.

40- Muslims are commanded to say salâm during the sitting in namâz to Muhammad ‘alaihis-salâm by saying, “**Assalâmu ‘alaika ayyuhannabiyyu wa rahmatullahi.**” It is not permissible to convey salâm to another Prophet or angels during namâz.

41- It was declared in a hadîth al-qudsî, “**Were it not for thee, I would not have created anything!**”⁴⁹⁶

42- Other Prophets made their own refutations of unbelievers’ slanders. On the other hand, Allahu ta’âlâ defended Muhammad ‘alaihis-salâm by answering the slanders perpetrated against Him.

43- The number of Muhammad ‘alaihis-salâm’s ummat is above the total number of other Prophets’ ummats. They are more superior and more honourable than other ummats. It is stated in a hadîth ash-sharîf that two-thirds of those who will enter Jannah will belong to this ummat.

44- The thawâbs (rewards) that will be given to Rasûlullah are multiples of the thawâbs that will be given to the other Prophets.

When a person does an act of worship or another pious act accepted by Allahu ta’âlâ, not only this person but also his religious teacher will be rewarded for this pious act. The thawâbs that will be given to the teacher’s teacher are four times the thawâbs to be given to the teacher. While the third teacher in retrospect will be rewarded eight times as much, the thawâbs to be given to the fourth one are sixteen times multiple. Likewise, each teacher next in retrospect will be rewarded twice as well as the one previous to himself till the chain of teachers reaches back to Rasûlullah. For instance, the twentieth teacher backwards will receive five hundred and twenty-four thousand and

⁴⁹² Abû Dâwûd, “Buyû’ ”, 3; Nasâî, “Buyû’ ”, 2; Bukhârî, Îmân, 39; Buyû’, 2; Muslim, Musâkât, 107, 108.

⁴⁹³ Tirmidhî, Ahkâm, 12; Ibn Mâja, Ahkâm, 7.

⁴⁹⁴ Bukhârî, “Îman”, 7; Tirmidhî, “Sifat-ul-Qiyâmat”, 59; Ahmad ibn Hanbal, al-Musnad, III, 176.

⁴⁹⁵ Herkese Lâzım Olan Îmân, 353.

⁴⁹⁶ Suyutî, al-Laâli’l-masnûa, I, 272; Ajlûnî, Kashf-ul-hafâ, II, 164.

two hundred and eighty-eight times (524288) more thawâbs. Muhammad ‘alaihis-salâm will be rewarded for each pious deed performed by each and every one of His ummat.

According to this calculation, Muhammad ‘alaihis-salâm will be rewarded for each pious deed performed; no one but Allahu ta’âlâ can know the total amount. It has been stated (by the Islâmic scholars) that the Salaf as-sâlihîn (Ashâb al-kirâm and the other prominent Muslims of the first century of Islâm) are superior to their successors. This superiority is indisputably obvious in the light of the aforesaid calculation.

45- It was harâm (forbidden) to call Him by name, talk loud in His presence, to call for Him from a distance, or to walk ahead of Him. The ummats of other Prophets (‘alaihimussalawâtu wattaslîmât) would call them by name.

46- He saw Jabrâîl ‘alaihis-salâm in his angelic form twice. No other Prophet saw Hadrat Jabrâîl in his real form.

47- Jabrâîl ‘alaihis-salâm paid Him twenty-four thousand visits. Of all the other Prophets, Mûsâ ‘alaihis-salâm received the most visits. That was four hundred times.

48- Isrâfîl ‘alaihis-salâm, too, visited Muhammad ‘alaihis-salâm several times. Other Prophets (‘alaihimussalawâtu wattaslîmât), on the other hand, were visited only by Jabrâîl ‘alaihis-salâm.

49- It is permissible to swear an oath to Allahu ta’âlâ in the name of Muhammad ‘alaihis-salâm. It is not permissible in the name of any other Prophet or angel.

50- After Muhammad ‘alaihis-salâm, it was forbidden to marry His blessed wives (radiy-Allahu ta’âlâ ‘anhunna). Islâm has declared them to be mothers of believers in that sense.

The wives of other Prophets (‘alaihimussalawâtu wattaslîmât) were either harmful to them or at least not useful to them at all. On the contrary, the blessed wives (radiy-Allahu ta’âlâ ‘anhunna) of Muhammad ‘alaihis-salâm assisted Him in all matters of this world and the âkhirat alike endured poverty with gratitude nonetheless with patience, and rendered meritorious services in the spreading of Islâm.

51- Kinship through blood or through nikâh (marriage contract prescribed by Islâm) will be of no use on the day of qiyâmat. Rasûlullah’s (sall-Allahu ta’âlâ ‘alaihi wa sallam) relatives are excluded from this.

52- It is beneficial to be named with the blessed name of Rasûlullah in this and the next world. True believers carrying His blessed name will never enter Jahannam.

53- His every word, every action is right. His every decision and verdict is made accurate by Allahu ta’âlâ.

54- It is fard for everybody to love Him. He stated, **“He who loves Allahu ta’âlâ loves me.”** The sign of loving Him is to adapt oneself to His religion, His path, His Sunnat, and His akhlâq. In the Qur’ân al-karîm, He was commanded to say, **“If you follow me, Allahu ta’âlâ will love you.”**





55- It is wâjib (close to fard) to love His Ahl al-bayt. He said, **“He who feels enmity towards my Ahl al-bayt is a munâfiq (hypocrite).”** His Ahl al-bayt are His relatives who are forbidden to receive (Islâm’s obligatory alms called) zakât. They are His wives and those believers descending from His grandfather Hâshim’s lineage, that is the descendants of Alî, Uqayl, Ja’far Tayyâr, and Abbâs.

56- It is wâjib to love all His Ashâb. He said, **“Do not perpetuate enmity towards my Ashâb after me. Loving them is loving me. Enmity towards them is enmity towards me. He who hurts them hurts me. He who hurts me hurts Allahu ta’âlâ. And Allahu ta’âlâ will torment those who hurt Him.”**

57- Allahu ta’âlâ created four assistants to Muhammad ‘alaihis-salâm, two in heaven and two on the earth. They are Jabrâîl, Mikâîl, Abû Bakr, and ‘Umar (radiy-Allahu ta’âlâ ‘anhum ajma’în).⁴⁹⁷

58- Every person who dies after reaching maturity, male and female alike, will be questioned about Muhammad ‘alaihis-salâm in their graves. The question, “Who is your Rabb?” will be followed by the question, “Who is your Prophet?”

59- It is an act of worship to read the hadîth ash-sharîfs of Muhammad ‘alaihis-salâm. A person who does so will be given thawâb.

It is mustahâb to perform abdash, to wear clean garments, to apply fragrance before reading hadîth ash-sharîfs, and to put the book of hadîth ash-sharîfs on something higher (than your navel), for the person reading them not to stand up for those who come in (if there should be any), and for those who are listening not to talk among themselves. People who read hadîth ash-sharîfs have shining, bright and beautiful faces. The same manners (which are called adab) should be observed when reading (or reciting) the Qur’ân al-karîm.

60- To take His blessed soul, Azrâîl ‘alaihis-salâm came in human guise and asked if he could come in.

61- In His grave, He leads a life unknown to us. He recites the Qur’ân al-karîm and performs namâz in His grave. (So is the case with all the other Prophets.)

62- Angels hear Muslims reciting salawât for Rasûlullah (sall-Allahu ‘alaihi wa sallam) all over the world and notify Him in His grave. Thousands of angels visit His grave daily.

63- The soil in His blessed grave is more valuable than any other place, including the Kâ’ba and Jannahs.

64- Every morning and every evening, the deeds and ibâdats performed by His ummat are shown to Him. He sees the people doing those acts and entreats Allahu ta’âlâ for the forgiveness of sinners.

65- It is mustahab for women to visit His grave as well. Women are permitted to visit other graves only when there are no men around, provided that they cover themselves in accord with the Islâmic dress code.

66- After the blessed Prophet’s death as well as when He was alive, Allahu

⁴⁹⁷ Tirmidhî, “Manâqib”, 17; Hâkim, al-Mustadrak, II, 290; Huzâî, et-Tahrîj, 39.

ta'âlâ accepts the prayers and supplication of those who do so by making tawassul with Him and asking for His sake, anywhere, anytime.

One day a villager visited His blessed grave and supplicated, "O my Rabb! It is Your commandment to manumit slaves. This is Your Prophet, and I am one of Your slaves. For the sake of Your Prophet, manumit me from the Fire of Jahannam!" A voice was heard to say, "O My slave! Why have you asked for emancipation only for yourself instead of asking for it on behalf of all My slaves? Go now! I have manumitted you from Jahannam."

Hâtim al-Esam Balhî, one of the widely known awliyâ, stood beside Rasûlullah's grave and entreated, "Yâ Rabbî! I visit Your Prophet's grave. Please do not let me go back empty-handed!" A voice was heard to say, "O My slave! I have accepted your visiting My Beloved's grave. I have forgiven you and those who were with you during the visit."

Imâm Ahmad Qastalânî (rahmatullahi 'alaihi) relates, "I suffered from an illness for a few years. Doctors could not cure it. One night, in Mecca, I begged Rasûlullah very earnestly. After I went to sleep that night, I dreamt of a person holding a piece of paper in his hand. It said on the paper, 'Herein is Rasûlullah's permission concerning the illness of Ahmad Qastalânî and the prescription for its treatment.' By the time I woke up, the illness was already gone."

Again, Qastalânî relates, "A girl was suffering from epilepsy. I begged Rasûlullah very earnestly to intercede so that the poor girl could recover. In a dream, they brought me the jinnî that had made the girl epileptic and said, Rasûlullah sent this to you. I shouted at him and scolded him. He swore an oath that he would never hurt the girl again. Then I woke up. Before long, I heard that the girl had recovered from epilepsy."

67- On the day of qiyâmat, Rasûlullah (sall-Allahu ta'âlâ 'alaihi wa sallam) will be the first to rise from His grave. He shall be wearing garments of Jannah. He shall ride (the mount of Jannah called) Buraq to the place of gathering (called the place of mahshar), holding the flag '**Liwâ al-hamd**' in His hand. All people, including Prophets, shall stand under this flag. All shall be exhausted from waiting there for one thousand years. People shall beseech the Prophets Âdam, Nûh, Ibrâhîm, Mûsâ and Îsâ ('alaihimus-salâm) to intercede for the commencement of the Last Judgment. Each Prophet shall ask to be excused out of shame and fear before Allahu ta'âlâ. Finally, they shall come to Rasûlullah, begging. He shall make sajda (prostrate) and pray, and His intercession shall be accepted. The Judgment shall begin; His ummat will be the first to have their accounts settled, to pass the Sirât bridge and enter Jannah. Wherever they go, they shall fill the entire place with nûr.

As Hadrat Fâtima (radiy-Allahu 'anhâ) passes the Sirât, a voice shall call, **"Everybody close their eyes! The daughter of Muhammad 'alaihis-salâm is coming."**

68- The rank which Rasûlullah (sall-Allahu ta'âlâ 'alaihi wa sallam) shall be occupying in Jannah is called **Wasîla**. It is the highest rank in Jannah. The roots of the tree of Jannah called Sidrat al-muntahâ are there. The branches carry the blessings of all the people of Jannah to them.





69- The adhân that was called in the time of Âdam ‘alaihis-salâm contained the name of Muhammad ‘alaihis-salâm, too.

70- Tawrât, Injîl and Zebûr contained passages eulogizing and praising Muhammad ‘alaihis-salâm, His four Khalîfas (Abû Bakr, ‘Umar, ‘Uthmân, and Alî), His Ashâb, and some of His ummat. Allahu ta’âlâ derived the word “Muhammad” from His own Name “Mahmûd” and gave it as a name to His Habîb. Allahu ta’âlâ blessed His Habîb with His Names “Raûf” and “Rahîm”.

“I wish prophet-hood as a born slave.”

**Hadîth
ash-sharîf**

71- Once, when He was three years old, once again, when His prophethood was notified to Him when He was forty years old, and once again when He was fifty-two years old and was being raised to heaven on the night of Mi’râj, angels cleaved His chest. They took out His heart and washed it with Jannah water in a basin they brought from Jannah.

72- He saw the seven stars in the cluster called the Pleiades in the constellation Taurus and said their number. This cluster of stars is also called Seven Sisters.

73- Some people had drunk His blood after blood-letting. He stated, **“The fire of Jahannam won’t burn him.”**

74- One of His greatest miracles is His ascent called Mi’râj. On the mount of Jannah called Buraq, He was taken from Mecca to Quds, and then up to the skies and the Arsh. He was shown extraordinary things there. He saw Allahu ta’âlâ with real seeing but in a manner beyond the human knowledge (That seeing took place outside of the world of matter, that is in the âkhirat). In a moment, He was taken back home. No other Prophet was blessed with the miracle of Mi’râj.

75- It was made fard (obligatory) for His ummat to recite salawât to Him once in their lifetime. Allahu ta’âlâ and angels, too, say salawât and salâm for Him, continuously.

76- His blessed heart was always with Allahu ta’âlâ, at night, when asleep as well as when awake, when in company as well as when alone, at home as well as on a journey, in war, when weeping and when happy alike. There were times when He was only with Allahu ta’âlâ.

In order to carry on His worldly duties and to turn His blessed heart back to the human world, He would go to His wife Âisha (radiy-Allahu ‘anhâ) and say, **“O Âisha! Talk with me a little** (so that I may come back to myself).” And then He would go out to see His Ashâb, to advise and guide them. After performing the (part which is not obligatory but which Muslims perform in order to follow the Prophet, and which is called) sunnat of the morning namâz at home and then talking with Hadrat Âisha for a short while, He would leave for the masjid to conduct the fard (obligatory two rak’ats of morning namâz) for His Ashâb. That state is hasâis al-payghambarî (a quality peculiar to Hadrat Muhammad). If He had gone out without having talked to Âisha (radiy-Allahu ‘anhâ), no one would have had the power to look at Him on the face, on account of the divine manifestations and nûrs on His face.

77- Instead of asking for position or sovereignty, He preferred prophethood and poverty. One morning, while talking with Jabrâîl ‘alaihis-salâm, He said that

they had not had a morsel to eat the previous night. At that moment, Isrâfîl ‘alaihis-salâm came and offered, “Allahu ta’âlâ has heard what you said, and He has sent me. If you want, any piece of stone you touch with your hand shall turn into gold, silver or emerald. If you want, you shall carry on your prophethood as a Ruler. Rasûlullah answered, **“I wish prophethood as a born slave,”** and repeated it three times.

78- Other Prophets (‘alaihimussalawâtu wattaslîmât) were Prophets for certain times and certain countries. Muhammad ‘alaihis-salâm was sent as the Prophet for all the human beings and jinns on the earth till qiyâmat. Some scholars say that He is the Prophet of angels, animals, plants and lifeless creatures, in short, all creatures.

79- His compassion and favour reach all beings. His favour for believers is conspicuous. Unbelievers living in the times of other Prophets (‘alaihimussalawâtu wattaslîmât) were tormented as they still lived in the world, and they were annihilated. Those who denied Muhammad ‘alaihis-salâm were not tormented in this world. One day, He asked Jabrâîl ‘alaihis-salâm, **“Allahu ta’âlâ has declared that He sent me as a mercy for the worlds. Have you had a share from my mercy?”** Jabrâîl answered, “In the face of Allahu ta’âlâ’s glory and grandeur, I had always feared my fate. When I brought to you the âyats (the 20th and 21st âyats of Sûrah at-Takwîr) stating that I am trustworthy, I felt relieved from that terrible fear owing to that praise and began to feel secure. Can there be bigger mercy than this?”

80- Allahu ta’âlâ willed that Muhammad ‘alaihis-salâm should feel fully contented. (As we have stated in the thirty-fifth virtue, Allahu ta’âlâ shall give Him whatever He likes until He feels content. This fact is declared in Sûrah ad-Duhâ.)

81- As it is written in the book **Mawâhib al-ladunniyya**, there is a widely-known hadîth ash-sharîf which states, **“I entreated Allahu ta’âlâ not to let my ummat reach a consensus on dalâlat** (something wrong, aberration, heresy). **He accepted it.”**

In another hadîth ash-sharîf, He said, **“Allahu ta’âlâ has protected you against three things: First, He has protected you from unanimity on dalâlat. Second, a Muslim who dies from an infectious disease will earn as much thawâb as if he attained martyrdom. Third, if two sâlih** (pious, devout) **Muslims attest to a Muslim’s goodness, that third Muslim shall enter Jannah.”**

And there is another hadîth ash-sharîf which states, **“The difference of opinions among my Ashâb is a mercy for you.”** Another similar hadîth ash-sharîf states, **“The difference of opinions among my ummat** (which gave birth to different ways, madhhab, in matters of ibâdats) **is a mercy.”** As His ummat exert themselves to find the truth and the right way, differences of opinion occur among them. Their exertions cause (Allahu ta’âlâ’s) compassion. This hadîth ash-sharîf has been denied by two sorts of people. The first one is a person called ‘mâjin’, and the second sort is termed ‘mulhid’. Mâjin is a





deceitful person who tries to exploit religion for the realization of his worldly aspirations. And mulhid is a heretic who has become an unbeliever by contorting the meanings of âyat al-karîmas in a way that suits his worldly advantages. As Yahyâ ibn Sa’îd observes, Islâmic scholars make things easy. Whereas one of them says that something (an act, behaviour, etc.) is halâl (permitted by Islâm), another one says that it is harâm (forbidden). Sometimes, while they say to pious people that a certain behaviour is halâl, at times of fitna they say, ‘harâm’ about the same behaviour.

As the hadîth ash-sharîfs quoted above indicate, the **ijmâ al-ummat**, which means a consensus reached by those profound scholars called ‘mujtahid’, is one of the **Adilla ash-shar’iyya**. In other words, it is one of the four sources of knowledge of Islâm. The four different (ways, or paths of Islâm called) madhhabs (which are **Hanafi**, **Shâfi’î**, **Mâlikî** and **Hanbali**) are true and right. These madhhabs are Allahu ta’âlâ’s compassion for Muslims.

82- Rasûlullah’s blessed daughters and wives (radiy-Allahu ta’âlâ ‘anhunna) are the highest of the world’s women. And also, all His Ashâb occupy the highest ranks in humanity after the Prophets. Their cities, first, Mecca al-muqarrama and next, Medîna al-munawwara are the most valuable cities on the earth. One rak’at of namâz performed in His masjid ash-sharîf will be given the thawâb of a thousand rak’ats. The same rule applies to the other sorts of ibâdats. The space between His grave and His minbar is a garden of Jannah. He stated, **“A person who visits me after my death is as if he visited me when I was alive. A believer who dies in one of the (places called) Hameyn will be resurrected with a sense of security on the day of qiyâmat.”** The two blessed cities, Mecca and Medîna, are called **Hameyn**.

83- Each person’s lineage continues through their sons. However, Muhammad ‘alaihis-salâm’s progeny goes down from His daughter Fâtima. This fact is stated in a hadîth ash-sharîf.

84- Every human being has a jinnî friend, who is a fiend, an unbeliever. It always whispers waswasa (qualms, doubts) into his heart, trying to take away his îmân (belief) and make him commit sins. Rasûl ‘alaihis-salâm converted His jinnî friend to Islâm.

85- When Rasûlullah’s (sall-Allahu ta’âlâ ‘alaihi wa sallam) time of death was near, Jabrâîl ‘alaihis-salâm visited Him, told Him that Allahu ta’âlâ was sending His salâm (greeting and best wishes) to Him and asking how He felt. He said that His death was near. Then he gave Him many glad tidings about Him and His ummat.

I wouldn’t give the dust of your feet for the world, O Rasûlallah!

I wouldn’t trade a strand of your hair for the seven skies, O Rasûlallah!

Siddîq’s wish was a single err of yours, O Rasûlallah!

Irfân’s hope is to be the dust of your feet, O Rasûlallah!

THE ISTIGHFÂR⁴⁹⁸ OF OUR MASTER, THE PROPHET

As our Master, the Prophet ‘alaihi-salâm is the most superior of all the creatures, He was also the person who truly knew and feared Allahu ta‘âlâ most. Even though Janâb al-Haqq protected Him from sinning, He would ceaselessly worship, pray to and ask for forgiveness from Him. He would sleep in the first part of the night (after performing the night namâz) and worship in the last part of the night.

Ibn Abbâs explained as follows, “One night, I was a guest at the house of Hadrat Maymûna, mother of Muslims. Rasûlullah slept till around midnight. Then, He awoke and sat up. With His hands, He removed the signs of sleep from His face. He stood up, took the hanging water container and performed abdash. He recited ten âyat al-karîmas from the last part of the Sûrah Âl-i ‘Imran and started performing namâz. I also stood up and performed abdash as Rasûlullah did. Then, I started performing namâz next to Him. He performed a namâz of two rak’ats. Then, He performed another two rak’ats and then another namâz of two rak’ats. Then, He started performing the witr namâz. Then, He slept until the adhân for morning namâz was called. He got up, performed another namâz of two rak’ats. Then, He went out to the masjid and performed the fard of the morning namâz there.”⁴⁹⁹

Our Mother Hadrat Âisha reported, “One night, our Master Rasûlullah was asleep. When He awoke, He said, ‘O Âisha, if you allow me, I will be busy with worshipping my Rabb this night.’ Then, He got up. He recited from the Qur’ân al-karîm. He wept. So much so that His two knees were wet with tears. He continued reciting. While He recited the Qur’ân al-karîm, His blessed tears wet everywhere they dropped on His body. This state went on until the morning.

On the morning, when Bilâl al-Habashî came and saw the situation, he said, ‘May my parents be sacrificed for you, O Rasûlullah! Has Allahu ta‘âlâ not forgiven your past and future mistakes?’ Rasûlullah ‘alaihi-salâm replied, ‘O Bilâl! Should I not be a thankful slave that this night Allahu ta‘âlâ descended the 190th âyat al-karîma of Sûrah Âl-i ‘Imrân (in maal);⁵⁰⁰ In the creation of the heavens and the earth, in the succession of day and night, there are surely many signs for people who have aql (intelligence).”

In a hadîth ash-sharîf written in the book “Muslim”, Muhammad ‘alaihi-

⁴⁹⁸ Istighfâr is asking for forgiveness from Allahu ta‘âlâ for one’s sins, repenting, making tawba and saying, “Astaghfirullâh”.

⁴⁹⁹ Kâdî Iyâd, Shifâ ash-sharîf, 217; Ahmad ibn Hanbal, al-Musnad, I 284; Bayhaqî, as-Sunan, I, 89.

⁵⁰⁰ Ibn Hibbân, as-Sahih, II, 386; Bayhaqî, Shu‘ab-ul-îmân, II, 185; Ibn Asâkir, Târikh Dimashq, IV, 142.





salâm stated, **“Such things come to my heart that, because of them, I make istighfâr to Allahu ta’âlâ seventy times each day and night”** and **“A curtain (that prevents divine nûrs from coming) becomes drawn across my heart. Therefore, I say istighfâr seventy times each day”** and **“I say one hundred istighfâr to Allahu ta’âlâ each day.”**⁵⁰¹

Our Master, the Prophet ‘alaihis-salâm feared Allahu ta’âlâ so much that He did not laugh out loud.

In a marfû’ hadîth ash-sharîf⁵⁰² reported by Imâm at-Tirmidhî from Abû Zar, it is declared, **“Verily, I see what you do not. I hear what you do not. There is no empty place as much as four-finger-widths in the sky where the angels don’t make sajda (prostration like in namâz). I swear by Allah that if you knew what I know, you would laugh little and weep much. You would go out and at the top of your voice, implore Allahu ta’âlâ.”**⁵⁰³

In a hadîth ash-sharîf reported by Abû Hurayra, our Master Rasûlullah ‘alaihis-salâm said, **“No one’s deeds take them to Jannah.”** When He was asked, “Even you, O Rasûlullah?” He replied, **“Yes, my deeds also will not take me to Jannah. However, the Generosity and Mercy of Allahu ta’âlâ will cover me.”**

Ibn ‘Umar reported, “When we were in the presence of Rasûlullah, we would hear Him saying one hundred times, **“O my Rabb! Forgive me and accept my repentance. You are the one Who accepts repentance, and You are the Most Merciful.”**⁵⁰⁴

Anas ibn Mâlik reported, **“Rasûlullah (sall-Allahu ‘alaihi wa sallam) would constantly say the duâ, ‘Allâhumma yâ muqallibal-qulûb, thabbit qalbî ‘alâ dînîk’**⁵⁰⁵ (O my Allah, Who alone can change our hearts from good to evil, from evil to good. Make my heart fixed in Your religion, do not ever let it turn away from or abandon it!).”

In a hadîth ash-sharîf, reported by Tirmidhî from Abû Sa’îd al-Khudrî, our Master, the Prophet said, **“Allahu ta’âlâ forgives the sins of any person who says, ‘Astaghfirullah’al-azim allazi la ilâha illa huwal-hayyul-qayyum wa atubu ilayh’ three times when that person goes to bed, even if their sins are as much as the froth on the sea, or sand grains of the land of Tamim, or leaves of trees, or days of the world.”**

According to the reports, written in the books Bukhârî and Muslim,

⁵⁰¹ Ibn Mâja, “Adab”, 57; Bayhaqî, Shu’ab-ul-îmân, I, 438; Qâdî Iyâd, Shifâ ash-sharîf, 148.

⁵⁰² The hadîth ash-sharîfs that were reported by the Ashâb al-kirâm from our Master, the Prophet directly and quoted by saying, “I have heard Rasûlullah say so.”

⁵⁰³ Ibn Abî Shayba, al-Musannaf, VII, 123; Hâkim, al-Mustadrak, II 554; Bayhaqî, Shu’ab-ul-îmân, I, 484.

⁵⁰⁴ Ahmad ibn Hanbal, al-Musnad, II, 89; Ibn Abî Shayba, al-Musannaf, VI, 57; Suyutî, Jâmi-ul Ahâdis, XXXVI, 323.

⁵⁰⁵ Ahmad ibn Hanbal, al-Musnad, III, 257; Hâkim, al-Mustadrak, I, 706.

“A curtain (that prevents divine nûrs from coming) becomes drawn across my heart. Therefore, I say istighfâr seventy times each day.”

**Hadîth
ash-sharîf**

MY BELOVED PROPHET (sall-Allahu ‘alaihi wa sallam)

Rasûlullah would say this istighfâr duâ, **“Allahummaghfirli hatîatî wa jahîlî, wa israfî fi emrî wa mâ anta a’lamu bihî minnî.”** (O my Allah! As You know the transgressions that I have committed (knowingly or) unknowingly, forgive my faults!)

As reported by Abû Mûsal-Ash’arî (radiy-Allahu ‘anh), Rasûl al-akram sall-Allahu ‘alaihi wa sallam also made this istighfâr, **“Allahummaghfirli hazî wa jiddî wa hataî wa amdî wa kullu zâlika indî. Allahummaghfirli mâ kaddamtu wamâ ahhartu wamâ esrartu wamâ a’lentu wamâ anta a’lamu bihî antal mukaddamu wa antal mu’ahharu wa anta alâ kulli shay’in qadîr.”**⁵⁰⁶ (O my Allah! Forgive all my possible faults that I have made whether in jest or seriously, by forgetting or knowingly. O my Allah! As You know all my faults, forgive what I have already made or will make, made secretly or openly. You are the Eternal. You are the Almighty.)

*Rasûlullah would be fasting in the day,
He would be awake for namâz in the night,
If you are an ummat to that Precious,
Always pay attention to sunnat and makrûh.*



⁵⁰⁶ Abû Dâwûd, “Salât”, 123; Tirmidhî, “Daawât”, 29; Dârimî, “Salât”, 169; Ahmad ibn Hanbal, al-Musnad, I, 94; Dâra Qutnî, as-Sunan, III, 264; Hâkim, al-Mustadrak, I, 692; Bayhaqî, as-Sunan, II 420.





THE SHAFĀ’AT (INTERCESSION) OF OUR MASTER, THE PROPHET

*“He who does
not believe in my
shafĀ’at cannot
attain it.”*

**Hadīth
ash-sharīf**

Our Master Rasūl al-akram will intercede for His ummat and save them from troubles and sorrow on the day of qiyāmat. He stated in one of His hadīth ash-sharīfs, **“I was allowed to choose between having half of my ummat enter Jannah or to make shafĀ’at. I chose shafĀ’at. For, it is more comprehensive. Don’t think it is only for those who have piety; it is also for the sinners who have fallen into error...”**⁵⁰⁷

Our Master, the Prophet said in one of His hadīth ash-sharīfs, which was related by Hadrat Abū Hurayra, **“My intercession will be for those who say the kalima ash-shahāda, ‘La ilāha illallah’ with ikhlās (sincerely, for Allah’s sake) in a manner that their hearts confirm their tongue.”**⁵⁰⁸

In some hadīth ash-sharīfs, our Master, the Prophet stated;

“Of my ummat, I will intercede for those who love my Ahl al-bayt.”

“Of my ummat, I will intercede for those who have committed grave sins.”

“I can intercede for any Muslim, except those who malign my Ashĥab.”

“Of my ummat, I will intercede for those who torment themselves and who are deceived by their nafs (an ardent enemy to Allahu ta’ālā which is a force in man that wants him to harm himself religiously).”

“On the day of qiyāmat, I will be the first intercessor.”⁵⁰⁹

“He who does not believe in my shafĀ’at cannot attain it.”⁵¹⁰

On the day of qiyāmat, due to the blowing of the “Sūr”, people will be seized with fear, at a loss as to where to look, then Muslims and unbelievers will be driven to Mahshar for Last Judgment. This is a torment, which increases the severity of the day of qiyāmat.

At that moment, eight angels shoulder and move the Arsh. Each of these angels, with each pace, moves a distance of twenty thousand years journey of the world.

Angels and clouds, until the Arsh al-a’lā stops moving, praise Allahu ta’ālā in an unfathomable way. In this manner, the Arsh al-a’lā stops over the white ground that Allahu ta’ālā has created for it. At this moment, heads are bowed with fear of Allahu ta’ālā’s punishment that none can bear. Astonished and confined in their hardships, all long for compassion.

At Mahshar, the people’s situation becomes extremely worse. Their hardships and troubles increase. Each of them shoulders the property that they clung to in the world. Those who did not pay the zakāt of their camels are burdened with a camel. It clamours and becomes so heavy that it is like a great mountain. Those who did not pay the zakāt of cattle or sheep are in the same state. Their wailing is like thunder.⁵¹¹

⁵⁰⁷ Ahmad ibn Hanbal, al-Musnad, VI, 29; Tabarānī, al-Mu’jamu’l Kabīr, XVIII, 58; Haythamī, Majmā’uz-Zawāid, XI, 308; Qastalānī, Mawāhib al-Ladunniyya, 290.

⁵⁰⁸ Abū Ya’la, al-Musnad, XI, 39; Haythamī, Majmā’uz-Zawāid, XI, 321; Qādī Iyād, Shifā ash-sharīf, 217.

⁵⁰⁹ Heysemī, Mecma’uz-zevāid, XI, 324; Baghawī, al-Anwār, I, 62.

⁵¹⁰ Tabarānī, al-Mu’jamu’l Kabīr, XII, 421; Haythamī, Majmā’uz-Zawāid, XI, 324.

⁵¹¹ Muslim, “Iman”, 399; Tirmidhī, “Sifat-ul-Qiyāmat”, 10; Ibn Māja, “Zuhd”, 37; Ahmad ibn Hanbal, al-Musnad, I, 4.

Those who did not pay the ‘ushr, that is, the zakât of crops are loaded with bales of crops. They are burdened with the same kind of bales they did not give zakât for in the world. If it was wheat, they are burdened with wheat; if it was barley, they are burdened with barley. Under their weights, they yell, “Wâ-wayla, wâ-sabura.” (“**Wayl**” is a word expressing torment. People shout this word when they cannot endure the torment. The word “**sabur**” is also used at times of being perished.)

Those who did not pay their zakât of gold, silver, (paper) money and other commercial goods in the world are afflicted with a fearsome snake. They shout and ask, “What is this?” Angels reply, “These are your goods you didn’t pay the zakât of while you were in the world.” This terrifying situation is declared in the 180th âyat of Sûrah Âl-i ‘Imran, in maal, “**What they withheld in the world will be coiled around their necks on the day of qiyâmat.**”

Pus flows from private parts of another group. Because of their bad smell, those around them are troubled. These are those who committed adultery and harâm.

Another group is hung from tree branches. These are those who committed sodomy while they were in the world.

Another group’s tongues hang out of their mouths, sagging to their chests. They are in such an ugly state that people don’t want to see them. These are liars and slanderers.

Another group’s abdomens are enlarged as much as high mountains. These are those who conducted trade without resorting to a permissible way of business transaction called muamala, using interest, without there being a compulsion. Those who commit such harâm are revealed.

Fear comes to Prophets and scholars. Awliyâ (dear slaves of Allahu ta’âlâ) and martyrs, fearing the unbearable punishment of Allahu ta’âlâ, cry. While they are in this condition, a nûr, which is much more intense than the sun’s light, surrounds them. People, who already cannot endure the heat of the sun, witness this, and they fall into turmoil. They remain in this state for one thousand years. Nothing is said from Allahu ta’âlâ.

At that time, people go to Âdam ‘alaihis-salâm, who is the first Prophet. They beg Him, “O Âdam ‘alaihis-salâm! You are a valuable and honourable Prophet. Allahu ta’âlâ created you, and He made angels perform sajda towards you. He blew from His Soul to you. Intercede for us so that He starts settling the accounts. Let us be convicted with whatever Allahu ta’âlâ wishes. And let everyone go wherever He commands. Allahu ta’âlâ Who is the Ruler of and Owner of everything does whatever He wishes.”

Âdam ‘alaihis-salâm says, “**I ate the fruit from the tree that Allahu ta’âlâ had prohibited. Now, I am ashamed before Allahu ta’âlâ. However, you go to Nûh.**” Upon this, they consult among themselves for one thousand years.

Then, they go to Nûh ‘alaihis-salâm and beg Him, “We are in an unbearable situation. Intercede for us so that our accounts’ settlement takes place quickly. Let us escape this punishment of Mahshar.” Nûh ‘alaihis-salâm answers, “I had invoked Allahu ta’âlâ. All the people on the Earth drowned due to that invocation. For this reason, I am ashamed of Allahu ta’âlâ. However, you go to Ibrâhîm ‘alaihis-salâm, who is Khalîlullah. Allahu ta’âlâ said in the last âyat of the Sûrah al-Hajj, in maal, “**Keep to the faith of your father Ibrâhîm (‘alaihis-salâm). Allahu ta’âlâ named you Muslims in the earlier books and the Qur’ân al-karîm so that the prophet**





may be a witness for you, and you may be a witness for all mankind.’ Maybe, He will intercede for you.”

In the same manner, they talk among themselves for another one thousand years. Then, they come to Ibrâhîm ‘alaihis-salâm. They say, “O father of Muslims! You are the person whom Allahu ta’âlâ has made Khalîl (friend) to Himself. Intercede for us so that Allahu ta’âlâ will make decree about His creatures.” Ibrâhîm ‘alaihis-salâm replies to them, “In the world, I spoke indirectly three times. By saying them, I fought on the path of religion. Now, I am ashamed to request permission to intercede here. You go to Mûsâ ‘alaihis-salâm. For, Allahu ta’âlâ spoke to Him, and He showed Him spiritual closeness. He will intercede for you.”

“What they withheld in the world will be coiled around their necks on the day of qiyâmat.”

Âl-i ‘Imrân: 180

Upon this, they consult among themselves one thousand years again. However, at this time, their situation is very difficult. The Mahshar becomes very narrow. Then, they come to Hadrat Mûsâ ‘alaihis-salâm and tell Him, “O son of Imran! You are the Prophet to whom Allahu ta’âlâ spoke and to whom He descended the Tawrât. Intercede for us so that the settlement of accounts starts! For, we have stayed here too long. Due to crowding, people are stepping on each other.”

Mûsâ ‘alaihis-salâm tells them, “I prayed to Allahu ta’âlâ so that the Pharaoh’s nation would be punished for years with things they would dislike. Then, I asked for them to be an example for the next generations. Now, I am ashamed to intercede. However, Allahu ta’âlâ has mercy and compassion. Go to Îsâ ‘alaihis-salâm. Because, He is among the truest of Rasûls in respect of yaqîn (absolute belief), He is among the most superior in respect of mârifat (knowledge about Allahu ta’âlâ’s Dhât [Person] and Attributes) and zuhd (not setting one’s heart on worldly things) and hikmat (wisdom). He will intercede for you.”

To be free from the troubles of Mahshar, they go to Îsâ ‘alaihis-salâm. They say, “You are the rûh (soul) and the word of Allahu ta’âlâ. In the 45th âyat of Sûrah Âl-i ‘Imran, Allahu ta’âlâ revealed about you, **‘He is very valuable (honoured and glorious) in the world and in the âkhirat.’** Intercede for us before your Rabb!”

Îsâ ‘alaihis-salâm says, “My people deemed my mother and me as gods other than Allahu ta’âlâ. In this case, how can I intercede? They worshipped me too, they called me son and Allahu ta’âlâ as father. But, have you seen anyone among you whose purse’s seal had not been broken, yet it was empty? Is it possible to reach that money without breaking that seal? Go to Muhammad sall-Allahu ‘alaihi wa sallam who is the last and most superior of the Prophets. For, He prepared His invitation and intercession for His ummat. Because His people tormented Him many times. They bloodied His blessed forehead. They broke His blessed tooth. They claimed He was insane, even though that great Prophet was the best and the most honourable one among them. Against their unbearable torments and oppressions, He would say what Yûsuf ‘alaihis-salâm told His brothers, which was stated in the âyat al-karîma in maal, **“Today, I will not call you to account for what you did (I will not throw your mistakes in your face). May Janâb Allah, Who is Arhamurrâhimîn (the Most Merciful) forgive you.”**⁵¹² When Îsâ ‘alaihis-salâm explains the superiorities of our Prophet’s (sall-Allahu ‘alaihi wa sallam), they all want to reach Him as soon as possible.

⁵¹² Sûrah Yûsuf: 12/92.

Immediately, they come to the minbar of Muhammad 'alaihi-salâm. They say, "You are the beloved of Allahu ta'âlâ. The beloved is the most useful of all intermediaries. Intercede for us! For, we went to Âdam 'alaihi-salâm, who is the first of the Prophets. He referred us to Nûh 'alaihi-salâm. We went to Nûh 'alaihi-salâm. He referred us to Ibrâhîm 'alaihi-salâm. We went to Ibrâhîm 'alaihi-salâm; He referred us to Mûsâ 'alaihi-salâm. We went to Mûsâ 'alaihi-salâm; He referred us to Îsâ 'alaihi-salâm. We went to Îsâ 'alaihi-salâm; He referred us to you. O Rasûlullah sall-Allahu 'alaihi wa sallam! After you, there is no one left to go to."

Our Master Rasûlullah 'alaihi-salâm says, **"If Allahu ta'âlâ consents and gives permission, I will intercede."**

He reaches the **Suradikat al-jalâl**, that is, the curtain of jalal (greatness). He requests permission for intercession from Allahu ta'âlâ. The permission is granted. The curtains are removed. He enters the Arsh al-a'lâ. He makes sajda. He remains in the sajda for one thousand years. After that, He praises Allahu ta'âlâ in such a manner that nobody since the creation of the universe has praised Allahu ta'âlâ so perfectly. Some arifs (people of wisdom) said when Allahu ta'âlâ created the universes; He praised Himself with such extolments.

Allahu ta'âlâ says, in maal, **"O Muhammad ('alaihi-salâm), raise your head from sajda! Tell, it shall be listened to. (Whatever you want will be given.) Intercede, it shall be accepted."** Upon this, our Master, the Prophet 'alaihi-salâm says, **"O my Rabb! Separate the good and the evil ones of your slaves from each other; they have been waiting for a very long time. Each, with their sins, being disgraced and discredited in the Arasat place."**

A voice is heard, **"Yes, O Muhammad!"**

Janâb al-Haqq commands Jannah to be brought. It becomes adorned with all its ornaments. It is brought to Arasat field. It has such a beautiful scent that its fragrance is smelled from a distance of five hundred years' journey. This state makes hearts pleased and souls revived. Those (unbelievers, apostates, people who make fun of Muslims, people who deceive youngsters and steal their faiths and) whose deeds are evil and bad can't smell the scent of Jannah.

Angels tie the Jahannam with chains and bring it to the mahshar place. Jahannam yells, roars, scatters fire and emits an intense cloud that makes the entire sky extremely dark. Its noise, roar and heat are unbearable. Everyone loses their strength and collapses in their place.

Even Prophets and Rasûls can't control themselves. Hadrat Ibrâhîm, Hadrat Musa, Hadrat Îsâ cling to the Arsh al-a'lâ. Ibrâhîm 'alaihi-salâm forgets Ismâ'îl 'alaihi-salâm, whom He would have sacrificed. Musâ 'alaihi-salâm forgets His brother Harun 'alaihi-salâm. Îsâ 'alaihi-salâm forgets His mother Hadrat Maryam. Each of them says, **"O my Rabb! Today I do not want anything except for my own safety."**

As for Hadrat Muhammad 'alaihi-salâm, He says, **"O my Rabb! Give safety and salvation to my ummat!"** There is no one who could endure this. For, Allahu ta'âlâ informed of this and said in the 28th âyat of Sûrah al-Jâthiya, in maal, **"You will see every ummat fallen on their knees due to the fear of Janâb al-Haqq. Each of them will be invited to the book of the deeds they performed in the world."**

Allahu ta'âlâ says, in the 8th âyat of Sûrah al-Mulk, in maal, **"Due to the enormity**





of its boiling and vehemence, it will be as though Jahannam will burst into two.”

Upon this, our Prophet ‘alaihi-salâm shall appear and stop Jahannam. Saying, **“Return as contemptible and vile! So that, those who belong to you shall come to you, group by group.”**

Jahannam says, **“O Muhammad! Give me permission! For, you are harâm to me.”** A voice comes from the Arsh, **“O Jahannam! Listen to the word of Muhammad ‘alaihi-salâm. And obey Him!”** Then, our Master Rasûlullah ‘alaihi-salâm pulls Jahannam and places it somewhere to the left of the Arsh al-a’lâ.

Those at the place of Mahshar tell each other of the good news of this merciful treatment and intercession of our Master, the Prophet. Their fear diminishes a little. The meaning of the 107th âyat al-karîma of Sûrah al-Anbiya becomes apparent, **“We have sent you as a mercy for all creation.”**⁵¹³

In short, our Master Rasûlullah ‘alaihi-salâm shall intercede at five different places.⁵¹⁴

First, with His shafâ’at called **Maqâm al-Mahmûd**, He shall rescue all of humanity from the torment of waiting at mahshar.⁵¹⁵

Second, with His shafâ’at, He shall cause many people to enter Jannah.

Third, He shall rescue some gravely sinful Mu’mîns from Jahannam.

Fourth, He shall intercede for those who have an equal amount of rewards and sins and wait at the place called “A’râf” to enter Jannah.

Fifth, He shall intercede for the people in Jannah to have higher ranks.

Each of the seventy thousand people, whom He shall save from being called to account by interceding, shall intercede for seventy thousand other people, who shall enter Jannah without being called to account at all.

SHAFÂ’AT, O RASÛLALLAH!

I am destitute, I came to you,

Shafâ’at, O Rasûlallah!

I know what my fault is,

Shafâ’at, O Rasûlallah!

I am a sinner, my face is black,

Maybe I will be thrown to fire,

The only solution is at you,

Shafâ’at, O Rasûlallah!

Your love is finer than everything,

Your knowledge is greater than everyone,

The one that praises you is Mawlâ,

Shafâ’at, O Rasûlallah!

⁵¹³ Muslim, “Iman”, 399; Tirmidhî, “Sifat-ul-Qiyâmat”, 10; Ibn Mâja, “Zuhd”, 37; Ahmad ibn Hanbal, al-Musnad, I, 4; Qâdî Iyâd, Shifâ ash-sharîf, 220.

⁵¹⁴ Herkese Lâzim Olan Îmân, 359.

⁵¹⁵ Kâdî Iyâd, Shifâ ash-sharîf, 217.

MY BELOVED PROPHET (sall-Allahu ‘alaihi wa sallam)

*How can one praise you?
The only favour is from you,
Please come to our rescue!
Shafâ'at, O Rasûlallah!*

*The world is a prison without you,
My deeds are faulty, I am ghastly,
The only cure is at you,
Shafâ'at, O Rasûlallah!*

*It shall illuminate the world,
Salât and salâm to you,
To dead and alive every Muslim,
Shafâ'at, O Rasûlallah!*

*Certainly, I have many sins,
I am both weak and lacking,
But my îmân is true,
Shafâ'at, O Rasûlallah!*

*Jahannam will boil and spill,
One's fate is unknown to all,
To the friends who make jihâd,
Shafâ'at, O Rasûlallah!*

*Curtains shall lift from my eyes,
You are the cure of all troubles,
To every Mu'min person,
Shafâ'at, O Rasûlallah!*

*For your glory was said, Lawlâka,
Again, was said, Âtaynâka,
You are the shah, Arsalnâka,
Shafâ'at, O Rasûlallah!*

*To those who spread our faith,
To those who follow your sunnat,
To those who would give their life on your path,
Shafâ'at, O Rasûlallah!*

*To the contemptible of your ummat,
To those who praise, to those who recite,
To the rich and the poor,
Shafâ'at, O Rasûlallah!*

Muhammad Hâdimî (rahmatullahi ‘alaihi)





THE MIRACLES OF OUR MASTER, THE PROPHET

There are innumerable witnesses that testify to the fact that Muhammad ‘alaihis-salâm is the Prophet of Allahu ta’âlâ. Allahu ta’âlâ commanded, **“Had it not been for you, I would not have created anything!”**⁵¹⁶ All beings signify not only the existence and oneness of Allahu ta’âlâ but also the prophethood and the superior virtues of Muhammad ‘alaihis-salâm. All the karâmat (extraordinary things Allah creates) that happen through the awliyâ among His ummat are, in fact, His miracles (mujizas). For karâmats happen through people who follow Him and adapt themselves to Him. In fact, because all the other Prophets (‘alaihimussalawâtu wattaslîmât) yearned to be among His ummat, or rather, because all of them were created from His nûr, their miracles, too, may be said to be Muhammad ‘alaihis-salâm’s miracles.

“Thousands of miracles of Muhammad alaihis-salâm were seen; enemy or friend, everybody spoke about them. Of these miracles, the most valuable were His high manners and beautiful akhlâq.”

Riyâd-un nâsîhîn

With respect to time, the miracles of Muhammad ‘alaihis-salâm fall into three categories:

First, the miracles that took place in the period beginning with the creation of His blessed soul and ending with His Bi’tthat (when Allahu ta’âlâ informed Him of His prophethood).

Second, the miracles that took place from the Bi’tthat to His passing away.

Third, His miracles that have happened since His passing away and those that will take place till the end of the world.

The miracles in the first category are called **irhâs**. Each category is divided into two classes: The miracles that were seen and those which are inferred. All these miracles are so many that it has never been possible to count them. The miracles in the second category are estimated to be around three thousand. Some of His famous miracles are down below:

1- The greatest miracle of Muhammad ‘alaihis-salâm is the Qur’ân al-karîm. All the poets and men of literature till today have acknowledged their shortcoming about and admiration for the poetic and semantic superiority of the Qur’ân al-karîm. They have not been able to replicate a literary piece approximating to the sublime standard of any one of its âyat al-karîmas. With respect to eloquence and rhetoric, it is dissimilar to the human language. That is, if a single word were taken out or added, the beauty in its phraseology and purport is ruined. Efforts to substitute even one of its words have proven futile. Its poetic style is unlike any one of Arabian poets. It informs about many past and future events. The more you read it or hear it, the more enthusiastic you feel to read or hear it. You may physically tire, but you never feel bored. It is a fact established with innumerable events experienced that reading it or listening to it cures troubles. Being awestruck or sudden feelings of fear upon hearing it being read or recited are not rare events, and some people have even died with its effect. The hearts of

⁵¹⁶ Suyutî, al-Laâli’l-masnûa, I, 272; Ajlûnî, Kashf-ul-hafâ, II, 164.

many implacable enemies of Islâm became mollified when they listened to the Qur’ân al-karîm, and their owners became believers.

2- One of the greatest and universally known miracles of Muhammad ‘alaihis-salâm is His dividing the moon into two. No other Prophet was blessed with this miracle. Muhammad ‘alaihis-salâm was fifty-two years old. One day, in Mecca, the leaders of Qurayshi unbelievers came to Him and challenged, “If you are a Prophet, divide the moon into two.” Our beloved Prophet longed for everybody, especially His kith and kin, to become Muslims. He raised His hands and invoked. Allahu ta’âlâ accepted His invocation and divided the moon into two. One half of the moon was on a mountain, while the other half appeared on another. The unbelievers said, “Muhammad performs magic,” and they persisted in their denial.

A stanza:

*When dogs look at the moon, they bark.
Why should we blame the moon? Hark!
You know, a dog will always bark!
Of this, what a fool will think.*

And a couplet:

*Loss of taste is symptomatic of the loss of health,
Delicious drinks taste bitter to one with bad health.*

3- In some Ghazâs, at times of shortage of water, Muhammad ‘alaihis-salâm put His blessed hand into water in a container, water poured down from between His fingers, and the container continuously overflowed with water. The number of people who consumed that water was sometimes eighty, sometimes three hundred, sometimes fifteen hundred, and in the Ghazâ of Tabuk, seventy thousand people and their animals. The pouring of water stopped when He took His blessed hand out of the container.

4- One day, He visited His paternal uncle Abbâs in his home. He asked His uncle and His uncle’s children to sit beside Him. Then He covered them with His ihrâm (seamless garment worn for hajj) and invoked, “**Yâ Rabbî! As I have covered my uncle and my Ahl al-bayt, protect them from the fire of Jahannam.**” A voice was heard from the walls saying, “Âmîn,” three times.⁵¹⁷

5- One day, when some people asked Him to show them a miracle, He called to a tree in the distance, asking it to come before Him. The tree uprooted itself, came to Him with its roots dragging behind, greeted Him, and said, “**Ash-hadu an lâ ilâha illAllah, wa ash-hadu anna Muhammadan ‘abduhu wa Rasûluh.**” Then it moved back to its place and resumed its stand.

6- During the Ghazâ of Khaybar, when they put poisoned lamb kebâb on the table before Him, a voice was heard to say, “Yâ Rasûlullah (O the Messenger of Allah)! Don’t eat me. I am poisoned.”

7- One day, He said to a man with an idol in his hand, “**Will you become a believer if the idol speaks to me?**” The man defied, “I have been worshipping it for fifty years, and it has never said a word to me. How will it speak to you

⁵¹⁷ Haythamî, Majmâ’uz-Zawâid, IX, 226; Ibn Asâkir, Târikh Dimashq, XXVI, 311.





now?” When Muhammad ‘alaihis-salâm asked, **“O idol! Who am I?”** a voice said, “You are the Prophet of Allah.” Upon this, the owner of the idol became a Muslim immediately.

8- There was a date stump in the Masjid an-Nabawî (the Prophet’s Mosque) in Medîna. Rasûlullah (sall-Allahu ‘alaihi wa sallam) would lean on that stump whenever He made (the speech called) khutba. The stump was called **Hannâna**. When a minbar was made, He did not go to Hannâna to lean on it. The entire jamâ’at heard cries coming from it. Our Master, the Prophet came down from the minbar and hugged Hannâna. It stopped crying. Rasûlullah said, **“Had I not hugged it, separation from me would make it cry till qiyâmat.”**

Many other similar miracles were seen and reported.

9- Another frequently seen event was that gravels or pieces of food in His hand would say tasbîh of Allahu ta’âlâ like the droning of bees. (That is, they would say, “Subhânallah,” which means, “Allahu ta’âlâ is far from any sort of imperfection.”)

10- One day, an unbeliever came to Him and said, “How do I know that you are a Prophet?” Rasûlullah (sall-Allahu ‘alaihi wa sallam) asked, **“Will you believe in me if I beckon to that cluster of dates on that palm, and they (obey me and) come to me?”** The unbeliever replied he would. When Rasûl ‘alaihis-salâm beckoned, the cluster of dates came, jumping. When Rasûlullah ordered, **“Go back to your place,”** the cluster went up to its place, hanging there as before. Upon seeing this, the unbeliever became a believer.

11- In Mecca, a pack of wolves attacked a flock of sheep and dragged away some of the sheep. When the shepherd charged at them and grappled the sheep back, one of the wolves began to talk, “Didn’t you fear Allahu ta’âlâ, as you took away the sustenance Allahu ta’âlâ has sent to us?” Astounded, the shepherd mumbled, “Oh, a wolf talks!” The wolf went on, “Shall I tell you something which is even more surprising? Muhammad (sall-Allahu ta’âlâ ‘alaihi wa sallam), the Prophet of Allahu ta’âlâ, is displaying miracles in Medîna.” The shepherd went to Rasûlullah (sall-Allahu ‘alaihi wa sallam), related what had happened, and became a Muslim.

12- While Muhammad sall-Allahu ta’âlâ ‘alaihi wa sallam was walking along a field, He heard a voice saying, **“O Rasûlullah!”** three times. He turned to the direction where the voice came from to see a deer tied up. By its side slept a man. He asked the deer what she wanted. “This hunter has captured me,” said the deer. “I have two babies on the hill over there. Please do let me go! I’ll go, nurse them and come back.” The Prophet ‘alaihis-salâm asked, **“Will you keep your promise and come back?”** The deer pledged, “I promise in the name of Allahu ta’âlâ that I shall come back. If I don’t, then may the torment of Allahu ta’âlâ be upon me!” Rasûlullah set the deer free. She went away and came back sometime later. When the man woke up and asked, “O Rasûlallah! Do you have an order for me?” our Master, the Prophet said, **“Set this deer free!”** The man untied the deer. The deer exclaimed, **“Ash-hadu an lâ ilâha illAllah wa annaka Rasûlullah,”** and went away.

“Yâ Rabbî! As I have covered my uncle (Abbâs) and my Ahl al-bayt, protect them from the fire of ahannam.”

Hadîth ash-sharîf

13- One day, He invited a villager to become a believer. The villager defied, "I will believe in you if you resuscitate the dead daughter of my Muslim neighbour." They went to the girl's grave, where Rasûlullah called her by name. First, a voice was heard from the grave, and she came out. **"Would you like to come back to the world,"** questioned Rasûlallah. The girl said, "O Rasûlullah! I don't want to go back to the world. I am more comfortable here than I was back in my father's home. A Muslim is better off in the âakhirat than in the world." When the villager saw this, he became a Muslim.

14- Jâbir ibn Abdullah (radiy-Allahu ta'âlâ 'anh) roasted a sheep. Rasûlullah (sall-Allahu 'alaihi wa sallam) and His Ashâb ate it. **"Do not break the bones,"** ordered the blessed Rasûl. He gathered the bones together, put His blessed hands on them and prayed. Allahu ta'âlâ revived the sheep.

15- A child was brought to Rasûlullah. He couldn't talk, though he was old enough. **"Who am I?"** asked our Prophet. The child replied, "You are Rasûlullah." From then on, he began to talk and did not lose his speech till death.

16- Someone inadvertently stepped on the eggs of a snake and lost his sight entirely. They brought him to Rasûlullah (sall-Allahu 'alaihi wa sallam). When He put His blessed saliva on the man's eyes, he began to see again. In fact, he was eighty years old when he still could thread a needle.

17- Muhammad ibn Khâtib relates, "I was young. Boiling water spilled on me, scalding my body all over. My father took me to Rasûlullah (sall-Allahu ta'âlâ 'alaihi wa sallam). He put His blessed saliva on the scalded parts of my body and prayed. I recovered immediately."

18- A woman came with her bald son. Rasûlullah rubbed His blessed hands gently on the boy's head. He healed. His hair began to grow.

19- It is written in two different books called **Sunan** written by Tirmidhî and Nesâî: One day, a man blind in both eyes came to Him and implored, "O Rasûlullah! Please pray to Allahu ta'âlâ so that I should regain my sight." Our Master, the Prophet 'alaihi-salâm pitied him; He told him to perform a perfect abdash, then to recite the following prayer, **Yâ Rabbî (O my Lord)! I beg You. I ask of You through the intercession of Your beloved Prophet Muhammad 'alaihi-salâm. O Hadrat Muhammad 'alaihi-salâm, whom I dearly love! I beg my Rabb through you. I ask Him to accept my invocation for your sake. Yâ Rabbî! Make this exalted Prophet my intercessor! For His sake, accept my invocation!"** The man made abdash and said the prayer. He started seeing. Muslims have always said this prayer and attained their wishes.

20- One day, Rasûlullah and (His paternal uncle) Abû Tâlib were going across a desert. Abû Tâlib said he was very thirsty. Rasûlullah (sall-Allahu ta'âlâ 'alaihi wa sallam) dismounted the animal and said, **"Are you (thirsty)?"** When He hit the ground with His blessed heel, water sprang up. He said, **"Uncle, drink from this water!"**

21- During the Hudaibiya expedition, they were encamped by a waterless well. The soldiers complained about the shortage of water. Rasûlullah asked for a bucket of water. He performed abdash with the water in the bucket, then spat





into it, and then had the water in it poured into the well. Then He fetched an arrow and threw it down into the well. Upon this, the well was seen to fill up with water.

22- In another ghazâ, the soldiers complained that they did not have enough water. Rasûl 'alaihi-salâm sent two soldiers to look for water. They came back with a woman riding a camel. She had two full waterskins. Rasûlullah asked the woman for some water. He poured the water that she gave into a container.

The entire army filled their cups and skins with the water in the container by turns. In return, they gave the woman some dates and filled her skins, too. The Prophet 'alaihi-salâm said to her, **"We have not decreased the amount of your water. It is Allahu ta'âlâ who gave us the water."**

23- He was delivering khutba in Medîna, when someone said, "Yâ Rasûlullah (sall-Allahu ta'âlâ 'alaihi wa sallam)! Our children, animals and fields are perishing from the drought. Please do come to our rescue!" The Prophet raised His blessed hands and prayed. It was a cloudless day, yet He had hardly rubbed His blessed hands on His face when clouds covered the entire sky. Presently rain poured down. It rained continuously for several days. He was on the minbar delivering khutba, again, when the same person complained, "Yâ Rasûlullah! We will perish with this rain." Upon this, Rasûl 'alaihi-salâm gave His usual radiant smile and invoked, **"Yâ Rabbî! Bestow Your Compassion on Your other slaves as well!"** The clouds cleared away, and the sun shone brightly.

24- Jâbir ibn Abdullah (radiy-Allahu ta'âlâ 'anh) relates: I had a lot of debts. I told Rasûlullah (sall-Allahu ta'âlâ 'alaihi wa sallam) about it. He came to my orchard and walked around the pile of dates, making three rounds. Then He ordered, **"Tell your creditors to come here."** Each creditor was given his due, and there was no decrease in the pile of dates.

25- A woman sent some honey as a present. Rasûl 'alaihi-salâm accepted the honey, returned the empty container. The container arrived full of honey again. The woman came and asked, "O Rasûlullah! Why do you not accept my present? What is my sin?" The blessed Prophet said, **"We have accepted your present. The honey that you see is the barakat (abundance) which Allahu ta'âlâ has given you in return for your present."** The woman became pleased and brought the honey to her home. The woman and her children ate the honey for months. It never decreased. One day, without thinking, they put the honey into another container. When they ate it from that container, the honey was soon finished. They reported this event to Rasûlullah, He stated, **"If the honey had remained in the container that I had sent back, there would be no decrease in the honey even if they ate it till the end of the world."**

26- Abû Hurayra reports: I went to Rasûlullah with a few dates and asked Him to invoke a blessing on them. He prayed so that they would have barakat, and warned me, **"Take them and put them in your container. Whenever you need dates, pick them with your hand. Never tip it over to pick them."** I always kept the bag containing the dates with me, day and night, and ate them

*"O Hafsa! Abû Bakr
and your father
will govern my
ummat."*

**Hadîth
ash-sharîf**

continually till the time of ‘Uthmân (radiy-Allahu ‘anh). I would offer from those dates to whoever was with me and give handfuls of them as sadaqa. On the day ‘Uthmân (radiy-Allahu ‘anh) was martyred, the bag with the dates disappeared.

27- Rasûlullah (sall-Allahu ta’âlâ ‘alaihi wa-sallam), like Suleymân ‘alaihis-salâm, understood every animal’s language. Animals would frequently come to Him and complain about their owners or other people. Events of this sort were seen by others many times. Each time an animal came to him Him, Rasûlullah would explain it to the Ashâb al-kirâm. During the Ghazâ of Hunayn, He said to the white mule named Duldul, which He was riding, **“Get down.”** When Duldul knelt down with the command, He took a handful of sand from the ground and scattered it over the unbelievers.

28- One day, He said to His wife Hafsa (radiy-Allahu ‘anhâ), **“Abû Bakr and your father will govern my ummat.”** By saying so, He gave the good news that Abû Bakr and Hafsa’s father ‘Umar (radiy-Allahu ‘anhum) were going to be Khalîfas.

29- He had put Abû Hurayra (radiy-Allahu ta’âlâ ‘anh) in charge of the dates that had been given by the rich as the zakât of their property and brought to Medîna. Hadrat Abû Hurayra caught someone stealing dates. He told the man that he would take him to Rasûlullah. Yet when the man said that he was poor and had a crowded family to support, he let him go. The following day, Rasûlullah sent for Abû Hurayra and asked him, **“What had the man that you let go last night done?”** When Abû Hurayra related what had happened, He said, **“He deceived you. He will come back.”** Indeed, the following night the man came again and was caught. He begged again, “For the love of Allah, let me go,” and was let go again. The third night, when he was caught, his begging was no good. So this time, he had recourse to another method. “If you let me go, I’ll teach you something which will be very useful to you,” he proposed. When Abû Hurayra accepted it, he said, “If you recite the **Âyat al-kursî** before you go to bed every night, Allahu ta’âlâ will protect you, and shaytan won’t approach you,” and left. The next day, when Rasûlullah asked Abû Hurayra what had happened the previous night, he told Him everything. Upon this, our Master, the Prophet said, **“He told the truth this time. However, He is an abject liar. Do you know who you have been talking with for three nights?”** When Abû Hurayra answered, “No, I don’t,” He said, **“That person was Shaytan.”**

30- He sent troops to a region called **Mûta** to fight against the armies of the Byzantine Emperor. The three commanders (Zayd ibn Hâritha, Ja’far ibn Abî Tâlib, Abdullah ibn Rawâha) of the sahâbîs were martyred one after another. In the meantime, Rasûlullah was on the minbar in Medîna and, with Allahu ta’âlâ showing Him, related the events to the people with Him.

31- When He was sending Mu’âz ibn Jabal (radiy-Allahu ta’âlâ ‘anh) as the governor to Yemen, He saw him to the city borders and gave him plenty of advice, finally saying, **“You and I cannot meet again till qiyâmat.”** Mu’âz was still in Yemen when Rasûlullah (sall-Allahu ta’âlâ ‘alaihi wa sallam) passed away in Medîna.





32- As He was passing away, He said to His daughter Fâtima, **“From my relatives, you will be the first to meet me again.”** Six months later, Fâtima (radiy-Allahu ‘anhâ) passed away. No other relative of our Prophet passed away before her.

33- He said to Qays ibn Shemmâs (radiy-Allahu ‘anh), **“You will lead a beautiful life and then die as a martyr.”** Qays attained martyrdom in the battle fought against Musaylamah al-Kadhdhâb in Yamâma during the caliphate of Abû Bakr (radiy-Allahu ta’âlâ ‘anh).

He also foretold of the martyrdoms of Hadrat ‘Umar-ul-Fârûq, Hadrat ‘Uthmân, and Hadrat Alî (radiy-Allahu ta’âlâ ‘anhum ajma’în).

34- He gave the good news that the lands belonging to the Persian Shah Khosrow and the Byzantine Emperor would be conquered by the Muslims, and their treasures would be spent and dispensed on the path of Allah.

35- He foretold that a considerable number of His ummat would go out for a ghazâ at sea and that the lady named Umm Hirâm (radiy-Allahu ta’âlâ ‘anhâ), one of the sahâba, would be in that ghazâ. During the caliphate of Hadrat ‘Uthmân, the Muslims sailed to Cyprus and fought a war there. That lady was with them. She attained martyrdom there.⁵¹⁸

37- One day, Rasûl ‘alaihis-salâm was sitting on a raised place. He turned to the people with Him and said, **“Do you see what I see? I swear that I see the fitna (mischief, insurrection, malice) that will take place amongst your houses and in the streets.”** During the days when ‘Uthmân (radiy-Allahu ‘anh) was martyred and also in the time of Yezîd, great fitnas erupted in Medîna, many people’s blood was spilled on the streets.

38- One day, He foretold an event wherein one of His wives would revolt against the Khalîfa. When Âisha (radiy-Allahu ta’âlâ ‘anhâ) was amused by His words, He said, **“Yâ Humeyrâ⁵¹⁹! Do not forget this word of mine! Maybe you are that woman.”** Then He turned to Alî (radiy-Allahu ‘anh) and said, **“If you should have the authority to decide about her, treat her gently!”** It was thirty years later when Âisha (radiy-Allahu ‘anhâ) made war against Alî (radiy-Allahu ‘anh) (who was the Khalîfa at that time), suffered a defeat and was held captive. Alî (radiy-Allahu ‘anh) showed her kindness and deference and sent her from Basra to Medîna.

38- He said to Hadrat Mu’âwiya (radiy-Allahu ‘anh), **“If you should govern my ummat one day, reward those who do good deeds and forgive those who do bad deeds!”** Mu’âwiya (radiy-Allahu ‘anh) was the governor of Damascus for twenty years during the caliphate of Hadrat ‘Umar and Hadrat ‘Uthmân (radiy-Allahu ‘anh), and later he served as caliphate for twenty years.

39- One day, He said, **“Mu’âwiya will never suffer a defeat.”** When Alî

“O Mu’âwiya! If you should govern my ummat one day, reward those who do good deeds and forgive those who do bad deeds!”

**Hadîth
ash-sharîf**

⁵¹⁸ Bukhârî, Jihâd, 3; Isti’zân, 41; Abû Dâwûd, Jihâd, 10; Tirmidhî, Fezâilu’l-Jihâd, 15; Nesâî, Jihâd, 40; Ahmad ibn Hanbal, Al-Musnad, VI, 423; Ibn Sa’d, at-Tabaqât, VIII, 435.

⁵¹⁹ A word of endearment Rasûlullah (sall-Allahu ‘alaihi wa sallam) called Hadrat Âisha because He loved her dearly.

(radiy-Allahu ta'âlâ 'anh) heard about this hadîth ash-sharîf during the battle of Siffîn, he said, "I would never have fought against Mu'âwiya (radiy-Allahu 'anh) had I heard that before."

40- He said to Ammâr ibn Yâsar (radiy-Allahu ta'âlâ 'anh), **"You will be killed by rebellious people, by bâgis."** Indeed, Ammâr attained martyrdom as he and Alî (radiy-Allahu 'anh) were fighting against Mu'âwiya (radiy-Allahu 'anh).

41- He said about Hasan, His daughter Fâtima's son (radiy-Allahu ta'âlâ 'anhumâ), **"This son of mine is a source of khayr (goodness). Allahu ta'âlâ will make him the reason for the peace between two great armies of Muslims."** Years later, he was about to enter into a war against Mu'âwiya (radiy-Allahu 'anh) when he decided to give up and renounced his right of caliphate to Mu'âwiya (radiy-Allahu 'anh) in order to prevent fitna and bloodshed of Muslims.

42- Abdullah ibn Zubayr (radiy-Allahu ta'âlâ 'anh) drank Rasûlullah's (sall-Allahu ta'âlâ 'alaihi wa sallam) blood after a blood-letting. When our Master, the Prophet saw this, He said, **"Do you know the things that you will suffer from people? And they will suffer much from you. The fire of Jahannam will not burn you."** When Abdullah ibn Zubayr declared himself the Khalîfa in Mecca years later, Abdulmalik ibn Marwân sent a huge army under the command of Hajjâj from Damascus. Abdullah was caught and killed.

43- One day, He looked at Abdullah ibn Abbâs's mother (radiy-Allahu ta'âlâ 'anhâ) and said, **"You are going to have a son. Bring him to me when he is born!"** Later, when the baby was born, they brought him to Rasûlullah. He recited the adhân and iqâmat into his ears and put His blessed saliva into his mouth. He named him 'Abdullah' and gave him back to his mother. **"Take the father of Khalîfas with you!"** He said. When Hadrat Abbâs (radiy-Allahu 'anh), father of the child, heard about that, he visited our Master, the Prophet and asked Him why He had said so. The Prophet explained, **"Yes, I said so. This child is the father of Khalîfas. Among them, there will be a person who will perform namâz with Saffâh, Mahdî and Îsâ 'alaihis-salâm."** Many Khalîfas presided over the Abbâsid State. All of them descended from Abdullah ibn Abbâs.

44- One day, He said, **"Among my ummat, there will come numerous people called Râfidî. They will leave the Islâmic religion."**

45- He pronounced benedictions over many of His Ashâb, all His benedictions were accepted and were of benefit to the people concerned.

Alî (radiy-Allahu ta'âlâ 'anh) related: Rasûlullah (sall-Allahu ta'âlâ 'alaihi wa sallam) wanted to send me as the Qâdî (Judge) to Yemen. I said, "Yâ Rasûlullah (sall-Allahu ta'âlâ 'alaihi wa sallam)! I do not know the job of a qâdî." He put His blessed hand on my chest and invoked, **"Yâ Rabbî! Install to this person's heart whatever is right. Bless him with the quality of always telling the truth!"** From then on, I always sensed the right one among the complainants that came to me, and my verdicts were always correct.

46- The ten people whom Rasûlullah gave the glad tidings that they would go to Jannah are called **'Ashara al-mubash-shara**. Sa'd ibn Abî Waqqâs (radiy-Allahu 'anh) was one of them. In the Ghazâ of Uhud, our beloved Prophet said,





“Yâ Rabbî! Make his arrows reach their targets and accept his invocations!” From then on, all the prayers Sa’d said were accepted, and every arrow he threw hit the enemy.

47- He put His blessed hands on the forehead of His uncle’s son, Abdullah ibn Abbâs and made the following prayer, **“Yâ Rabbî! Make this person a profound scholar in the religion and an owner of hikmat** (spiritual knowledge)!

Bestow on him the knowledge of the Qur’ân al-karîm!”

From then on, he was peerless in his time in all branches of knowledge, especially in tafsîr (understanding murâd al-ilâhî -divine purpose- from the âyats in the Qur’ân al-karîm), hadîth, and fiqh. The Sahâba and the Tâbi’în learned from him whatever they wanted to know. He became well known and referred to as **‘Tarjumân al-Qur’ân’** (interpreter of the Qur’ân al-karîm),

‘Bahr al-ilm’ (sea of knowledge), and **‘Raîs al-mufasssirîn’** (the leader of scholars of tafsîr). His numerous disciples enriched the Muslim countries.⁵²⁰

48- He pronounced the following benediction over Anas ibn Mâlik (radiy-Allahu ta’âlâ ‘anh), one of His servants, **“Yâ Rabbî! Make his property abundant and children numerous. Make his life long, and forgive his sins!”** As time passed, Anas ibn Mâlik’s properties increased. His orchards yielded plenty of fruit every year, and he had many children. He lived for a hundred and ten years. Towards the end of his life, he supplicated, “Yâ Rabbî! You have accepted three of the benedictions that Your Habîb pronounced over me, and You have granted me all these blessings. I wonder if You will accept the fourth one and forgive my sins?” A voice was heard to say, **“I have accepted the fourth one as well. Allow your heart to be pleased!”**

49- He invoked the following blessing on Mâlik ibn Rabîa (radiy-Allahu ta’âlâ ‘anh), **“May you have many children!”** Mâlik had eighty sons.

50- There was a widely-known poet named Nâbigha. When he recited some of his poems, Rasûlullah invoked on him the following blessing, which was widespread among the Arabs, **“May Allahu ta’âlâ not let your teeth fall down!”** Nâbigha was a hundred years old, and his white teeth still shone like beads of pearls.

51- He said the following prayer about Urwa ibn Ju’d (radiy-Allahu ta’âlâ ‘anh), **“Yâ Rabbî! Make his trade gainful!”** Urwa said, “From then on, all my trade activities brought in profits. I never lost.”

52- One day, His daughter Fâtima (radiy-Allahu ta’âlâ ‘anhâ) came to Him, white with hunger. He put His blessed hand on her chest and invoked, **“O my Rabb, Who satiates hungry people! Do not let Muhammad’s daughter Fâtima go hungry!”** Presently Fâtima’s face became healthful and lively. She never felt hungry again till death.

53- He pronounced a benediction on Abdurrahmân ibn Awf, who was one of

⁵²⁰ Ahmad ibn Hanbal, al-Musnad, I, 266; Ibn Sa’d, at-Tabaqât, II, 365; Haythamî, Majmâ’uz-Zawâid, XI, 234.

“Yâ Rabbî! Make this person (Abdullah ibn Abbâs) a profound scholar in the religion and an owner of hikmat (spiritual knowledge)! Bestow on him the knowledge of the Qur’ân al-karîm!”

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the ‘Ashara al-mubash-shara. There was such a great increase in his property that he became a subject of folktale.

54- He said, **“Every Prophet’s prayers are accepted. And every Prophet invoked blessings on their ummats for this world. But I am praying for permission to intercede for my ummat on the day of qiyâmat. Inshâ-Allah, my prayer will be accepted. I shall intercede for all, except polytheists.”**

55- He went to some villages in Mecca and did His best to persuade them to become believers. They refused. He prayed so that they should suffer a catastrophe similar to the famine that had befallen the Egyptians in the time of the Prophet Yûsuf (Joseph) (‘alaihissalâtu wassalâm). That year famine struck the area, and the villagers ate carrion.

56- ‘Utayba, a son of the Prophet’s uncle Abû Lahab, was at the same time Rasûlullah’s (‘alaihissalâtu wassalâm) son-in-law. That person not only persisted in his denial of Rasûlullah, he also caused great grief to that Sarwar (Master of Prophets, Best of Mankind) (sall-Allahu ‘alaihi wa sallam). He divorced his wife Umm Gulthum, our Prophet’s blessed daughter. He said ugly things. Deeply grieved, Rasûlullah supplicated, **“Yâ Rabbî! Set one of Your canines on him!”** Before long, ‘Utayba and his friends set out for a trade expedition to Damascus. On the road, they stopped for the night. ‘Utayba was sleeping between his friends. The fierce animal smelled all the members of the group one by one. When it came to ‘Utayba, it grabbed him and tore him to pieces.

57- There was a person who always ate with his left hand. When the Prophet said to him, **“Eat with your right hand,”** the unfortunate man lied that his right hand would not move. Rasûlullah said, **“May your right hand never move again.”**⁵²¹ That person was never able to move his right hand towards his mouth till his death.

58- Rasûlullah sent a letter to the Persian Shah Khosrow Parviz, inviting him to Islâm. Despicable Khosrow tore the letter to pieces and martyred the envoy who had brought him the letter. Upon hearing about this, Rasûl ‘alaihis-salâm was very saddened and said, **“O my Rabb! Tear his property to pieces as he tore my letter!”** Rasûlullah was still alive when Khosrow was sliced with a dagger by his own son Siravayh. And later, during the caliphate of ‘Umar (radiy-Allahu ta’âlâ ‘anh), Muslims conquered the entirety of Persia, so that there was neither progeny nor property left from Khosrow.

59- As the Rasûl ‘alaihis-salâm gave advice and performed amr bil ma’rûf and nahy an al-munkar (to command the orders of Islâm and to forbid the prohibitions of Islâm) in the market place, a villain named Haqam ibn Âs, who was Marwân’s father, followed Rasûlullah (sall-Allahu ta’âlâ ‘alaihi wa sallam) from behind, blinked his eyes in mockery and pulled funny faces. When Rasûl ‘alaihis-salâm turned back and saw him, He prayed, **“May you remain as you represent yourself to be.”** So the villain’s face maintained its funny pull until his death.

60- Allahu ta’âlâ always protected His Habîb against disasters. Abû Jahl was the biggest enemy of Rasûlullah (sall-Allahu ‘alaihi wa sallam). One day, that unbeliever took a big stone and raised it to hit the Prophet’s blessed head. Suddenly he saw

⁵²¹ Bayhaqî, As-Sunan, II, 45.





two snakes on Rasûlullah's shoulders, one on each shoulder. He dropped the stone and took to his heels.

61- One day, Rasûlullah was performing namâz beside the Kâ'ba al-mu'azzama when that villain Abû Jahl grabbed the opportunity and walked towards Him with a dagger in his hand. Suddenly he stopped with fright, turned back and ran away. When afterwards his friends asked him what had made him run away in such terror, he explained, "Suddenly a ditch of fire

"O glorious Prophet! Allah will protect you from the harms of human beings."

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appeared between Muhammad (sall-Allahu ta'âlâ 'alaihi wa sallam) and me, and quite a number of people were awaiting me. If I had taken one more step, they would have caught me and hurl me into the fire." When the Muslims heard about that and asked Rasûlullah (sall-Allahu ta'âlâ 'alaihi wa sallam), He said, **"The angels of Allahu ta'âlâ would have caught him and tore him to pieces."**

62- In the fourth year of the Hegira, as Rasûlullah (sall-Allahu ta'âlâ 'alaihi wa sallam) was talking with His Ashâb under the walls of the fortress belonging to the Jews in **Banî Nadîr**, a Jew intended to throw down a big mill-stone. As soon as he reached for the stone, both of his hands became crippled.

63- It was the ninth year of the Hegira, and crowds of people were coming from far away to embrace Islâm. Two unbelievers named Âmir and Arbad mixed into the masses. As Âmir feigned that he wanted to become a Muslim before Rasûlullah (sall-Allahu ta'âlâ 'alaihi wa sallam), Arbad prowled behind Rasûlullah. When he attempted to unsheathe his sword, his hand would not move as if paralyzed. Âmir, just opposite him, made a sign as if to say, "Why are you dithering?" Upon this, Rasûl 'alaihi-salâm said, **"Allahu ta'âlâ has protected me from the harm of you two."** When the two villains left together, Âmir asked Arbad why he had not abided by his promise. The latter explained, "How could I have? I attempted to draw my sword a couple of times. At each attempt, I saw you between us?" A few days later, on a sunny day, suddenly the sky was covered with clouds, and Arbad and his camel were stricken to death by a thunderbolt.

64- One day, Rasûl 'alaihi-salâm performed abdash, put on one of His mests (waterproof footwear covering the part of the foot which is fard to wash in abdash), and as He was about to put on the other one, a bird snatched the mest and shook it in the air. A snake fell out of the mest. Then the bird left the mest on the ground and flew away. From that day on, it has been sunnat (any behaviour which is not commanded by Allahu ta'âlâ but which is done and recommended by our Prophet 'alaihi-salâm) to shake shoes before putting them on.

65- Rasûl 'alaihi-salâm had appointed special guards to protect Him in ghazâs and deserts. When the 67th âyat al-karîma of Sûrah al-Mâida was revealed, in maal, **"Allah will protect you from the harms of human beings,"** He gave up the practice of having personal guards. He would walk about alone among the enemies and sleep alone without feeling any fear.

66- Anas ibn Mâlik (radiy-Allahu ta'âlâ 'anh) reports: Rasûlullah had a handkerchief with which He wiped His blessed face. I would wipe my face with that handkerchief and put it in the fire when it became dirty. The dirt would

burn while the handkerchief would not burn but become clean.

67- He drank water out of a bucket pulled up from a well and then poured the remaining water back into the well. From that time on, the well always smelled of musk.

68- Hives called urticaria appeared on ‘Urwa ibn Firqad’s (radiy-Allahu ‘anh) body. Rasûl ‘alaihis-salâm took his clothes off, spat on His own blessed hands, and rubbed his body with His hands. The patient recovered. For a long time, his body smelled of musk.

69- One day, Rasûl ‘alaihis-salâm was performing namâz when shaytan came and attempted to disrupt His namâz. He caught the shaytan with His blessed hands and let him go only after he promised not to disturb His namâz.

70- Abdullah ibn Ubayy, the leader of the munâfiqs (hypocrites) in Medîna, sent for Rasûlullah towards his death and begged Him, “Please make me a shroud from the shirt you are wearing.” It being His habit to give whatever was asked of Him, He presented His shirt to him. He even performed his janâza namâz after his death. Admiring this exemplary generosity of Rasûlullah (sall-Allahu ta’âlâ ‘alaihi wa sallam), one thousand munâfiqs in Medîna embraced Islâm.

71- Among the unbelievers of Quraysh, Walîd ibn Mugîra, Âs ibn Wâil, Hârith ibn Qays, Aswad ibn Yaghûs, and Aswad ibn Muttalib were ahead of others in persecuting and tormenting Rasûlullah (sall-Allahu ta’âlâ ‘alaihi wa sallam). Jabrâîl ‘alaihis-salâm came and brought the 95th âyat of Sûrah al-Hijr, in maal, **“We shall punish those who make fun of thee...”** and pointed to Walîd’s foot, the second one’s heel, the third one’s nose, the fourth one’s head, and the fifth one’s eyes. Walîd was wounded with an arrow, which went deep into his foot. Being an extremely arrogant person, he did not stoop to pull the arrow out. So the metal part of the arrow penetrated into the tendon of the ankle and caused sciatica. Âs stepped on a sharp thorn, which entered deep into his heel and caused it to swell like a bag. Hârith’s nose bled continuously. Aswad was sitting happily under a tree when he hit his head on the tree. And the fifth person, who was named Aswad, too, became blind. All those five people perished in the end.

72- There was a beautiful woman among the tribe of Banî Nejjâr in Medîna. A jinnî had fallen in love with her and came to her all the time. One day, after Rasûl ‘alaihis-salâm migrated to Medîna, the jinnî was sitting on the wall in front of the woman’s house when the woman saw him and asked, “Why aren’t you visiting me anymore?” “The Prophet of Allahu ta’âlâ (sall-Allahu ta’âlâ ‘alaihi wa sallam) has forbidden fornication (zinâ) and other acts of harâm,” was the jinnî’s reply.

73- In the battle called **Bi’r Maûna**, the unbelievers reneged on their promise and martyred seventy of the Sahâba, except for one or two. Among them was Âmir ibn Fuhayra (radiy-Allahu ta’âlâ ‘anh), one of the earliest believers and a former slave manumitted by Abû Bakr (radiy-Allahu ta’âlâ ‘anh). When Âmir ibn Fuhayra (radiy-Allahu ta’âlâ ‘anh) was bayoneted to death, angels raised him up to the skies before the unbelievers’ eyes. When they reported this event to Rasûlullah (sall-Allahu ta’âlâ ‘alaihi wa sallam), He said, **“The angels of Jannah interred him, and his soul was raised to Jannah.”**





74- Sa'd ibn Mu'az (radiy-Allahu ta'âlâ 'anh) was wounded in the Ghazâ of Uhud and attained martyrdom before long. Rasûlullah (sall-Allahu ta'âlâ 'alaihi wa sallam) informed that seventy thousand angels attended his janâza namâz. As his grave was being dug, a smell of musk spread over the entire place.

75- A sahâbî named Sefîna, who had been manumitted by Umm Salama (radiy-Allahu ta'âlâ 'anhâ), one of Rasûlullah's (sall-Allahu ta'âlâ 'alaihi wa sallam) wives, would never be remiss in his service to Rasûlullah. In a ghazâ fought against the Byzantine armies, he was captivated by the enemy. Somehow he escaped and was on his way back home when he suddenly encountered a lion. He said, "I am the servant of Rasûlullah," and told the lion everything he had experienced. The lion rubbed its face and eyes on him and began to walk along with him. It kept close to him lest the enemy should harm him. When the Muslim troops came into sight, the lion turned back and walked away.

76- Someone named Jehjâh al-Ghaffârî rose against the Khalîfa 'Uthmân (radiy-Allahu ta'âlâ 'anh). He broke the rod that Rasûlullah (sall-Allahu ta'âlâ 'alaihi wa sallam) used to carry in His hand with his knee. A year later, a disease called anthrax appeared on his knee and caused him to die.

77- Mu'âwiya (radiy-Allahu ta'âlâ 'anh) left Damascus for Mecca to make hajj. En route, he went to Medîna and attempted to take Rasûlullah's (sall-Allahu ta'âlâ 'alaihi wa sallam) minbar with him to Damascus, to benefit from its spiritual blessings. As soon as they moved the minbar only a little, a solar eclipse took place. It was dark everywhere, so much so that the stars appeared in the sky. He gave up that wish.

78- In the Ghazâ of Uhud, one of Abû Katâda's (radiy-Allahu ta'âlâ 'anh) eyes came out of its socket and fell on his cheek. They took him to Rasûlullah (sall-Allahu ta'âlâ 'alaihi wa sallam). With His blessed hand, He put the eye back into its socket and prayed, **"Yâ Rabbî! Make his eye beautiful!"** So this eye of Abû Katâda's was more beautiful than his other eye, and its sight was more powerful than the other one's. One day, one of Abû Katâda's grandsons was in the presence of Khalîfa 'Umar ibn Abdul'azîz. When the Khalîfa asked him who he was, he recited a couplet saying that he was the grandson of the person whose eye Rasûlullah had replaced with His blessed hand. When the Khalîfa heard the couplet, he treated him with utter respect and generous kindness.

79- Iyâs ibn Salama relates: During the Ghazâ of Khaybar, Rasûlullah sent me for Alî (radiy-Allahu 'anh). Alî's eyes were aching, and he walked with difficulty. So I helped him, holding him by the hand. Rasûlullah spat on His blessed fingers and rubbed them gently on Alî's eyes. He handed him the banner (of Islâm) and sent him off to fight before the gate of Khaybar. Alî (radiy-Allahu 'anh) pulled the door, which couldn't be opened for a long time, off its hinges, and the Ashâb al-kirâm entered the fortress.

80- One day, our Master Rasûlullah visited the house of His daughter Hadrat Fâtima and asked about their state. Hadrat Fâtima replied, "Father! For three days, my sons and I have not eaten or drunk anything. We endure hunger. My state is not important. However, the situation of Hasan and Husayn greatly saddens me."

Upon this, our Master Sarwar al-âlam said, **“O Fâtima! My beloved daughter! You are hungry for three days. I am hungry for four days.”** He became very sad that His blessed grandsons Hadrat Hasan and Hadrat Husayn were hungry...

81- Hadrat Alî set out to work and earn something to feed his blessed sons. When he went out of Medîna, he saw a peasant who was trying to water his camels at a well.

Hadrat Alî approached that villager and asked, **“O Arab! Do you need to employ anyone to water your camels?”** The villager replied, “Yes, I have been looking for such a person. If you want, come and water my camels! I will give you three dates for each bucket of water you draw.”

Hadrat Alî accepted the offer. He started drawing water. When he had taken out nine buckets of water, the rope of the bucket broke. The bucket remained within the well. Seeing this incident, the villager stood up angrily and, unfortunately, slapped Hadrat Alî’s face.

Then, he gave twenty-four dates for the eight buckets of water. Hadrat Alî was very saddened by this, and he extended his arm into the well. He took the bucket out, placed it next to the well and left.

The villager was shocked! How could his arm reach the bottom of that deep well?! Did that person belong to the religion which was said to come? With these thoughts, the amazed villager said, “His Prophet is a true Prophet. I believe that!”

He was sorry that he had committed such a grave crime. He said to himself, “Hands that rise against such a person must be cut off, their bones must be broken.” He took his sword and struck his wrist. He cut off his hand.

He felt great pain; however, his heart was calm now. He took his amputated hand and came to the Masjid an-Nabî directly. He asked the Ashâb al-kirâm where our Prophet ‘alaihi-salâm was. They told him that He had gone to the house of His daughter. He learned the location of Hadrat Fâtima’s home and went there.

At that moment, our Master, the Prophet sat His grandsons Hadrat Hasan and Hadrat Husayn on His blessed lap and fed them with the dates that were brought.

Thinking of the big mistake that he made, the villager nearly lost his senses, and his tears flowed like a fountain.

In this condition, he came to the house of Hadrat Fâtima. He knocked on the door. The Master of the world, emitting nûr as if He were the sun, came out of the house. The villager begged immediately, “I believe that you are the Rasûl of Allah! I regret what I have done. Forgive me, O Rasûlullah!”

When our beloved Prophet ‘alaihi-salâm asked, **“Why have you cut off your hand?”** he replied, “Because I felt ashamed to have this hand that hit a blessed face which believes you!.. May my soul be sacrificed for your sake, O Rasûlullah!”

Our beloved Prophet ‘alaihi-salâm, the sea of compassion, took the cut-off hand from the villager. Saying, **“Bismillâhirrahmânirrahîm,”** He united it with the villager’s bleeding wrist. With the permission of Allahu ta’âlâ, as a miracle of our Master, the Prophet, the hand returned to its previous state. Allahu ta’âlâ has unlimited power, He is Omnipotent.





THE AHL AL-BAYT OF OUR MASTER, THE PROPHET

All the family members of our beloved Prophet are called **Ahl al-bayt**. His blessed wives, His daughter Hadrat Fâtima with Hadrat Alî and their blessed children Hadrat Hasan and Hadrat Husayn and all of their children as well, besides the Hâshim Family, which our Prophet's pure descent belongs to, are Ahl al-bayt.

Rasûlullah's Ahl al-bayt consists of three groups: **First** is His relatives by lineage, such as His paternal aunts. **Second** is His pure wives. **Third** is the maidservants who always stayed in His house for doing such housework as combing His wives' hair, cooking meals, sweeping the rooms, washing the clothes. Bilâl, Salmân and Suhayb, who were doing outdoor work and reciting the adhân, would also have their meals in the House of bliss.

One day, He visited His paternal uncle Abbâs in his home. He asked His uncle and His uncle's children to sit beside Him. Then He covered them with His ihrâm and invoked, **"Yâ Rabbî! This is my uncle and my father's brother. And these are my Ahl al-bayt. As I have covered them, You, too, cover, protect them from the fire of Jahannam!"**

The reasons' for our Master, the Prophet's marriages

Rasûlullah (sall-Allahu 'alaihi wa sallam) first married at the age of twenty-five to Hadrat Khadîja (radiy-Allahu 'anhâ). She was forty years old and a widow. But she had much property, beauty, wisdom, knowledge, honour, nobility, chastity and decency. They lived together for twenty-five years. As long as she was alive, Rasûlullah (sall-Allahu 'alaihi wa sallam) never entered into another marriage.

Our Master Rasûlullah (sall-Allahu 'alaihi wa sallam), after the demise of our mother Hadrat Khadîja (radiy-Allahu 'anhâ), married Hadrat Abû Bakr's daughter, our mother Hadrat Âisha (radiy-Allahu 'anhâ). She was His second wife. Rasûlullah married her by the command of Allahu ta'âlâ. Until He passed away, He lived with her for eight years. She was very smart, learned, virtuous, chaste and pious. She had a very good memory; Ashâb al-kirâm learned many things from her.

He married all the others either for religious or political reasons or out of mercy or as a blessing. All these women were widows. Most of them were old. For example;

When the Meccan unbelievers' persecution and harm to the Muslims had become unbearable, a group of the Ashâb al-kirâm migrated to Abyssinia. Negus, the Abyssinian emperor, was a Christian. He asked the Muslims several questions, and, admiring the answers he received, he converted to Islâm. He did the Muslims many favours. Ubaydullah ibn Jahsh, who had a weak belief,

"Yâ Rabbî! This is my uncle and my father's brother. And these are my Ahl al-bayt. As I have covered them, You, too, cover, protect them from the fire of Jahannam!"

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to escape poverty, submitted to the priests and became an apostate, changing his faith for the world.⁵²² This accursed person, who was Rasûlullah's paternal aunt's son, incited and forced his wife, Umm Habîba, to apostate from the religion to become rich. Yet, when the woman said that she would rather die than dissent from Hadrat Muhammad's (sall-Allahu 'alaihi wa sallam) religion, he divorced her. He waited for her to die from poverty. But he himself died after a short while. Umm Habîba was the daughter of Abû Sufyân, who was commander-in-chief of the Quraysh unbelievers in Mecca. Meanwhile, Rasûlullah (sall-Allahu 'alaihi wa sallam) was busy with a very difficult armed struggle against the Quraysh armies, and Abû Sufyân was fighting with his utmost power to annihilate Islâm.

Rasûlullah heard of our mother Umm Habîba's strength of faith and the dismal happenings which she had undergone. He wrote a letter to Negus, saying, **"I will marry Umm Habîba, who is there; perform my nikâh (marriage contract made in accordance with Islâm)! Then send her here."** Negus had already converted to Islâm. He showed great reverence to the letter and gave a feast inviting the Muslims there to his palace. The nikâh was performed in the seventh year of the Hegira, providing many presents and gifts. Thus, Umm Habîba attained the reward of her îmân (faith) and became rich and comfortable there. Owing to her, the Muslims of that area became comfortable, too. Since women will be with their husbands in Jannah, she was given the good news of the highest grade of Jannah. All the pleasures and blessings of this world are almost nothing when compared to this good news. This nikâh was one of the reasons that contributed to Abû Sufyân's (radiy-Allahu ta'âlâ 'anh) being honoured with becoming a Muslim afterwards. As it is seen here, this nikâh indicates the degree of wisdom, intelligence, genius, generosity, and mercy of Rasûlullah.⁵²³

A second example is that of Hadrat 'Umar's daughter, our mother Hadrat Hafsa, who was widowed. In the third year of the Hegira, when Hadrat 'Umar said to Hadrat Abû Bakr and Hadrat 'Uthmân, "Would you marry my daughter?" each of them said, "I'll think about it." One day, when all three of them and others were present, Rasûlullah asked, **"O 'Umar! I see you are sad. What's the reason?"** As it is easy to see the colour of ink in a bottle, so Rasûlullah would understand everybody's thoughts at first glance. If He thought it necessary, He would inquire. Since it is fard for us to tell the truth to Him and everyone else, Hadrat 'Umar answered, "O Rasûlullah! I offered my daughter to Abû Bakr and to 'Uthmân; they didn't accept her." Rasûlullah, because He never wanted the three most beloved of His Ashâb to be sad, immediately said, in order to please them, **"O 'Umar! Would you like it if I gave your daughter to a person better than Abû Bakr and 'Uthmân?"** Hadrat 'Umar was astonished. For, he

⁵²² Ibn Hishâm, as-Sira, I, 223; Ibn Sa'd, at-Tabaqât, III, 89; Tabarî, Târikh, II, 414; Suhaylî, Rawzu'l-unf, I, 379.

⁵²³ Ibn Hishâm, as-Sira, II, 607; Ibn Sa'd, at-Tabaqât, I, 258; Bayhaqî, Dala'il an-Nubuwwa, II, 188; Huzâ'î, et-Tahrîj, 184.





knew there was no person better than Hadrat Abû Bakr and Hadrat ‘Uthmân. He said, “Yes, O Rasûlullah.” Rasûlullah said, **“O ‘Umar, give your daughter to me!”** Thus, Hadrat Hafsa became the mother of Abû Bakr, ‘Uthmân and of all Muslims, and they became her servants, and Hadrat Abû Bakr, Hadrat ‘Umar and Hadrat ‘Uthmân (radiy-Allahu ‘anhumâ) became closer to one another.⁵²⁴

A third example; in the fifth or sixth year of Hegira, among the captives from the Banî Mustalaq tribe was the chieftain Hârith’ daughter, Juwayriyya. When Rasûlullah bought, emancipated and married her, all the Ashâb al-kirâm said, “We feel ashamed to use female slaves or servants that are the relatives of Rasûlullah’s wife, our mother.” All of them emancipated their captives. This marriage caused the emancipation of hundreds of captives. Our mother Hadrat Juwayriyya always mentioned and prided herself on this. Hadrat Âisha said, “I have never seen a woman more blessed, more auspicious than Juwayriyya.”⁵²⁵ It was said in a hadith al-sharîf, **“My marriages with all my wives and the marriages of my daughters all happened through the permission Jabrâil (‘alaihi-salâm) brought from Allahu ta’âlâ.”**

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Hadîth ash-sharîf

One of the important reasons why Rasûlullah married several wives was to teach Islam. Before the âyat of Hîjâb was revealed, that is, before women were commanded to veil themselves, women also used to come to Rasûlullah to ask and learn what they did not know. When Rasûlullah (sall-Allahu ‘alaihi wa sallam) went to someone’s house, they used to come and sit, and listen and obtain information. But, after the âyat of Hîjâb, it was prohibited for nâ-mahram women and men to sit together and talk, and thereafter Rasûlullah no longer allowed nâ-mahram women to come and ask questions. He ordered them to ask and to learn from His blessed wife Hadrat Âisha. There were too many women and too many questions for Hadrat Âisha to have time to answer all. In order to make this important task easy, and to reduce the weight on Hadrat Âisha, Rasûlullah married as many wives as necessary. Through His blessed wives, He managed to convey to Muslim women hundreds of delicate pieces of information concerning women. If He had had one wife, it would have been difficult, nay impossible, for all the women to learn from her. To fully convey Allahu ta’âlâ’s religion, He shouldered the burden of many marriages.

The blessed wives of our Master, the Prophet

Khadîja-tul-kubrâ (radiy-Allahu ‘anhâ): She comes from a noble and aristocratic Qurayshi family. She was the daughter of Huwaylid ibn Asad ibn Abdil-Uzzâ ibn Qusay. She is Rasûlullah’s first wife. Her father’s name is

⁵²⁴ Ibn Ishâq, as-Sira, 237; Ibn Sa’d, at-Tabaqât, VIII, 83; Ibn Kathîr, al-Bidâya, V, 294; Haythamî, Majmâ’uz-Zawâid, IV, 320.

⁵²⁵ Ahmad ibn Hanbal, al-Musnad, VI, 277; Ibn Hishâm, as-Sira, I, 294; Tabarî, Târikh, II, 264; Ibn Habîb, al-Muhabbar, 90; Suhaylî, Rawzu’l-unf, IV, 18.

Huwaylid, and her mother's name is Fâtima. She was a forty years old widow when she married Rasûlullah. Our Master, the Prophet was twenty-five years old then. He had four daughters and two sons from her. She was a widow engaging in trade. She had stewards, secretaries and slaves. She was very rich, learned and smart. She was the first free woman to become a Muslim.

When Jabrâîl ‘alaihis-salâm first appeared to Him, Rasûlullah was very frightened. He told Khadîja what had happened. Khadîja (radiy-Allahu ‘anhâ) became the first believer. The unbelievers worshipped idols and denied Rasûlullah. They mocked Him and treating Him with relentless persecution. Khadîja (radiy-Allahu ‘anhâ) consoled and inspired Him. She sacrificed all her wealth and property to support Him. She served the Rasûlullah faithfully for twenty-five years. She never once hurt Him.

It was three years before the Hegira and three days after Abû Tâlib's death when she passed away at the age of sixty-five in Mecca al-muqarrama.

Rasûlullah would praise her on every occasion until He passed away. In fact, while He was praising her at home, our mother Âisha could not help but say, “Janâb al-Haqq has given you a better one.” In response, Rasûlullah said, **“No! I have never been given one better than her. She believed me when all the other people called me a liar. She assisted me when all others persecuted me. She alleviated my sorrows.”**

Hadrat Khadîja and her daughter Fâtima-tuz-zahrâ are two of the four women who are reported as the best women of the world by a hadîth ash-sharîf. The third-best is the Pharaoh's wife Hadrat Âsiya, and the fourth-best is Hadrat Maryam (the blessed mother of Prophet Îsâ ‘alaihis-salâm) (radiy-Allahu ta’âlâ ‘ahunna).

Hadrat Âisha (radiy-Allahu ‘anhâ): She is the second of Rasûlullah's pure wives. She is the daughter of Hadrat Abû Bakr. Her mother's name is Umm Rûman. She was born eight years before the Hegira. She did not have children. Rasûlullah made nikâh with her a year after the passing of Khadîja-tul-kubrâ and two years before the Hegira. Three years later, she was honoured with being moved to the Hujra as-sâdat in Medîna. Her wisdom, intellect, iffat (chastity) and taqwâ were at incredible levels. She attained special love and praises from Rasûlullah. Her nikâh was performed at the behest of Allahu ta’âlâ. She is praised in âyat al-karîma. Since she had a very powerful memory, the Ashâb al-kirâm would ask and learn many things from her. She was eighteen years old when Rasûlullah (sall-Allahu ta’âlâ ‘alaihi wa sallam) passed away. Since her ijtihaad (interpretation of problems not precisely covered by Qur’ân al-karîm or hadîth ash-sharîfs by comparing them to problems clearly stated in them) did not agree with Hadrat Alî's ijtihaad, she was among the Ashâb al-kirâm that fought Hadrat Alî in the Camel Incident. She became very sad when Hadrat Alî was martyred. Hurîfîs greatly slander her. They say she disliked Hadrat Alî. However, she was the person who reported the hadîth ash-sharîf, **“Loving Alî is from îmân.”** Thus, she declared that she liked him and everyone should like him.





She passed away in Medîna in the fifty-seventh year of Hegira when she was sixty-five years old. She is in the Baqî cemetery.

Sawda bint Zam’a (radiy-Allahu ‘anhâ): She is the third wife of Rasûlullah. She had become a Muslim with her husband, and they had migrated to Abyssinia. When they returned to Mecca, her husband passed away. Rasûlullah married Hadrat Âisha first and then Hadrat Sawda. He took Sawda to His house in Mecca and Hadrat Âisha in Medîna. She was a very compassionate and chaste lady.

She passed away in the era of Hadrat ‘Umar’s caliphate.⁵²⁶

Hafsa (radiy-Allahu ‘anhâ): She is the daughter of Hadrat ‘Umar. Her former husband was Huneys. She and Huneys had migrated to Abyssinia and Medîna. She was widowed at a young age. Her father offered her first to Hadrat Abû Bakr, then to Hadrat ‘Uthmân. Both of them declined with apologies. Hadrat ‘Umar was saddened. On the third year of the Hegira, she was honoured with Rasûlullah’s nikâh. Some time later, Rasûlullah divorced her. With Jabrâîl ‘alaihis-salâm’s indication, He remarried her. She fasted and performed namâz frequently.

She passed away in the 41st year of Hegira.

Zaynab bint Khuzayma (radiy-Allahu ‘anhâ): She would do a lot of ibâdats and give many sadaqas. Previously, she was the wife of Abdullah ibn Jahsh. Abdullah’s mother was Umayma, Rasûlullah’s paternal aunt. He became a martyr in the Ghazâ of Uhud.

Although she was honoured with the nikâh of Rasûlullah, she passed away eight months later.⁵²⁷

Umm Salama (radiy-Allahu ‘anhâ): Her name was Hind. She migrated to Abyssinia with her husband Abû Salama. Abû Salama was the brother of Ubaydullah ibn Jahsh. Ubaydullah ibn Jahsh’s mother was Barra, the paternal aunt of Rasûlullah. Abû Salama passed away in the fourth year of Hegira due to the wound he received in the Ghazâ of Uhud. She didn’t accept the marriage proposals of Hadrat Abû Bakr and Hadrat ‘Umar. She became honoured with marrying Rasûlullah.

She passed away in Medîna, in the fifty-ninth year of Hegira, at the age of eighty-four. Of Rasûlullah’s wives, she was the one who passed away last.⁵²⁸

Juwayriyya (radiy-Allahu ‘anhâ): She was the daughter of Hârith, the chieftain of the Banî Mustalaq tribe. She was taken captive in the Muraisî Ghazwa in the fifth year of Hegira. Her husband, who was her uncle’s son, was killed at the battle. She was twenty years old and very beautiful. It is stated in a report that when Juwayriyya was put up for sale, her father came to Medîna

“No! I have never been given one better than her (Khadija). She believed me when all the other people called me a liar. She assisted me when all others persecuted me. She alleviated my sorrows.”

**Hadîth
ash-sharîf**

⁵²⁶ Ibn Ishâq, as-Sira, 238; Ibn Habîb, al-Muhabbar, 79.

⁵²⁷ Ibn Sa’d, at-Tabaqât, VIII, 115.

⁵²⁸ Ibn Sa’d, at-Tabaqât, VIII, 96; Ibn Habîb, al-Muhabbar, 85.

with a herd of camels. Not wanting to part with two fine camels, he hid them out of the city. Rasûlullah said, bring the two camels you hid at so-and-so place. Hârith was amazed; he, his two sons and many more became Muslims. Rasûl ‘alaihis-salâm took the camels and gave back his daughter. She became a Muslim as well. Rasûlullah (sall-Allahu ‘alaihi wa sallam) asked for her hand from her father and married her.

She passed away in the fifty-sixth year of the Hegira.

Zaynab bint Jahsh (radiy-Allahu ‘anhâ): She was the daughter of Umayma, the paternal aunt of Rasûlullah, and the sister of Abdullah ibn Jahsh. Her father’s name was Barra. Since he had not believed in Islâm, he was called Jahsh. Zaynab was among the first Muslims.

Our Master Rasûlullah (sall-Allahu ‘alaihi wa sallam) had given her in marriage to His stepson, Zayd ibn Hâritha. They divorced in the third year of Hegira because Zayd didn’t observe her rights.

Rasûl ‘alaihis-salâm wanted to marry her. When Zaynab heard this, out of her joy, she performed a namâz of two rak’ats and supplicated to Allahu ta’âlâ, saying, “O my Rabb! Your Rasûl wants to marry me. If You have decreed that I will be honoured by becoming His wife, You give me in marriage to Him.” Her prayer was accepted. The 37th âyat of Sûrah al-Ahzâb descended. In maal, **“After Zayd has done what he wished about her (that is, after he has divorced her), we have made her a wife to you.”** Since her nikâh had been made by Allahu ta’âlâ, Rasûlullah didn’t perform another nikâh for her. Hadrat Zaynab always prided herself on that and said, “Every woman is given in marriage by her father. As for me, my nikâh was made by Allahu ta’âlâ.” She was thirty-eight years old then.

She passed away in the twentieth year of Hegira, at fifty-three years old.⁵²⁹

She was very generous, she loved giving sadaqas. She was very skillful in handicraft. She gave the things she handcrafted and everything she received to her relatives and the poor. Hadrat ‘Umar would give twelve thousand dirhams to each of the pure wives of Rasûlullah. Zaynab bint Jahsh would give sadaqas and distribute that amount to the poor as soon as she received it. Hadrat Âisha praised her much. The hadîth ash-sharîf, **“Among my wives, the first one to reach me is the one who is very generous,”**⁵³⁰ had communicated that she would pass away first. For, she was the one who gave sadaqas most.

French poet Voltaire was an immoral and slandering person. He had written a playbook about the marriage of Rasûlullah to Hadrat Zaynab. His book is contrary to history, facts and reports. It is full of slanders and fabricated stories. That ugly and repulsive book, which is not suitable for a man of literature, was liked by his vehement enemy, the Pope. Although he had excommunicated him before, the Pope wrote a flattering letter to him.

When Sultân Abdulhamid II, the Khalîfa of Muslims, heard that that play would be performed, he prevented it by giving ultimatums to French

⁵²⁹ Dâra Qutnî, as-Sunan, III, 301; Hâkim, al-Mustadrak, IV, 24.

⁵³⁰ Bukhârî, “Zakât”, 10; Muslim, “Fadâil-us-Sahâba”, 101; Ibn Sa’d, at-Tabaqât, VIII 108.





and British governments, and he saved all humanity from disgraceful baseness.

Hadrat Safiyya (radiy-Allahu ‘anhâ): Her father was Huyay ibn Akhtab, who was the head of the Jews of Khaybar. She was the fiancée of a Jewish man in Khaybar. Then, she was married to Kanâna ibn Haqîq, who was a very rich person. When Khaybar was conquered in the seventh year of Hegira, Safiyya was captured. She was allotted to Rasûlullah. Rasûlullah emancipated her. She became a Muslim and was honoured with the nikâh of Rasûlullah.

"Loving the Sayyids and Sharîfs brings about passing with îmân on one's last breath."

Abû Mucâhid Enver ibn Nazîf (rahmatullahi ‘alaihi)v

She passed away in Medîna in the fiftieth year of Hegira.⁵³¹

Umm Habîba (radiy-Allahu ‘anhâ): She was the daughter of Abû Sufyân ibn Harb ibn Umayya and the sister of Hadrat Mu’âwiya. Her mother was Hind. She became a Muslim with her husband Ubaydullah ibn Jahsh and migrated to Abyssinia. Since her daughter Habîba was born in Abyssinia (Habashistan), she was known by the nickname Umm Habîba (Mother of Habîba). Her husband was taken in by the priest there, became an apostate and died. She was left alone and poor. She said I won't leave Rasûlullah's religion. To make her happy, Rasûlullah wanted to marry her. In the seventh year of the Hegira, He sent a letter to Negus. Upon this order of the Prophet, Negus married her to Rasûlullah and sent her to Medîna.

She passed away at Medîna in the forty-fourth year of Hegira.

Hadrat Maymûna (radiy-Allahu ‘anhâ): While her name was Barra, Rasûlullah ‘alaihi-salâm changed it to Maymûna. Her husband had passed away. When they went to Mecca for ‘umra (hajj al-asghar, minor pilgrimage) after the conquest of Khaybar, she was honoured by the nikâh of Rasûlullah. She became ill in the fifty-third year of Hegira. She said, "Take me out of Mecca. Because Rasûlullah said that I would die outside of Mecca." When they took her out, she passed away where her nikâh with Rasûlullah was performed (called Sarf).⁵³²

Hadrat Mâriya (radiy-Allahu ‘anhâ): She became a Muslim while she was a female slave of our Master, the Prophet ‘alaihi-salâm and was honoured by the nikâh of Rasûlullah. Mâriya had been sent as a present from Muqawqas, the ruler of Alexandria, Egypt. Therefore, her lineage (ancestry) and birth date are not known exactly. Our Master, Rasûl al-akram had a son from our mother, Hadrat Mâriya. His name was Ibrâhîm. Hadrat Mâriya was a very quiet and calm person.

She passed away in the last years of the caliphate of Hadrat ‘Umar, in AD 637 (H 16). She was buried in the Baqî' cemetery.⁵³³

Hadrat Rayhâna (radiy-Allahu ‘anhâ): While she was a female slave of our Master, the Prophet, she became a Muslim. She was from the Jewish Banî

⁵³¹ Ibn Sa'd, at-Tabaqât, VIII, 129; Ibn Habîb, al-Muhabbar, 91.

⁵³² Ibn Sa'd, at-Tabaqât, VIII, 140; Qastalânî, Mawâhib al-Ladunniyya, I, 219.

⁵³³ Ibn Sa'd, at-Tabaqât, VIII, 216.

Qurayzâ tribe in Medîna. Her lineage is Rayhâna bint Sham’ûn ibn Yazîd or Rayhâna bint Zayd ibn Amr ibn Hanafa ibn Sham’ûn ibn Yazîd. Her birth date is not known precisely.

She passed away in AD 631 (H 10) in Medîna, before the death of our Master, the Prophet. She was buried in the Baqî’ cemetery.⁵³⁴

The children of our Master, the Prophet

Our Master, the Prophet had seven children, three sons and four daughters. Except for Hadrat Fâtima, all of them passed away before the demise of our Master, the Prophet. The lineage of our beloved Prophet continued through our mother, Hadrat Fâtima. Of His grandsons’ descendants, Hadrat Husayn’s are called sayyid, and Hadrat Hasan’s are called sharîf.

Respecting sayyids and sharîfs is respecting our Master, the Prophet.

Loving sayyids and sharîfs causes one to die as a Muslim at his last breath.

Qâsim (radiy-Allahu ‘anh): He is the first one of the three sons Rasûlullah had. Therefore, Rasûlullah was called Abû’l Qâsim (Father of Qâsim). He came into the world in Mecca three years before the prophethood. His mother is Khadîja-tul-Kubrâ.

He passed away when he was seventeen months old.⁵³⁵

Zaynab (radiy-Allahu ‘anhâ): She is the first of the four daughters of Rasûlullah. She came into the world when our Master, the Prophet was thirty years old. Before Rasûlullah was notified of His prophethood, she had been married to Abu’l-Âs ibn Rabî, who was the son of the sister of her mother, Hadrat Khadîja.⁵³⁶

At first, Abu’l-Âs did not become a Muslim. He was captured in the Ghazâ of Badr. He was freed on the condition that he would send his wife to Medîna. Even though he sent her with his own brother, on the way, the unbelievers sent Zaynab back. Rasûl ‘alaihi-salâm sent Zayd ibn Hâritha to Mecca and took Zaynab to Medîna in the night. Abu’l-Âs became a Muslim after the Hdaybiya expedition. Zaynab was given to him again.

She passed away in the eighth year of Hegira, at the age of thirty-one. Her two children were left behind. One was Alî, he died before his teens. The other was Umâma. Hadrat Zaynab had willed to Fâtima (radiy-Allahu ‘anhâ) that she left them in Hadrat Alî’s care. Her son Alî was on the back of the camel of Rasûlullah in the conquest of Mecca. Hadrat Alî married Umâma himself.⁵³⁷

Ruqayya (radiy-Allahu ‘anhâ): She is the second daughter of our Master Rasûlullah. She came into the world when our Prophet was thirty-three years old. Khadîja-tul-kubrâ was her mother. She was very beautiful. She was Hadrat

⁵³⁴ Ibn Sa’d, at-Tabaqât, VIII, 130.

⁵³⁵ Ibn Sa’d, at-Tabaqât, VIII, 16.

⁵³⁶ Ibn Ishâq, as-Sira, 229; Abdurrazzâq, al-Musannaf, VII, 171; Ibn Sa’d, at-Tabaqât, VIII, 31.

⁵³⁷ Ibn Sa’d, at-Tabaqât, VIII, 31.





‘Uthmân’s wife. Before, she was engaged to Abû Lahab’s son Utba. To hurt Rasûlullah, Abû Lahab and his wife made their son break off the engagement. When the sûrah of **“Tabbat yadâ”** descended, Utba divorced her before the wedding. A wahy came, and she was married to Hadrat ‘Uthmân. Together with Hadrat ‘Uthmân, she migrated to Abyssinia two times and then to Medîna al-munawwara.

While Hadrat Ruqayya was twenty-two years old, before the Ghazâ of Badr, she became ill. Hadrat ‘Uthmân was commanded not to come to the Badr and to serve his wife. She passed away the day the victory news of the Badr reached Medîna and was buried the same day.⁵³⁸

Umm Gulthum (radiy-Allahu ‘anhâ): She is the third daughter of Rasûlullah. She was also engaged to one of Abû Lahab’s sons. When the sûrah of **“Tabbat yadâ”** descended, Utabya divorced her before the wedding and said bitter words to Rasûlullah. Upon this, our Master Rasûlullah (sall-Allahu ‘alaihi wa sallam) pronounced a malediction over him, **“O my Rabb! Make one of your monsters attack this man!”** A lion tore him to pieces on the way to Damascus. After Ruqayya passed away, a wahy came and Umm Gulthum too, married to Hadrat ‘Uthmân.

She passed away in the ninth year of Hegira. Her janâza namâz was conducted by Rasûlullah. While she was being buried, He was standing next to her grave and tears were coming down from His blessed eyes.⁵³⁹

Fâtima (radiy-Allahu ‘anhâ): She is the fourth daughter of Rasûlullah. She was the wife of Hadrat Alî and mother-in-law of Hadrat ‘Umar. She was fifteen years old when she got married.⁵⁴⁰ It is written in the book **“Mawâhib al-ladunniyya”** in the chapter of Sawîq expedition, that her mahr was four hundred mithqal silver. (According to Islâm, the mahr comprises things like gold, silver, banknotes, or any kind of property or any kind of benefit that is given by a man to the woman he is to marry.) That amount was equal to 57.14 mithqal gold. (Today’s 38 gold coins.) Alî (radiy-Allahu ‘anh) was twenty-five years old then. He is from the Ahl al-bayt. She was white and very beautiful. She was born in Mecca, thirteen years before the Hegira. She passed away in the eleventh year of Hegira, at the age of twenty-four. She had three sons, Hasan, Husayn and Muhsin, and two daughters, Umm Gulthum and Zaynab.⁵⁴¹

The lineage of Rasûlullah has continued through Fâtima. Zaynab married Abdullah ibn Ja’far Tayyâr and had two children: Alî and Umm Gulthum. These are called **Sharîf al-Ja’fari**.

⁵³⁸ Ibn Sa’d, at-Tabaqât, VIII, 36.

⁵³⁹ Ibn Asâkir, Târikh Dimashq, XXXIX, 37.

⁵⁴⁰ Ibn Sa’d, at-Tabaqât, VIII, 22.

⁵⁴¹ Ibn Ishâq, as-Sira, 231; Ibn Sa’d, at-Tabaqât, VIII, 26; Ibn Kathîr, al-Bidâya, V, 293.

١ جنت البقيع - بالمدينة المنورة -

1- Jannat al-Baqî – Medîna al-munawwara

2- Ahl al-bayt

3- Banâtun-Nabiyyi (the Daughters of Our Prophet)

4- Shuhadâ al-baqî (the Martyrs of Jannat al-Baqî)

5- Azwâc-un Nabiyyi (the Wives of Our Prophet)

6- Imâm Mâlik.



**The mausoleums in Jannat al-Baqî
before they were demolished**



Abdullah (radiy-Allahu ‘anh): He is Rasûlullah’s last child from Hadrat Khadîja-tul-kubrâ. He came into the world after Rasûlullah was informed of His prophethood. He passed away while he was still a baby. He is called Tayyib and Tâhir as well. When Abdullah passed away, Âs ibn Wâil said, “Muhammad has lost His lineage.” Allahu ta’âlâ gave the reply to Âs, the unbeliever, by descending the sûrah of “**Innâ a’taynâ**”.⁵⁴²

Ibrâhîm (radiy-Allahu ‘anh): He is the third son and the last child of Rasûlullah ‘alaihis-salâm. His mother is Mâriya, who was sent as a present by Mukawkas, Heraclius’ governor of Egypt. He was born in the eighth year of Hegira and passed away when he was one and a half years old. While he was ill, Rasûlullah would embrace him, and tears would come from His blessed eyes. When Ibrâhîm passed away, He said, “O Ibrâhîm! We are so saddened by your death. Our eyes are crying, our hearts are aching. But we don’t say anything that might offend our Rabb.”⁵⁴³ He was buried in the Baqî’ cemetery.

That day, there was a total eclipse of the sun. Some people said the solar eclipse occurred because of his passing away. When our Master Rasûlullah (sall-Allahu ‘alaihi wa sallam) heard this, He said, “**The Moon and the Sun are two creatures of Allahu ta’âlâ that indicate His Existence and Oneness. They are not eclipsed due to anyone’s death or living. Remember Allahu ta’âlâ when you see them.**”

*Ilâhî! For the sake of Fâtima’s child,
Make my last word, kalima at-tawhid!
Whether you accept or refuse this prayer of mine,
I have clang on to that Prophet’s Ahl al-bayt.*

Ahl al-Bayt ar-Rasûl (Âl ar-Rasûl – Âl al-Abâ)

Allahu ta’âlâ declares to the Ahl al-bayt in the Qur’ân al-karîm, in maal, “**Allahu ta’âlâ wants to remove rijs, that is, all faults and smears from you and wills to cleanse you with a complete purity.**”⁵⁴⁴

Ashâb al-kirâm asked, “O Rasûlullah! Who are Ahl al-bayt?” Just then, Imâm Alî came. He took him under His blessed coat. Then Fâtima-tuz-zahrâ, Imâm Hasan and Imâm Husayn came one after another. By taking them to each of His sides, He said, “**Here, these are my Ahl al-bayt.**” These blessed persons are also called “**Âl al-Abâ and Âl ar-Rasûl.**”⁵⁴⁵

Loving the Ahl al-bayt an-Nabawî causes one to go to the âkhirat with îmân, to reach salvation at the last breath. Loving the Ahl al-bayt is fard for each Muslim. Sarwar al-âlam (sall-Allahu ‘alaihi wa sallam) declared in one of His hadîth ash-sharîfs, “**My Ahl al-bayt are like Nûh ‘alaihis-salâm’s**

⁵⁴² Se’âdet-i ebediyye, 1064/4; Anbul Fidâ, Tefsîr, IV, 559; Ibn Sa’d, at-Tabaqât, VIII, 16; Tabarî, Târikh, III, 175.

⁵⁴³ Ibn Sa’d, at-Tabaqât, VIII, 212-215.

⁵⁴⁴ Sûrah al-Ahzab: 33/33.

⁵⁴⁵ Tabarânî, al-Mu’jamu’l Kabîr, III, 55; Hâkim, al-Mustadrak, II, 451.





Ark. One who follows them will reach salvation. The rest will perish.”⁵⁴⁶

The Ahl al-Bayt an-Nabawî have a myriad of virtues and perfections. They are countless. Manpower can not suffice to describe and eulogize them. Their value and grandness can only be understood by âyat al-karîma.

*There is Alî and Hasan, Husayn,
Their love is in the hearts and souls,
On the day of mahshar, in the high council,
O Muhammad, my heart longs for you.*

*Our mountain is the Arafât Mount,
Our prayers are accepted there,
In Medîna, lays our Prophet,
O Muhammad, my heart longs for you.*

Imâm as-Shâfi’î affirms this most beautifully by saying, “O Ahl al-bayt ar-Rasûl! In the Qur’ân al-karîm, Allahu ta’âlâ commands to love you. Rejection of the namâz of those who don’t pray for you in their namâz shows your value and high rank. Your honour is so great that Allahu ta’âlâ greets you in the Qur’ân al-karîm.”

Hadrat Anas says, “It was asked of Rasûlullah, ‘Who do you love the most among the Ahl al-bayt? He answered, ‘**Hasan and Husayn.**’”⁵⁴⁷

Hadrat Abû Hurayra says, “I was with Rasûlullah. Hasan came. Rasûlullah said ‘**O my Rabb! I love him. You too love him and also love the ones who love him,**’ and another time He said, ‘**Hasan and Husayn are my fragrance in the world.**’”

Again our Master, the Prophet said, “**I am leaving to you two things after me. If you adhere to them, you will not deviate. The first is greater than the second. The first one is the Qur’ân al-karîm, the book of Allahu ta’âlâ, which is like a strong rope extending from heaven down to earth. The second one is my Ahl al-bayt. These two are inseparable. He who does not conform with them will have abandoned my way.**”⁵⁴⁸

Hadrat Hasan and Hadrat Husayn (radiy-Allahu ‘anhuma) had fallen ill. Our Prophet commanded Hadrat Alî and Hadrat Fâtima, “**Make a nazr (vow) for these darlings of yours!**” Hadrat Alî and our mother Fâtima and their servant Fidda made a vow to fast for three days. Those two fragrances of heaven recovered their health. But there was nothing to eat at their home.

*“The ones who
pass the Sirât
Bridge without
slipping are the
ones who love my
Ahl al-bayt and
Ashâb very much.”*

**Hadîth
ash-sharîf**

⁵⁴⁶ Tabarânî, al-Mu’jamu’l Kabîr, III, 45; Hâkim, al-Mustadrak, II, 373.

⁵⁴⁷ Abû Ya’la, al-Musnad, VII, 274; Ibn Asâkir, Târikh Dimashq, XI, 153; Shamsaddîn Shâmî, Subulu’l-Hudâ, XI, 58.

⁵⁴⁸ Tirmidhî, “Manâqib”, 32; Ibn Abî Shayba, al-Musannaf, VI, 309; Tabarânî, al-Mu’jamu’l Kabîr, III, 66.

Hadrat Alî borrowed three sa'⁵⁴⁹ of barley from a Jew. The three made intention for the fast that they vowed. Hadrat Fâtima ground one scale of that barley and baked five loaves of bread. They were five persons. It was time for iftâr (time for breaking a fast). She put one of the five loaves of bread in front of Hadrat Alî and one in front of Hadrat Hasan and one in front of Hadrat Husayn and one in front of the servant Fidda and one in front of herself. They were about to have iftâr. Just then, one miskîn (one that is very poor) came and said, "O Ahl al-bayt ar-Rasûlullah! I am a miskîn among the miskîn Muslims. Please give me food. May Allahu ta'âlâ reward you with the blessings of Jannah." They gave him the bread in their hands as sadaqa and broke their fast with water. The next day they fasted again. The servant ground one more scale of barley and baked five loaves of bread again. At iftâr time, as they were about to break their fast with the bread in front of them, an orphan came. The five of them made that orphan happy by giving all their bread to him. They broke their fast with water and slept. The following day, they fasted again. They again baked five loaves of bread from the remaining one scale of barley and put the bread in front of them. As they were about to have iftâr, a slave came and said that he was hungry for three days. "They bound me and did not give any meal, please pity me for the sake of Allahu ta'âlâ," he said. The five gave their bread to him and again made their iftâr with water. As a result of this, Allahu ta'âlâ declared in an âyat al-karîma, in maal, **"These people have kept their vows. Since they are afraid of qiyâmat day, which is long and perpetual, they have given their food, which they so deeply hungered and desired for, to the poor, orphans and slaves. They said, 'We gave to you these foods for the sake of Allahu ta'âlâ. We didn't expect thanks or anything in return from you, we demand nothing.'"**⁵⁵⁰ **"Therefore, Janâb al-Haqq has blessed them with sharâb al-tahur (the purest drink)..."**⁵⁵¹

Abû Hurayra said that our Prophet declared, **"The good people among you are the ones who will be good towards my Ahl al-bayt after me."**

Hadrat Alî stated that our Prophet said, **"I will intercede on the day of qiyâmat for those who have been good towards my Ahl al-bayt."**

"The ones who pass the Sirât Bridge without slipping are the ones who love my Ahl al-bayt and Ashâb very much."

In a hadîth ash-sharîf that Hadrat Imâm ar-Rabbânî explains, it was declared, **"The one who loves Alî certainly loves me. The one who is hostile towards Alî is certainly hostile towards me. The one who hurts Alî certainly hurts me. And who hurts me certainly hurts Allahu**

⁵⁴⁹ sa': A measure of volume which is equal to 4,2 liters. (Its weight equivalent is 3500 grams.) - See: Tam Ilmihâl Sa'det-i Ebediyye, 323; Religious Terms Dictionary, II, 149 - Turkiye Newspaper Publications.

⁵⁵⁰ Sûrah Al-Insân: 76/7-9.

⁵⁵¹ Sûrah Al-Insân: 76/7-21.





ta'âlâ."

Our Master Rasûlullah said, **"Allahu ta'âlâ commanded me to love four people. He informed that He loves them."** When it was asked of Him, "Who are those four people, please tell their names, O Rasûlullah?" He said, **"Alî is one of them, Alî is one of them, Alî is one of them; Abû Zar, Mikdâd and Salmân."**

"There will be bitter torment on those who hurt me because of my family."

In one hadîth ash-sharîf, He declared, **"Fâtima is a part from me. The one, who hurts her, hurts me."** Hadrat Abû Hurayra said, "Our Prophet said to Hadrat Alî, **'Fâtima is more beloved than you for me. You are more valuable (that is, precious) than her for me!'**"⁵⁵²

Again He said, **"I don't want anything in return from you for having brought the religion of Islâm to you. I only want you to love my Ahl al-bayt."**

Islâmic scholars have considered the love of the Ahl al-bayt necessary for keeping î mân at one's last breath. These people have motes of Rasûlullah 'alaihi-salâm. It is every Muslim's duty to esteem and show respect to the Ahl al-bayt.

Great Islâmic scholar Imâm ar-Rabbânî (rahmat-Allahi 'alaihi) said, **"My father was a very profound scholar in apparent and concealed knowledge, that is, in spiritual knowledge. He would always recommend and encourage loving Ahl al-bayt. He would say that this love greatly helps a person to keep his î mân at his dying breath. At his dying breath, I was at his bedside. At his final moments, when he was losing his consciousness, I reminded him of that advice and asked how this love was affecting him. Even in that state, he said, 'I am swimming in the sea of the love of the Ahl al-bayt.' At once, I praised and eulogized Allahu ta'âlâ. The love of the Ahl al-bayt is the capital of the Ahl as-sunnat creed. And this capital will bring the gains of the âkhirat."**

Hadrat Fâtima and her children that will come into this world until the day of qiyâmat are also from Ahl al-bayt. One should love them, even if they are rebellious. Loving them, and helping them from the heart, body and possessions, showing respect to and obeying them will cause one to die with î mân.

(There was a court for Sayyids [descendants of Rasûlullah] in Hama, Syria. The children who were born from this blessed lineage would be recorded before a judge with two witnesses. Mustafa Rashid Pasha, the loyal friend of the British, terminated that court.)

The imâms of Ahl as-sunnat learned most of the knowledge of î mân, fiqh,

⁵⁵² Ibn Asâkir, Târikh Dimashq, XXXXII, 125; Haythamî, Majmâ'uz-Zawâid, IX, 100; Shamsaddîn Shâmî, Subulu'l-Hudâ, XI, 44.

MY BELOVED PROPHET (sall-Allahu ‘alaihi wa sallam)

tasawwuf and even tafsîr and hadîth from the imâms of Ahl al-bayt. They grew under their education. They rose with their favours. They received glad tidings from them.

Muslims love Rasûlullah's Ahl al-bayt (radiy-Allahu ta'âlâ 'anhum ajma'in) more than anyone else, and they also love those who love the Ahl al-bayt. Those Muslims who love the Ahl al-bayt and follow their path are called **(Ahl as-sunnat)**. All of Ahl as-sunnat, in all their namâz, pray for the Ahl al-bayt.

*A believer who saw the Messenger of Allah is called 'Sahâbî'.
Ashâb al-kirâm is the name of the entire community.*

*Nûrs filled forthwith a heart that saw the Messenger,
Holy Qur'ân lauds His Sahâbîs in large measure.*

*They all gave their property and lives for the Prophet's cause.
Sources of knowledge they were in peacetime and lions in wars.*

*Hadîth ash-sharîfs symbolize His Sahâba as stars in the night;
Follow any one of them, and you are on a path that's quite bright!*

*His Sahâba treated one another with love and eulogy;
Muslims who came afterwards said so all with unanimity.*

*They conveyed to us the Qur'ân and the hadîths,
The purity of their hearts provided trust for minds.*

*To abuse one of them means to injure Islâm's root.
He who maligns the Ashâb will decay Qur'ân's fruit.*

*If you are a true Muslim, hold each of them with respect,
And first say 'salât-u-salâm to Rasûl's Ahl al-bayt!*





ASHÂB OF OUR MASTER, THE PROPHET

The friends of our Prophet: Women or men, children or adult, a believer who saw our Master Rasûlullah at least for a moment, or if He was a blind person, who talked with Him at least for a moment, and died as a Muslim, is called a **Sâhib** or a **Sahâbî**. When they are more than one, they are called **Ashâb al-kirâm**, or **Sahâba al-kirâm**, or **Sahb** (radiy-Allahu ‘anhum ajma’în).

A person who was an unbeliever when he saw Rasûlullah and became a believer after the Prophet’s passing away or a person who was a believer when he saw Him and reneged Islâm after the Prophet’s passing away is not a Sahâbî. If a person who reneged Islâm (after the blessed event that had made him a Sahâbî) became a Muslim once again, he is still a Sahâbî. Since our Master is Prophet for the jinns as well, a jinn also may become a sahâbî.

After the Prophets and the superiors of the angels, the Ashâb al-kirâm are the most superior ones of all the creatures. Each one’s name must be mentioned respectfully with **“Hadrat”** or **“radiy-Allahu ‘anh”**.

Those who believe that Muhammad ‘alaihis-salâm is a Prophet, that is, all Muslims regardless of their ethnicity or country, are called the ummat of Muhammad ‘alaihis-salâm.

Each and every one of the Ashâb al-kirâm is superior to all of this ummat.

Regarding the virtue and superiority of the Sahâbîs, it is stated in the âyat al-karîmas, in maal:

“You are the most auspicious, the best of ummats.”⁵⁵³

“Allahu ta’âlâ is pleased with the those who believed first among the Muhâjirs and Ansârs, and those who follow their example in goodness (those who follow their path). And they, too, are pleased with Allahu ta’âlâ. Allahu ta’âlâ has prepared Jannahs, underneath which rivers flow, for them. They will remain there for eternity. That is a great salvation.”⁵⁵⁴

“Muhammad (‘alaihis-salâm) is the Prophet of Allahu ta’âlâ. Those who are with Him (that is, the Ashâb al-kirâm) are all harsh towards the unbelievers. Yet, they are compassionate towards one another. You will see them frequently making the rukû’ (bowing, with both hands on the knees during the performance of namâz) or making the sajda (prostration during namâz). They wish for Janâb al-Haqq’s favours and His being pleased with them with those ibâdats and the compassion they show to people. It can be seen on their faces that they make many sajdas (There are signs and marks of making sajda on their faces). Thus are they described in the Tawrât. Their description in the Injil is; a crop that puts forth its shoot, then strengthens it so that it becomes stout and stands firm on its stem,

“Muhammad (sall-Allahu ‘alaihi wa sallam) is the Rasûl of Allahu ta’âlâ. Those who are with Him (the Ashâb al-kirâm) are all harsh towards the unbelievers. Yet, they are merciful (compassionate) towards one another.”

Fath: 29

⁵⁵³ Sûrah Âl-i ‘Imran: 3/110.

⁵⁵⁴ Sûrah at-Tawba: 9/100.

which pleases the sowers. (The Ashâb al-kirâm were like that. They were also few and weak but increased and strengthened.) **This made the unbelievers and deniers hateful and angry. As for those who believe and do righteous deeds, Allah has promised them forgiveness and a great reward.**⁵⁵⁵

Some hadîth ash-sharîfs about the Ashâb al-kirâm:

“Do not curse my Ashâb! For those who live after my Ashâb, even if they give gold as much as a mountain for sadaqa, will not attain blessings equal to or even half of what my Ashâb attain for having given a handful of barley as sadaqa!”⁵⁵⁶

“My Ashâb are like the stars in the sky. If you follow any one of them, you will attain guidance (to the right path).”⁵⁵⁷

“Do not hold enmity against my Ashâb! Fear Allahu ta’âlâ! Those who love them do so because they love me. Those who are an enemy towards them are so because they are an enemy to me. Those who hurt them hurt me. And those who hurt me certainly hurt Allahu ta’âlâ.”

“The best of my ummat are the people of my time (the Ashâb al-kirâm). Next are the believers that will come after them, and next are those who will succeed them.”

“The fire of Jahannam will not burn a Muslim who has seen me, nor any Muslim who has seen those who have seen me.”⁵⁵⁸

These âyat al-karîmas and hadîth ash-sharîfs clearly show the superiority and virtues of the Ashâb al-kirâm.

The Ashâb al-kirâm are the most reliable authorities regarding religious rules. For, they had learned the Qur’ân al-karîm from our Prophet, and they taught and explained it to other people. The knowledge about the actions and words of our Prophet depends on the reports of these people who saw and heard them in person.

Thus, all the rules these people reported constituted the basis of the hadîth ash-sharîfs.

In Islâm, ijmâ al-ummat, that is, the unanimity of scholars came true entirely and completely in the time of the Ashâb alone. In addition, each and every one of the Ashâb is a mujtahid scholar whose words are proof in the religion. They are superior to other mujtahids who lived afterwards.

Scholars of the Ahl as-sunnat classify the Ashâb al-kirâm (radiy-Allahu ta’âlâ ‘anhum ajma’în) in three categories in respect of superiority:

1. Muhâjirîn (Migrators): Those who left their homes, countries and relatives in Mecca or elsewhere, and migrated to Medîna, before the conquest of Mecca. Those people embraced Islâm either before or after joining Rasûlullah (sall-Allahu ta’âlâ ‘alaihi wa sallam) (in Medîna). Hadrat Amr ibn Âs was one of them (radiy-Allahu ‘anhum ajma’în).

⁵⁵⁵ Sûrah al-Fath: 48/29.

⁵⁵⁶ Bukhârî, “Fadâil-us-Sahâba”, 5; Abû Dâwûd, “Sunnat”, 11; Tirmidhî, “Manâqib”, 70; Ibn Mâja, “Muqaddima”, 31; Ahmad ibn Hanbal, al-Musnad, III, 11; Bayhaqî, as-Sunan, II, 116.

⁵⁵⁷ Shamsaddîn Shâmî, Subulu’l-Hudâ, X, 329.

⁵⁵⁸ Bukhârî, “Rikâk”, 7; Muslim, “Fadâil-us-Sahâba”, 319; Nasâî, “Iman”, 29; Ahmad ibn Hanbal, al-Musnad, I, 438.





2. Ansâr (Helpers, Supporters): Muslims who lived in the city of Medîna or in places near it, as well as those who were in the two tribes called Aws and Hazraj, are called Ansâr. Because these people promised all sorts of help and sacrifice for our Master Rasûlullah and the Meccans, and they kept their promises (radiy-Allahu ‘anhum ajma’în).

3. Other Sahâbîs: They are not Muhâjirîn or Ansâr; they are the Muslims who came from other places and was honoured by being in the presence of our Master, the Prophet (sall-Allahu ‘alaihi wa sallam). They are the people who became believers elsewhere or upon the conquest of Mecca. They are only called sahâbîs (radiy-Allahu ‘anhum ajma’în).

The four Khalîfas of Rasûlullah are the most superior of the Ashâb al-kirâm. In accordance with their chronological succession in caliphate: **Hadrat Abû Bakr, Hadrat ‘Umar, Hadrat ‘Uthmân and Hadrat Alî.**

The next most superior sahâbîs are the remaining six of the ten fortunate people who were the Ashara al-Mubash-shara, those blessed with the Glad Tidings of Jannah; **Talha ibn Ubaydullah, Zubayr ibn Awwâm, Abdurrahmân ibn Awf, Sa’d ibn Abî Waqqâs, Sa’îd ibn Zayd, Abû Ubayda ibn Jarrâh, and also Hadrat Hasan and Hadrat Husayn** (radiy-Allahu ‘anhum ajma’în).

The most superior ones after them are the forty people who were the first to become Muslims. After those, come the three hundred and thirteen sahâbîs who joined the Ghazâ of Badr. Then are the seven hundred heroes who fought in the Ghazâ of Uhud. After them are the fourteen hundred people who promised Rasûlullah under a tree in the sixth year of the Hegira, saying, “We will rather die than go back.” This well-known covenant is called “**Bî’at ar-Ridwân**”.⁵⁵⁹

The number of the Ashâb al-kirâm: There were twelve thousand sahâbîs in the Conquest of Mecca, thirty thousand sahâbîs during the Ghazâ of Tabuk, and ninety thousand during Rasûlullah’s Farewell Hajj. There were about one hundred and twenty-four thousand sahâbîs on earth at the time of Rasûlullah’s demise. There are other reports on this subject as well.⁵⁶⁰

The last ones to pass away among the Ashâb al-kirâm are those: Abdullah ibn Awfâ passed away in the city of Kûfa in H. 86 (AD 705). Abdullah ibn Yasr passed away in Damascus in H. 88 (AD 706). Sahl ibn Sa’d passed away in Medîna in 91 (AD 709) when he was a hundred years old. Anas ibn Mâlik passed away in Basra in 93 (AD 711). Abû’t Tufayl Âmir ibn Wâsila passed away in Mecca in 100 (AD 718) (radiy-Allahu ‘anhum ajma’în).

After the death of our Prophet, in the era of the Four Khalîfas too, the Ashâb al-kirâm kept their promise to spread the religion of Islâm and to make jihad. They never broke their word. All of them left their homes and lands; they went out of Arabia and spread everywhere. Most of those who went did not return, they made jihad where they reached and spread the religion of Islâm until they

“My Ashâb are like the stars in the sky. If you follow any one of them, you will attain guidance.”

**Hadîth
ash-sharîf**

⁵⁵⁹ Ahmad ibn Hanbal, al-Musnad, I, 59; II, 101, 120; Ibn Hishâm, as-Sira, II, 315; Wâqidî, al-Maghâzî, I, 279; Ibn Sa’d, at-Tabaqât, II, 97.

⁵⁶⁰ Rehber (Guide) Encyclopedia, V, 206/II-7.

died. Thus, in a short time, many countries were conquered. Islâm spread rapidly in the conquered lands.

All the Ashâb al-kirâm are just and fair. All of them are equal in respect to communicating Islâm. They were the ones who compiled the Qur’ân al-karîm. They were the ones who reported the hadîth ash-sharîfs from our Prophet. Loving all of them is the most important, indispensable rule of being in the Ahl as-sunnat creed.

(Many books have been written and published that inform of the Ashâb al-kirâm’s services to Islâm, their exemplary lives, their virtues, names of all of them and their biographies. The Turkish books, “**Sahâba – the Blessed**” and “**Manâkib-i Chihâr Yâr-i Guzîn**” published by Hakikat Kitabevi Publications are very valuable.)

After the Prophets and the superiors of the angels, the Ashâb al-kirâm are the most superior ones of all the creatures. Each one’s name must be mentioned respectfully.

*Muhammad is the beloved of the Rabb of the universe,
His body is clean, name is Ahmad, He is the mercy to the universe.
He has beautiful akhlâq, the receiver of Lawlâke...
The fount of knowledge, adab, fayz, nûr and love.*

*He is the real medium between Haqq and the slave,
His word is the cure for souls, His name is for the rust of hearts.
He is the real healer for the sorrowful sick of hearts.
Not only Himself but His ummat is higher than angels.*

*To that distinguished slave of His, Haqq sent helpers,
He made the slaves He loved the most Ashâb to Him.
Rasûlullah said, their path is my path,
He showed that century as the best of centuries.*

*They loved Muhammad Mustafâ more than life itself,
They left every worldly thing only for His sake.
They gave their lives to spread Islâm readily.
Yâ Rabb, what a beautiful state, yâ Rabb, what a glory.*

*One single sohbat with Him, and their nafs was purified,
Their hearts were with ma’rifat, fayz, nûr’n tajallî occupied.
States peculiar to Awliyâ took them a moment to attain;
And they ever followed Him, what a great honour to attain.*

*All of them are just, blameless, and never cruel to anyone;
Never for their nafs would they yearn after caliphate.
Nor would they fight for that purpose or hurt one another;
They occupy the highest position, and mujtahids they all are.*





SOME OF THE ZAWÂID SUNNATS OF OUR MASTER, THE PROPHET

"Following Rasûlullah about actions related to customs, too, brings about many rewards in this world and the âkhirat and causes various bliss."

Maktûbât ar-Rabbânî, II, letter 5

The actions of our Master, the Prophet (sall-Allahu 'alaihi wa sallam) are divided into three categories. **The first category** consists of actions that must be also done by Muslims. They are called **Sunnat**. **The second category** contains actions that are peculiar only to our Prophet (sall-Allahu ta'âlâ 'alaihi wa sallam). They are called **Khasâis**. It is not permissible to imitate them. **In the third category** are actions related to customs. Every Muslim should imitate them depending on the customs of his country. Imitating them without adapting them to the customs in your country will cause fitna (unrest). And causing fitna is harâm.⁵⁶¹

Sunnat al-hudâ is the ibâdats that Rasûlullah (sall-Allahu ta'âlâ 'alaihi wa sallam) performed but did not admonish other Muslims for omitting it. If it is an ibâdat that He always performed, it is called **Sunnat al-muakkada**. Actions that Rasûlullah did as a custom are called **Sunnat al-zâida – Sunnat al-zâwaid**, or **Mustahab**.⁵⁶²

Some examples of **Sunnat al-zâida** are: He always began doing good things from the right-hand side, with His right hand; how He built buildings, ate, drank, sat, stood up (lay), clothed, used tools and what He used. Things that appeared later are called **"Bid'at"**. It is not dalâlat (deviation from Islâm) to observe acts of custom established later on called **"bid'at in custom"** such as using flour sifter or spoons. It is not a sin. Hence, it is permissible to eat meals at a table, use forks and spoons, sleep on a mattress, use radios, television, tape recorders at conferences, in schools, during classes of ethics and science, to use all sorts of transportation, and to utilize technical facilities such as spectacles and calculators. Because these things are within the area of bid'at in custom. It is harâm (forbidden) to use things and inventions that are bid'at in custom in committing acts that are harâm. There is detailed information in the books **"Endless Bliss"** and **"Ethics of Islâm"** about using radios, loud-speakers and tape recorders during namâz, adhân, preaches and khutbas. It is a grave sin to invent bid'ats or to make even the slightest alteration in the acts of worship.⁵⁶³

Making jihâd, that is, the government and the army fighting against enemies is an ibâdat. And it is not an act of bid'at to use all sorts of technical facilities in a war. On the contrary, it brings about many thawâbs (rewards). For it is a commandment of Islâm to use all sorts of scientific media in a war. It is necessary to invent facilities that will be helpful in performing acts of worship. Yet it is an act of bid'at to invent facilities that will encourage forbidden acts or to invent any changes in worships. For instance, it is necessary to climb the minâret to call the adhân, the call to prayer, because reciting it somewhere high is commanded. Yet it is an act

⁵⁶¹ Herkese Lâzim Olan Îmân, 367.

⁵⁶² Translation of an excerpt from the Turkish book "Herkese Lâzim Olan Îmân", 365.

⁵⁶³ Herkese Lâzim Olan Îmân (The Îmân Necessaray for Everyone), 365.

of bid’at to call the adhân through a loud-speaker. For it is not a commandment of Islâm to call it through an instrument. The commandment dictates that human voice should be used in calling it. Moreover, Rasûlullah (sall-Allahu ta’âlâ ‘alaihi wa sallam) prohibited announcing the prayer times or performing other ibâdats by ringing bells, sounding horns, or playing musical instruments.⁵⁶⁴

It is makrûh (disliked, offensive) to omit an act that is **Sunnat al-hudâ**. Yet it is not makrûh to omit acts that are **Sunnat al-zâida**.⁵⁶⁵

The importance our Prophet gave to being clean and orderly

Our Master, the Prophet (sall-Allahu ‘alaihi wa sallam) placed a great deal of importance on cleanliness, order and tidiness.

He liked beginning everything from the right-hand side and with His right hand.⁵⁶⁶ But, He only used His left hand for washing in the toilet.

He would do everything in odd numbers as long as possible.

He would say, **“Whoever has hair should take care of it!”**

Once, while our Prophet was in the masjid, a man with dishevelled hair and beard came in. Our Beloved Prophet said, **“Isn’t there any rose oil for tidying his hair?”** and then motioned to him to immediately go out and tidy his hair and beard. After he had done so and came back, our Prophet said, **“Which is better: One of you coming here with tidy hair and beard like this, or with messy hair and beard like Shaytan?”**

Even on a journey, He would bring oil in a bottle. After He had applied the oil, He would first put on a turban then His headpiece on top of it. This way, the oil wouldn’t be noticeable.

Our Prophet would comb His beard twice a day.

Anas ibn Mâlik said, “Rasûl ‘alaihis-salâm would often apply rose oil on His hair and comb His beard with water.”⁵⁶⁷

Our Master, the Prophet (sall-Allahu ‘alaihi wa sallam) would trim His blessed beard a little from its length and sides. Before going to Friday namâz, He would trim His moustache and cut His nails. He commanded Muslims to trim their moustaches as well.

Whenever our Prophet looked into the mirror, He would praise Allah and say, **“O my Allah! As you have created my appearance beautiful, beautify my akhlâq, too.”**

Our Prophet would put kohl on His eyes three times every night before He went to sleep. He would put kohl three times on His right eye and two times on His left eye. He would say, **“Put kohl on your eyes! Because it polishes the eyes and increases hair (eyelash) growth.”**⁵⁶⁸

The scholars of Islâm say that it is permissible for a man to put kohl on His eyes for medical purposes, but not for ornamentation. The words of jamâl (beauty) and

⁵⁶⁴ Herkese Lâzim Olan Îmân, 365, 366.

⁵⁶⁵ Herkese Lâzim Olan Îmân, 365.

⁵⁶⁶ Bukhârî, “Vuzû”, 41.

⁵⁶⁷ Ibn Sa’d, at-Tabaqât, I, 484.

⁵⁶⁸ Ibn Sa’d, at-Tabaqât, I, 485.





zînat (ornamentation) should not be confused with each other. Jamâl means to remove ugliness, protect one's dignity and show the blessings to thank Allahu ta'âlâ. Showing off blessings for boastful purposes does not mean jamâl, but rather kibr (arrogance).

Rasûlullah placed great importance on using a miswâk (a natural toothbrush made from the twigs of the arak tree). He would always have it with Him. Our Prophet would say, **“Apply miswâk, using the twig of the arak tree!”** It gives a pleasant scent to the mouth. Our Prophet said, **“It is both my sunnat and that of the Prophets before me!”**

Our Prophet said,

“If it would not have caused difficulty to my ummat, I would have commanded them to use miswâk before each namâz!”⁵⁶⁹

“I strongly recommend you to use miswâk!”

“Miswâk is the cleanliness of the mouth and contentment of my Rabb!”

When our Prophet entered His home, He would first clean His teeth with a miswâk. He would not go to sleep unless He had a miswâk with Him, and when He woke up, He would first clean His teeth with a miswâk. He would also clean His teeth with miswâk when He got up for tahajjud namâz (the namâz that is performed after two-thirds of the night has elapsed).⁵⁷⁰

Hadrat Âisha said, “There was never a night or a day that Prophet ‘alaihis-salâm, when awakening, did not use miswâk before performing abdash!”

Ibrâhîm, the son of our beloved Prophet (sall-Allahu ‘alaihi wa sallam) died. While he was being buried, one of the adobes was put askew. Our Prophet interfered and righted it. He explained that the adobe being askew wouldn't matter to the deceased but that He disliked disorder.

The house of bliss of our Master, the Prophet

When our Prophet had His masjid constructed in Medîna, He also had two adobe rooms built next to the masjid and had the rooms covered with date palm logs and branches. While the Masjid ash-sharîf was being built, two rooms for Âisha and Sawda (radiy-Allahu ‘anhuma) were set up. The door of Hadrat Âisha's room faced the path of the masjid. The door of the room constructed for Hadrat Sawda faced the gate of Âl al-‘Uthmân, which was the third gate of the masjid. As our Prophet ‘alaihis-salâm married other wives, the number of rooms increased and became nine. They were constructed between Hadrat Âisha's room and the qibla. Some of these rooms were made from adobe, and some were made from stone. Some of them were constructed with date palm branches (Baghdad style), they were mortared with mud, and the roofs were formed with date palm branches. Hasan ibn Abî'l-Hasan (radiy-Allahu ‘anh) says, “When I was a teen, I went to the house of Rasûlullah, and I was able to reach and touch the ceiling. The ceiling of Rasûlullah's room was only a hair cloth cover stretched over a cypress or juniper tree stump.”

According to Imâm al-Bukhârî, “There was no knocking ring on the door of

⁵⁶⁹ Tirmidhî, “Purification”, 18.

⁵⁷⁰ Ibn Mâja, “Purification”, 7.

Rasûlullah's house so the door would be knocked on with the end of a bow.”

Muhammad ibn Khilal and Ata-ul’Khorasânî had seen the rooms of our Prophet’s wives and said that they had been constructed from date palm branches and black hair drapes as a door.

According to what Dâwûd ibn Qays had seen, the width of each room, from door to door, was 6 or 7 zrâ⁵⁷¹ (3-3.5 m.), and the inside length was approximately 10 zrâ’ (4.8 m.). (One zrâ’ is 48 cm.)

When the article of caliph Abdulmalik was read out in Medîna, about adding the rooms of our Prophet’s wives to the Masjid, by expropriating them, the people of Medîna shed tears like the day our Prophet died.⁵⁷²

Sa’îd ibn Musayyab expressed his sorrow by saying, “I swear by Allah that I wished that they be left as they were! Thus, the younger adults and newcomers in Medîna would understand what our Prophet had been contented with and realize that people should not desire for too much property nor to be boastful about them.”

Our Master, the Prophet’s behavior in the home

Hadrat Husayn relates, “I asked my father about the behavior of our Master, the Prophet at home. My father replied as follows:

Our Master, the Prophet separated His time at home into three: worshipping Allah, caring for household concerns and for His personal affairs.

Of the time separated for His personal affairs, some time was shared for Himself and others. Within that portion of time, only the notable sahâbîs would enter His presence. He would communicate religious matters to the people through them and never keep information that was related to the people to Himself.

It was our Master, the Prophet’s custom to divide the time belonging to His ummat among the people of virtue, according to their religious superiority, and invite them to His presence accordingly. Some had one need, some two and some had many needs.

Our Master, the Prophet would busy Himself with their religious matters, give the necessary answers to their questions and then He would say, **“Those who are present here should communicate to those who are not present! Submit to me the needs of those who themselves are not able to come to submit their needs. Certainly, on the day of qiyâmat, Allah will make the feet of those who convey the needs of others that are not able to convey their needs stable on the Sirât Bridge!”**

Nothing else would be mentioned or expressed near our Master, the Prophet. As it was, He would not accept anything else from anyone.

Those who enter the presence of our Master, the Prophet, would enter seeking knowledge and leave wiser and having tasted the pleasure of the greatest knowledge!”

Our Master, the Prophet’s behavior out of the house

Hadrat Husayn relates: I asked my father about the behavior of our Master, the Prophet out of the house. He replied as follows:

⁵⁷¹ zrâ: A unit of measure of length. It is equal to 48 cm. Turkish books Se’âdet-i Ebediyye (Endless Bliss), 221, 845; Turkish books Dinî Terimler Sözlüğü (Religious Terms Dictionary), II, 317.

⁵⁷² Ibn Sa’d, at-Tabaqât, I, 499.





The Master of the worlds would not speak outside. He would only speak when His words would be useful for Muslims, warm them towards one another, remove disunity and remove their coldness towards each other.

"I do not eat while leaning on something."

**Hadith
ash-sharîf**

He would show respect towards those of each tribe who had superior moral character and make that person governor over his tribe.⁵⁷³ He protected the people from bad people and harm; He would also avoid falling into such situations Himself. He would never begrudge anybody of His smiling face and His beautiful disposition.

If He did not see His Ashâb, He would seek them and ask what was happening among them. He would praise and reinforce kindness, criticize and cause to weaken evil. All of His actions were temperate and consistent. To prevent Muslims from falling into forgetfulness, He would never refrain from warning them.

Our Master Rasûlullah had a precise and natural ability for worshipping and praying. He would neither infringe on nor fail to fulfill a right. Those who were close to Him were the most blessed ones among the people.

In His sight, the most superior among His Ashâb was the one whose advice was the most comprehensive, and the one who had the greatest rank was the one who did the best favours and deeds for the needy. The Master of the worlds would never sit or stand without mentioning the name of Allah.

He would never reserve any special place for Himself at a gathering and prohibited from doing so. No matter where, when He met with a group of people sitting, He would never try to sit at the most distinguished place. Rather, He would sit at the back of the gathering and command Muslims to do so.

He would give a share to everyone who was sitting with Him. He would do so much favour for people that they would think that there was nobody more precious than themselves in the sight of Rasûlullah. He would endure everything from those who sat with Him or those who came with their needs until they would leave.⁵⁷⁴

When someone requested something from Him, He would not refuse their request; He would either give what was requested or turn them back with sweet and soft words. His beautiful morals were greater than that of all humanity combined.

He had become a compassionate father to them. Everybody was equal in His sight regarding their rights. The assembly of our Master, the Prophet was an assembly of knowledge, modesty, patience and trust.

In His presence, no one would raise their voice, nor would anyone accuse another, nor would anyone disclose faults or mistakes of another. Those who were present in the presence of the Master of the worlds were all equals; their superiority to one another was in regard to taqwâ (abstaining from harâm). They were all humble.

They would show respect to elders, have compassion and pity on the young. They preferred to meet the needs of those who were helpless over the needs of others.

⁵⁷³ Ibn Hishâm, as-Sira, II, 254; Wâqidî, al-Maghâzî, III, 925; Ibn Sa'd, at-Tabaqât, I, 262; Tabarânî, al-Mu'jamu'l Kabîr, II, 289; Suhaylî, Rawzu'l-unf, IV, 364.

⁵⁷⁴ Ghazâlî, Ihyâ, II, 880.

They would protect and look after the destitute and those who were strangers.

Our Master, the Prophet would always smile and be soft tempered. He was very protective and forgiving. He was not hard-hearted.

He would never argue with anybody. He would never yell or say bad words. He would never reproach anybody. He was not stingy. He would turn a blind eye to the things He disliked. He would not dishearten the expectant; He would not disclose His displeasure about something.

Our Master Rasûlullah would refrain from three things:

- Disputing with people,
- Talking too much,
- Engaging in things that were useless and vain.

He would leave people to their own about three things:

- He would never blame nor reproach anybody to their face or behind their back.

- He would never search for the shameful deeds or faults of anybody.
- He would never say anything to anyone unless it would cause thawâbs and be beneficial for them.

While our Master, the Prophet was speaking, those in His presence would stay silent and still, as if birds had landed on their heads, until He finished speaking; only then they would speak but never argue nor dispute near Him.

When someone was speaking with our Master Rasûlullah, others that were present would remain silent until he finished speaking. In the sight of our Master Rasûlullah, there was no difference between those that spoke first and those that spoke last.

If those in His presence laughed at something, accordingly He would laugh too. If they became astonished at something, accordingly He would be astonished too.

He endured the rudeness and harshness of the comments and questions of those that were destitute and strangers so that His Ashâb would behave like Him.

Our Master, the Prophet would say, **“When you see one in need requesting help, help him to attain his needs!”**

Our Master, the Prophet would not accept false praising. He would never interrupt anyone’s speech unless that person was infringing on someone’s rights. When one would infringe on another’s rights, He would either interrupt their speaking, forbidding them from doing so, or leave that place. The Master of the worlds would remain silent because of four things: **hilm** (tenderness, mildness, moderation), **hazar** (abstention), **taqdir** (appreciation) and **tafakkur** (contemplation of one’s sins and surroundings, taking lessons from things Allahu ta’âlâ created).

His Taqdir was apparent as He would, with equality, look and listen to people.

His Tafakkur was apparent from His thinking of affairs of the world and the âkhirat.

He had gathered **hilm and patience** in Himself. Nothing from this world would ever anger Him.

As for **hazar**, four traits were gathered in Him:





- He would take the best in order to follow it.
- He would avoid ugly things so that they would be refrained from.
- He would spend effort on those things that would be useful for His ummat.
- He was zealous over those things that would provide His ummat's happiness in this world and the âkhirat.

The Master of the worlds never said, "No!" for anything. If something that He liked was requested from Him, He would say, "All right!" and if something was requested that He did not want to perform, then He would remain silent, so it would be understood that He would not like to do it.

He would endeavor towards everyone's bliss for this world and the âkhirat. During a ghazâ, when He was asked to pray for the annihilation of the unbelievers, He said, **"I have not been sent to curse people or for them to suffer torment. I have been sent to do favours for everyone and for their attaining peace."**

It is declared in 107th âyat of the Sûrah al-Anbiyâ, in maal, **"We sent you as a mercy, as a blessing for beings."** That is why He would always strive for the good of everyone.

It was related by Anas ibn Mâlik that, when our Master, the Prophet came across somebody, He would make musâfaha⁵⁷⁵ with that person, and unless that person withdrew his hand first, our Master, the Prophet would not withdraw His hand; unless that person turned away his face, our Master, the Prophet would not turn His face away from him.

Again, Anas ibn Mâlik related, "We asked of our Master, 'O Rasûlullah! Shall some of us bow before others?' He said, '**No!**' Then we asked, 'Shall we embrace each other?' He said, '**No! But make musâfaha!**'"⁵⁷⁶

Hadrat Barâ ibn Âzib relates that our Master, the Prophet said, **"When two Muslims come across each other, if they say the salâm and make musâfaha, they are forgiven before they are separated!"**

The Master of the worlds was always contemplative. His times of silence would last longer than His speaking. Rasûlullah would not speak unnecessarily. He would mention the name of Allah both when He started and finished His words.

When speaking, He would use short and concise words. Rasûlullah's words were always true and appropriate. When speaking, Rasûlullah would neither use more or fewer words than necessary.

He would never break anybody's heart nor look down on anybody.

Our Master Rasûlullah would never become angry about this world or its affairs. However, if a right was infringed upon, His anger would not subside unless justice was realized.

"When two Muslims come across each other, if they say the salâm and make musâfaha, they are forgiven before they are separated!"

**Hadîth
ash-sharîf**

⁵⁷⁵ Musâfaha (to shake hands) is two people attaching the palms of their right hands in a manner wherein the sides of their thumbs contact each other.

⁵⁷⁶ Ibn Mâja, "Adab", 15; Abû Ya'la, al-Musnad, IV, 197.

He would never become angry nor take revenge for Himself. When He was to point out something, He would do so by using His entire hand, not just His finger. When He was astonished and surprised, He would reverse the position of His hand, that is, if His palm were skyward, He would turn it groundward, and if it were towards the ground, He would turn it skyward. While speaking, He would make gestures with His hands; by tapping His right palm with the inner part of His left thumb. When He became angry, He would immediately abandon His anger and would not show it.

When He was happy and cheerful, He would close His eyes. His laughter was a smile at most. While He was smiling, His teeth could be seen like beads of pearls.⁵⁷⁷

When doing good things, He preferred His right side,

After performing abdash, He would cover in a haste, that fount generosity.

He lay on His right side, His face towards the qibla,

With every breath, He travelled the invisible universe, that fount generosity.

His bed was made of leather, like the pillow, inside of it was fiber,

If He laid at night, He slept little, that fount generosity.

His eyes slept, His heart was awake and with His Rabb,

He was amazed by His beauty since before, that fount generosity.

Our Master, the Prophet's laying and sleeping

When our Master, the Prophet wanted to sleep on His bed, He would lie on His right side, put His right hand under His right cheek, and then pray as follows:

“O my Allah! I have surrendered myself to You. I have turned my face towards You. I entrust my work to You. I lean my back towards You (I rely on You). I fear Your torment, hope for Your mercy. There is no refuge other than Your mercy. There is only Your torment to be protected from. Refuge can only be attained in Your mercy, and salvation can only be attained through Your mercy. I believe in Your Book that You sent and in Your Prophet You sent.

O My Rabb! With Your name, I lay myself down. If You take and keep my soul, treat it with Your mercy! If You release it, protect it as You protect Your pious slaves!

O My Allah! With Your name I die, With Your name, I revive from the dead. Praise be to Allah, Who lets us eat and drink, meets and fulfills all our needs and shelters us! There are many who have no one to meet their needs or shelter them! O my Allah! Protect me from Your torment on the day You bring Your servants together in Your presence.”

O my Allah! You are pre-eternal! There is nothing that existed before You! You are eternal! There is nothing that exists after You! You are evident! There is nothing other than You!”

When He woke up, He would pray as follows, **“There is no other god; there is only You! I mention Your name and glorify You, saying that You are free of any defects. O my Allah! I beg You to forgive my sins and beg for Your mercy. Praise**

⁵⁷⁷ Qâdî Iyâd, Shifâ ash-sharîf, 132; Suyutî, Awsaf-un Nabî, 85.





be to Allah, Who has resurrected us after death. On the day of qiyâmat, our return will be to Him.⁵⁷⁸ Then He would pray by saying, “O my Allah! Increase my knowledge! Do not deviate my heart after You have shown me the right way! Bestow mercy upon me through Your Exaltedness! Because You are the one who is the most gracious!”

“Gain the akhlâq of Allahu ta’âlâ!”

Hadîth
ash-sharîf

Hadrat Barâ ibn Âzib said: The Master of the worlds told me, “When you go to where you will sleep, perform an abdash as you perform it for namâz! Then lie down on your right side and say, ‘O my Allah! I have surrendered myself to You. I have turned my face towards You. I entrust my work to You. I lean my back towards You (I rely on You). I fear Your torment, hope for Your mercy. There is no refuge other than Your mercy. There is only Your torment to be protected from. Refuge can only be attained in Your mercy, and salvation can only be attained through Your mercy. I believe in Your Book that You sent and in Your Prophet You sent.’ If you die during that night, you would die in accordance with the way of Islâm. Whoever says this prayer and dies during that night, they die in accordance with the way of Islâm!”

Our Master, the Prophet said, “When one rises from his bed and returns for sleep during the night; let him shake off his bed three times. For, one cannot know what had happened after him and what came and took his place on the bed.

Abdullah ibn Tahfa (radiy-Allahu ‘anh) from the Ashâb as-Soffa said: While I was sleeping on my stomach, that is, face down in the masjid before the morning namâz, someone touched me with His foot.

- “Who is this?” He asked.

- “I am Abdullah ibn Tahfa,” I said. Then I realized that it was the Master of the worlds! I immediately gathered myself.

- “This way of laying is the one most disliked by Almighty Allah!” He said.⁵⁷⁹

Our Master, the Prophet (sall-Allahu ‘alaihi wa sallam) would never be without abdash.

It was never seen that our Master Rasûlullah did not perform an abdash after He went to the toilet.

Our Master, the Prophet’s walking

Hadrat Hind ibn Abî Hâla related as follows: While walking, the Master of the worlds would lively raise His feet off the ground. He would not sway from side to side. He walked with ease and dignity; He would take wide steps and bend forward a bit as if stepping down from a high place.

He would turn His body entirely toward the direction He wanted to look.

He would not look around without purpose.

He would look longer at the ground than looking skyward.

His looking at the ground would be only with a glance.

He would walk behind His sahâbîs.

⁵⁷⁸ Tirmidhî, Shamâil ash-sharîf, 281.

⁵⁷⁹ Ahmad ibn Hanbal, al-Musnad, I, 262; V, 426; Suhaylî, Rawzu’l-unf, VIII, 16.

Whenever He came across somebody, He would be the first to greet.

Hadrat Abû Hurayra relates as follows: Regarding His walking, I have never seen anybody faster than the Master of the worlds. While He was walking, it was as if the ground would roll under His feet! We would strive and strain ourselves in order to catch up with Him. As for the Master of the worlds, He would not need to strain Himself at all while walking.⁵⁸⁰

Our Master, the Prophet's sitting

He would mostly sit on His knees. He is also reported to have been seen to sit with His knees raised and His arms wrapped around them.⁵⁸¹ He was never seen to extend His legs towards the people who were in His presence. Usually, He sat towards the qibla.

Generally, He would lay the coat on His back on the floor for His visitors and have them sit on it. Sometimes He would give them His own cushion.

Hanzala ibn Hizyam said, "I went to see our Master, the Prophet; I saw Him sitting cross-legged."

According to Jâbir ibn Samura, after performing the morning namâz, our Master, the Prophet would sit cross-legged on His namâz rug until sunrise.

Sharid ibn Suwayd said, "The Master of the universe had visited me. At that time, I had been sitting with my left hand behind me and leaning on half of the palm. Then our Master, the Prophet said to me, '**Are you sitting like those who incurred the wrath of Allahu ta'âlâ (the Jews)?**'"

Abû Juhayfa relates, "The Master of the worlds said, "**I do not eat while leaning on something.**"⁵⁸²

*He would sit cross-legged, on His knees, or raising them,
He was full of adab in the open and hidden, that fount of generosity.*

*He would eat with His three fingers and lick them tastefully,
He would drink water in three breaths, that fount of generosity.*

*He loved honey, halwa, squash, vinegar and tharid food, but,
He never ate barley bread until He was filled, that fount of generosity.*

*Sometimes He would tie a stone on His abdomen, for He was hungry,
He would say, so that my heart isn't shaky, that fount of generosity.*

*They couldn't light a fire for cooking in His home of bliss for many months,
He would eat date and pomegranate contentedly, that fount of generosity.*

Our Master, the Prophet's manner of eating and drinking

Our Master, the Prophet said:

"The blessing of the food is in performing abdash before a meal and washing the hands after the meal!"⁵⁸³

⁵⁸⁰ Tirmidhî, "Manâqib", 12; Ahmad ibn Hanbal, al-Musnad, II, 350; Ibn Sa'd, at-Tabaqât, I, 380; Ibn Asâkir, Târikh Dimashq, III, 267; Baghawî, al-Anwâr, I, 352; Qastalânî, Mawâhib al-Ladunniyya, 282.

⁵⁸¹ Abû Dâwûd, "Adab", 25.

⁵⁸² Tirmidhî, Shamâil ash-sharîf, 164; Qâdî Iyâd, Shifâ ash-sharîf, 86.

⁵⁸³ Tirmidhî, "Atima", 39.





“If something unexpected and terrible happens to somebody who sleeps without having washed off the smell or smear of meat or oil from their hands, they shouldn’t blame anyone except themselves!”

“The blessing of the food is in the middle! When one eats, do not eat from the middle of the plate but from the edge because the blessings descend to the middle of the food!”

Our mother Hadrat Âisha (radiy-Allahu ‘anhâ) stated, “The Master of the worlds said, **‘When one starts to eat, say Bismillâhirrahmânirrahîm, mention the name of Allah Almighty. If it is forgotten before starting the meal, say “Bismillâhirrahmânirrahîm for the beginning and the end of the meal!”**”⁵⁸⁴

“When one of you starts eating, eat with the right hand. When drinking, drink with the right hand because shaytan eats and drinks with his left hand!”

**Hadîth
ash-sharîf**

Umayya ibn Machshi reported: A man was eating without saying the Basmala. Our Master, the Prophet realized that he didn’t say the Basmala. He said, **“Say, for the beginning to the end of this meal, Bismillâhirrahmânirrahîm!”** When that man said, **“Bismillâhirrahmânirrahîm,”** our Master, the Prophet smiled and said, **“Shaytan was eating with you. When you mentioned the name of Allah Almighty, shaytan vomited all that was in his stomach!”**

Abdullah ibn ‘Umar reported that our Master, the Prophet said, **“When one of you starts eating, eat with the right hand. When drinking, drink with the right hand because shaytan eats and drinks with his left hand!”**⁵⁸⁵

Salama ibn Akwa related from his father: When our Master, the Prophet saw that a man near Him named Busr ibn Raiyul’ir of the tribe of Ashja’ was eating with his left hand, He told him, **“Eat with your right hand!”** That man lied by saying, “I am unable to do that, I can’t eat with my right hand!” Then our Master, the Prophet said, **“May you be unable to do it! It is only his arrogance and pride that prevents him from eating with his right hand!”** From then on, that man was unable to raise his hand to his mouth anymore!⁵⁸⁶

Our Master, the Prophet said, **“Allah the Aziz and Jalil, will certainly be pleased with His slave who praises Him after he eats what is edible or drinks what is potable.”**

Our Master, the Prophet (sall-Allahu ‘alaihi wa sallam) would sit and eat His meal on the ground. He would say, **“I sit like a servant of Allah and eat like a servant of Allah. I am just like a servant of Allah! He who turns away from my sunnat is not from me!”**⁵⁸⁷

‘Umar ibn Abû Salama says, “I was a child under the care of the Master of the worlds. While eating, my hands were all over the plate. The Master of the worlds said to me, **‘O son! Recite the Basmala. Eat with your right hand! Eat from in**

⁵⁸⁴ Abû Ya’la, al-Musnad, XIII, 62; Shamsaddîn Shâmî, Subulu’l-Hudâ, VII, 170.

⁵⁸⁵ Muslim, “Ashriba”, 142; Abû Dâwûd, “Atima”, 20; Ahmad ibn Hanbal, al-Musnad, II, 8, 33; Bayhaqî, as-Sunan, II, 43.

⁵⁸⁶ Bayhaqî, as-Sunan, II, 45.

⁵⁸⁷ Ibn Sa’d, at-Tabaqât, I, 381.

front of you!”⁵⁸⁸ After that, I always ate as He said.”

Our Master, the Prophet, had never slighted nor disparaged any food. He would neither praise a food because He liked it; nor disparage a food because He disliked it. If He liked a food, He would eat it; if He did not like it, He would not eat it and keep silent. He would show respect for even the smallest of blessings, He would never disparage any of the blessings.

Our Master Rasûlullah would not say make this, make that. He would eat whatever was available.

Our mother Hadrat Âisha related, “Our Master, the Prophet would come and ask me, ‘**Do you have any food with you?**’ and I would say, ‘No!’ Thereupon, He would say, ‘**Then, I am fasting!**’”⁵⁸⁹

Our Mother, Hadrat Âisha relates, “The family of our Master, the Prophet had never eaten their fill of wheat bread for three days in a row, from the time He arrived in Medîna until He passed away.⁵⁹⁰ What our Master, the Prophet and His family had most often eaten consisted of barley bread and dates, which were not very abundant. Our Master, the Prophet didn’t have two sorts of food together in His stomach in a day; He didn’t eat His fill of bread when He had eaten His fill of dates and didn’t eat His fill of dates when He had eaten His fill of bread! And this is what makes me weep!”⁵⁹¹

Our Master Rasûlullah liked halwa and honey, bread tharid, date tharid and vegetable meals. When milk was brought and offered to our Master, He would say, “**There are two blessings in milk.**”⁵⁹²

Abdullah ibn Abbâs relates, “Khâlîd ibn Walîd and I went with the Master of the worlds to the house of my maternal aunt, Maymûna bint Haris. My aunt asked, ‘Can I offer you milk?’

The Master of the worlds said, ‘**All right!**’

My aunt went and brought the milk in a vessel. The Master of the worlds took it and drank from it. I was on the right side of our Master. Khâlîd ibn Walîd was at His left. Rasûlullah gave me the remaining milk in the vessel and said,

‘**Drink. If you wish, offer it to Khâlîd!**’

I said, ‘In regards to drinking your leftover, I would never choose anybody over myself!’ Upon this, our Master Rasûlullah said:

‘The one whom Allahu ta’âlâ feeds should say, Allahumma barik lana fîhi wa at’amnâ khairan minhu (O my Allah! Bestow abundance in this food for us! May we eat even more auspicious food as well)!

The one whom Allahu ta’âlâ permits to drink milk should say, Allahumma barik lana fîhi wa zidnâ minhu, (O my Allah! Bestow abundance in this milk for us and increase what You grant from it to us!) **For, there is nothing that**

⁵⁸⁸ Tirmidhî, Shamâil ash-sharîf, 204.

⁵⁸⁹ Tirmidhî, Shamâil ash-sharîf, 196.

⁵⁹⁰ Nasâî, “Dehâyâ”, 37; Ahmad ibn Hanbal, al-Musnad, VI, 42; Bayhaqî, as-Sunan, II, 487; Bayhaqî, Shu’ab-ul-îmân, II, 166; Ghazâlî, Ihyâ, II, 877.

⁵⁹¹ Bukhârî, “Et’ime”, 41; Muslim, “Zuhd”, 39; Ahmad ibn Hanbal, Al-Musnad, VI, 71; Tirmidhî, Shamâil ash-sharîf, 366; Qastalânî, Mawâhib al-Ladunniyya, 306.

⁵⁹² Ibn Sa’d, at-Tabaqât, I, 393.





substitutes food and drinks, except milk.”⁵⁹³

When the Muslims of Medîna saw the first crop of dates, they would bring them to our Master, the Prophet. Our Master Rasûlullah would take them into His hands, and after saying the prayer for abundance, would call the youngest children He saw and give those dates to them. He would say, **“If there are no dates in a house, that household will be hungry.”**

Our Master, the Prophet enjoyed eating the food left at the bottom of the plate. He would say, **“If someone eats every morsel of food on his plate, that food begs for forgiveness on his behalf!”**

It was also reported that our Master, the Prophet said, **“O Abû Zar! When you cook meat, make plenty of broth and consider your neighbours, share what you have cooked with them.”⁵⁹⁴**

“He, who eats his fill while his neighbour is hungry, is not a perfect Mu'min!”

“Worship Allah! Feed people! Spread the salâm so that you will enter Jannahs!”⁵⁹⁵

“The food of one person suffices for two. The food of three suffices for four. The food of four suffices for eight persons!”⁵⁹⁶

Hadrat Asma bint Abî Bakr related: Rasûlullah (sall-Allahu 'alaihi wa sallam) would advise that the food be kept covered until its boiling and smoking stopped, and He would say, **“That is the biggest abundance!”**

At the time of the conquest of Mecca, our Master Rasûlullah visited the house of Hadrat Ummuhânî, His paternal uncle Abû Tâlib's daughter. He asked, **“Do you have anything to eat with you?”** Ummuhânî said, “No! We have only dried breadcrumbs and vinegar! But I feel ashamed to offer them to you!” Our Master, the Prophet said, **“Bring them. Crumble them into water. Also, bring salt!”** Pouring the vinegar on it, He ate it and praised Allah Almighty. He said, **“O Ummuhânî! What a nice additive is vinegar! A home with vinegar will never be devoid of additives!”⁵⁹⁷**

He would eat bread alone and sometimes with dates, vinegar, fruit, soup, or by dipping pieces of bread into olive oil. He would eat chicken as well as the meat of rabbit, camel, antelope, fish, dried meat, and cheese. He liked the meat from the forelegs. He would hold the meat with His hands and eat it by taking bites. (It is permissible as well to use a knife and fork.) Generally, He would have milk or eat dates.

Mutton, meat broth, squash, desserts, honey, dates, milk, cream, watermelon,

⁵⁹³ Abû Dâwûd, “Ashriba”, 21; Ahmad ibn Hanbal, al-Musnad, I, 284; Ibn Sa'd, at-Tabaqât, I, 397; Bayhaqî, Shu'ab-ul-îmân, V, 104; Tirmidhî, Shamâil ash-sharîf, 220.

⁵⁹⁴ Tirmidhî, “Atima”, 30; Ahmad ibn Hanbal, al-Musnad, V, 149; Bayhaqî, as-Sunan, II, 232.

⁵⁹⁵ Hâkim, al-Mustadrak, III, 14; Bayhaqî, as-Sunan, II, 259; Bayhaqî, Shu'ab-ul-îmân, III, 424; Haythamî, Majmâ'uz-Zawâid, V, 29.

⁵⁹⁶ Ibn Mâja, “Atima”, 2; Tabarânî, al-Mu'jamu'l Kabîr, XII, 320.

⁵⁹⁷ Tirmidhî, “Atima”, 35; Hâkim, al-Mustadrak, IV, 59; Tabarânî, al-Mu'jamu'l Kabîr, XXIV, 437; Ibn Asâkir, Târikh Dimashq, IV, 243; Tirmidhî, Shamâil ash-sharîf, 181; Qastalânî, Mawâhib al-Ladunniyya, 307; Suyutî, Awsaf-un Nabî, 91.

melon, grapes, cucumbers were the kinds of food (and drink) He especially liked.⁵⁹⁸

When He drank water, He would say the Basmala, drink slowly, and in three sips. After drinking, He would say, **“Alhamdulillah”** and pray.

Our Master, the Prophet would drink sweet water brought from Buyutussukya. The water of Buyutussukya was two days’ distance from Medīna.⁵⁹⁹ When He was asked, “Which beverage is more delicious?” our Master, the Prophet replied by saying, **“Sweet and cool water!”**⁶⁰⁰

Our Master, the Prophet said, **“When one of you drinks something, do not exhale into the cup.”** As He forbade exhaling onto food and drink, He also forbade eating from vessels made from gold or silver.

Our Master, the Prophet would take a breath two or three times while drinking and say, **“This way is more beneficial and satisfactory.”** And, **“When one of you drinks something, he should not drink it all in one breath.”** And, **“Do not drink all in one breath like camels! Drink by taking two or three breaths! Say ‘Bismillah’ before drinking and ‘Alhamdulillah’ after you remove the cup from your mouth!”**⁶⁰¹

Hadrat Nawfal ibn Mu’âwiya relates, “The Master of the worlds would take three breathes when He drank something. He would first mention the name of Allah Almighty, say, **‘Bismillâhirrahmânirrahîm’** and finish by praising, saying, **‘Alhamdulillah’.**”⁶⁰²

Abû Umâmat al-Bahilî reported: Our Master, the Prophet said, **“When my Rabb the Aziz and Jalil offered me to turn the Valley of Mecca into gold. I said, ‘No! O my Rabb! Allow me to be satiated one day and hungry the next. When I am hungry, let me supplicate You and mention Your Name. When I am satiated, let me praise, offer thanks to You!’”**⁶⁰³

Learning the knowledge of eating and drinking has precedence over learning the knowledge of worship.

It was Rasûlullah’s custom to wash the hands before and after a meal and to eat and drink with the right hand. Before the meal, the young wash their hands first, and after the meal, the elders wash their hands first.⁶⁰⁴

It was customary for Rasûlullah to eat from the side of the dish, to eat what was in front of Him and to raise the right knee while sitting on the left foot.

One should not eat nor smell food that is too hot.

Our Master, the Prophet deemed it inappropriate to be silent while eating. It is a custom of the fire-worshippers. One should speak cheerfully.

Beginning and finishing a meal with salt is a custom of Rasûlullah, and it is curative.

⁵⁹⁸ Ghazâlî, Ihyâ, II, 884.

⁵⁹⁹ Ahmad ibn Hanbal, al-Musnad, VI, 100; Hâkim, al-Mustadrak, IV, 154.

⁶⁰⁰ Ibn Sa’d, at-Tabaqât, I, 391.

⁶⁰¹ Tirmidhî, “Ashriba”, 13; Tabarânî, al-Mu’jamu’l Kabîr, XII, 166; Bayhaqî, Shu’ab-ul-îmân, V, 116.

⁶⁰² Tirmidhî, Shamâil ash-sharîf, 228; Suyutî, Awsaf-un Nabî, 100.

⁶⁰³ Ibn Sa’d, at-Tabaqât, I, 381; Shamsaddîn Shâmî, Subulu’l-Hudâ, VII, 75.

⁶⁰⁴ Muslim, “Ashribe”, 142; Abû Dâwûd, “Et’ime”, 20; Ahmad ibn Hanbal, Al-Musnad, II, 8, 33; Bayhaqî, As-Sunan, II, 43; Qastalânî, Mawâhib al-Ladunniyya, I, 315.





One of the earliest bid'ats (things that were brought later on) in Islâm is eating until being full.

Eating meat every day strains the heart. Angels do not like those that do so. Eating too little meat spoils morals. Eating at a sufra, that is, on a cloth laid on the ground, is a good act. The sufra used to be made from leather. Eating vegetables is very good. A sufra, where vegetables are absent, has been likened to an unwise old man.

"Goodness begins with being hungry. Evil begins with being full."

Hadith ash-sharîf

Imâm Ja'far as-Sâdiq said, "He who wants an abundance of properties and children should eat many vegetables!" Sit at the sufra first, then serve the food. Our Master, the Prophet said, **"I am a slave of Allahu ta'âlâ, and I eat sitting on the ground like slaves of Allahu ta'âlâ."**⁶⁰⁵

One should not eat unless one feels hungry, one should not eat much, and should stop eating before becoming full; one should not laugh unless there is something astonishing.

Our Master, the Prophet said, **"Goodness begins with being hungry. Evil begins with being full."** The flavour of food increases with the degree of hunger. Being full causes forgetfulness. It makes the heart insensitive; it spoils blood as alcoholic beverages do. Being hungry cleans the mind, brightens the heart.

Do not eat nor drink with fâsiqs (Muslims who sin openly) or evil people.

Hot food should be cooled while being covered.

Our Master Rasûlullah said, **"Eat with your right hand. Drink with your right hand."** It is sunnat to eat with three fingers. Our Master Prophet said, **"O Ali! Eat food with three fingers because shaytan eats with two fingers."** While eating watermelon, our Prophet would take bread with His right hand and then eat the watermelon with His left hand. Break bread with both hands, not with only one.⁶⁰⁶

Morsels of food should be small and should be chewed well. Do not look around, but rather at your morsels of food and in front of you. Do not open your mouth widely. Do not wipe your hands on yourself. Turn the head toward the back when coughing or sneezing.

Do not sit at a sufra to which you are not invited. At the sufra, do not eat more than the others. When full, pray to avoid using the fullness for committing sins. Think of the accounting on the day of qiyâmat. Eat with the intention of being strong enough to perform ibâdats. Even when hungry, eat slowly. Elders should start to eat first. Do not trouble people by telling them to "eat" more than three times.

Our Master Rasûlullah ate little and strongly emphasized not eating too much. **"The heart of the human is like the crop on the field. Food is like the rain. As too much water spoils the crop, too much food kills the heart. Allahu ta'âlâ does not like those who eat and drink too much."**

Rasûlullah advised that to reserve one-third of the stomach for the food, one-third for drinks while reserving the one-third for air, that is, keeping it empty, is

⁶⁰⁵ Ibn Sa'd, at-Tabaqât, I, 381; Qâdî Iyâd, Shifâ ash-sharîf, 86.

⁶⁰⁶ Muslim, "Ashriba", 142; Abû Dâwûd, "Atima", 20; Ahmad ibn Hanbal, al-Musnad, II, 8, 33; Bayhaqî, as-Sunan, II, 43; Qastalânî, Mawâhib al-Ladunniyya, 315.

the lowest degree. The best degree is to eat and sleep little. Eating too much is the beginning of illnesses and eating little is the beginning of medicines.

The guest should not expect anything from the host other than salt and bread. The host should serve the food to the guest and pour the water. Put food that the guest likes in the guest's mouth. Morsels dropped in a clean place can be offered to the guests. If it is dirty, it should be left for the cat or other animals. The benediction of such a house increases and even reaches to one's grandchildren. If the morsels dropped on the ground are not collected, shaytan eats them.

It is sunnat to eat and finish the remnants of the food on the dish. It is a very good deed to swirl residual fruit compote and ayran (a drink made of yoghurt and water) with water and to drink it. It is jaiz (permissible) to leave leftovers on the dish or in the glass. Rasûlullah liked to eat the remnants of Muslims' dish.

It is Rasûlullah's sunnat to clean the teeth with miswâk and toothpick after a meal. It is cleanliness. Cleanliness strengthens the îmân (belief, faith). After a meal, prayer is said with benediction, mercy and forgiveness for the host. Then permission is requested to leave. The host, in turn, is invited to a meal.

Disgusting subjects should not be spoken about during the meal. Death and illness should not be mentioned. One should not stare at the foods brought to the table. One should not take another morsel into the hand before the previous one is swallowed. One should not leave the sufra during the meal for anything, even to perform namâz. Namâz should be performed beforehand.

Eat before performing namâz, if the prepared foods will become cold or spoiled and the time of namâz is suitable for performing it after the meal. Remove the sufra after the meal is cleared. Do not eat while travelling, while standing or walking.

One should not go to sleep while the smell of meat or food is on the hands or mouth. Children's hands should be washed, too. One should not sleep while full. Sufficient foodstuff should be bought by measuring and should not be excessive, more than what is needed. Otherwise, it is israf (wastefulness). Food and drink containers should have lids. One should not stoop to drink water directly from a river or pool. Do not drink through the nozzle of an ewer or a pitcher either. Do not drink from the broken part of a cup or glass.

In summer, cool drinks should be drunk. Rasûlullah liked drinking cool sherbet. Zamzam water may be drunk while standing. It has been said that a traveller may drink any form of water while standing. Water should not be drunk on an empty stomach. Water should be sipped slowly.

Our Master Rasûlullah liked eating kashkak. Jabrâîl 'alaihi-salâm taught our Master, the Prophet how to cook harissa, that is, kashkak. Harissa makes people very strong. Every Prophet had eaten barley bread. Rasûlullah liked eating sweet squash, lentil soup, wild game and mutton. He liked eating the shank, brisket and shoulder of the sheep. He very much liked eating young goat shoulder. Young goat meat is easy to digest. It is suitable for everyone.⁶⁰⁷

The meat of a male animal is easier to digest than the meat of a female animal, and red meat is easier to digest than white meat. Regarding ease of digestibility and

⁶⁰⁷ Tirmidhî, Shamâil ash-sharîf, 188.





flavour, mutton meat and milk of a cow are better. The best among game meat is venison. Rabbit meat is halâl to eat. Our Master, the Prophet had eaten rabbit meat. It causes increased passing of urine, eating too much causes insomnia. It is suitable for anyone.

Bird, chicken meat is good for everyone. The best among poultry meat is chicken.

Our Prophet said, **“What a nice food vinegar is.”** Vinegar is the most beneficial food. Date is food, too. That is, it can be eaten with bread. Grape is both a food and a fruit. It is sunnat to eat grapes with bread. It is sunnat to eat dates in odd numbers.

It is sunnat to eat dried grapes, walnut and almond. Honey is curative. Seventy Prophets prayed for honey’s blessing. Our Master Rasûlullah liked dates very much. He would eat dates together with melon and watermelon. Melon and watermelon clean the kidneys and relieves headaches. They rid of worms and strengthen the eyes. Salawât ash-sharîfa should be said while eating rice.

Our Master, the Prophet commended eating the broad bean with its pod. He said, **“Khabbatussawda, that is, black cumin, is a remedy for diseases.”** Eating walnut with cheese is curative. It is harmful to eat them alone. They should be eaten together with something else. Our Master would take a bunch of grapes in His left hand and eat the grapes with His right hand.⁶⁰⁸

Quince removes the distress from the heart. There is one drop of Jannah water in each melon, watermelon and pomegranate. A pomegranate should be eaten alone; even one drop of it should not go to waste. Pomegranate is good for palpitation. It strengthens the stomach. If it is squeezed with its pulp and then drunk, it cleans the gall bladder and relieves constipation. Figs relieve the heart. It removes the pains of the digestive tract.

It is Rasûlullah’s sunnat to eat green cucumber by salting it and to eat walnut with dates and honey.⁶⁰⁹ Our Prophet praised eggplant and said, **“Prepare it with olive oil.”**

He commended purslane, too. Celery removes forgetfulness. It has a diuretic effect, helps the body to produce blood and milk, and cleans the liver. Al-kharshaf, that is, artichoke dissolves gallstones, cleans the blood, is good for atherosclerosis. It eliminates the smell of sweat.

When one arrives in a country, it is good for the health to eat some uncooked onion. Onion increases resistance against microbes. If celery is eaten after the onion, it removes the bad smell of onion. It has been said that having the herb rue in food rids the bad smell as well. There was onion in the last meal that Rasûlullah ate. He would say, **“Eat onion and garlic cooked.”** Angels are disturbed by the smell of them. Radish has a diuretic effect. It eases digestion.

Our Master, the Prophet’s blessed beard and hair

The blessed hair and hairs of the beard of our Master, the Prophet (sall-Allahu ‘alaihi wa sallam) were not too curly nor too straight, they were naturally wavy. His blessed hair was long. In the earlier times, He had bangs. Later, He started to part it

⁶⁰⁸ Ghazâlî, Ihyâ, II, 884.

⁶⁰⁹ Ghazâlî, Ihyâ, II, 884.

to two sides. Sometimes He would grow His blessed hair, and sometimes He would have His hair cut and shortened.

When Hadrat Anas ibn Mâlik was asked to describe our Master Rasûlullah's blessed hair, he said, "It was not too curly, nor was it too straight. It was between the two of them. With regards to how long or short it was, its length was in the middle between His ears and the top of His shoulders."⁶¹⁰

Hadrat Ibn Abbâs said, "Our Master, the Fakhr al-âlam used to let His blessed hair fall onto His forehead. Afterwards, He started to part His blessed hair."⁶¹¹

Scholars declared that, "Parting the hair to two sides is a sunnat of our Master Fakhr al-kâinât. Because He started doing so afterwards. They are both jâiz (permissible), to let the hair fall onto the forehead and to part it to two sides. But parting is superior."

Our mother Hadrat Âisha as-Siddîqa said, "**Our Master, the Prophet's hair was above the jumma and below the wafra.**"⁶¹² The hair that reaches the shoulder is called '**jumma**'. And the hair that reaches the earlobe is called '**wafra**'. In brief, according to the report of Hadrat Âisha (radiy-Allahu 'anhâ), the length of our Master Rasûlullah's hair was beyond the lobe of His blessed ears but didn't reach His shoulders. It was between the two.

Hadrat Qadi 'Iyâd said, "Correlation of the above mentioned reports is as follows: His hair, at the side of His blessed ears, was long enough to reach to the lobe of His ears. As for His hair at the back, it would touch His shoulders."

It was also said, "The reason for saying it would reach His ears in some reports and it would reach His shoulders in some others, is that, sometimes it was like this, and another time it was like that. However, all the reports are true.

Sometimes our Master, the Prophet would grow His hair until it reached to His shoulders. Sometimes He would have His hair cut so that it would reach His earlobes or the middle part of His blessed ears."

It is sunnat for men to shave the hair or to grow, comb and part the hair into two sides. One should behave according to the circumstances, custom and time. It is makrûh to curl or plait the hair. It is harâm to make one's face smooth like women's or to shave one's beard to resemble women or to shave the chin and grow hair on the cheeks.

Hadrat Anas informs about the characteristic of the blessed beard of our Master Rasûlullah: There was very little white in the blessed beard of our Master, the Prophet. The number of white hairs in His hair and beard wasn't more than seventeen or eighteen.

One day, Hadrat Abû Bakr Siddîq said, "O Rasûlullah, you (your hairs) have whitened." Our Master Rasûlullah replied, "**Hûd, Vâkia, Mursalat, Naba'** (Amma yatasâalûne) **and Takwir** (Iza'sh-shamsu quwwirat) **sûrahs have whitened**

⁶¹⁰ Bukhârî, "Libas", 68; Abû Dâwûd, "Tarajjul" 9; Tirmidhî, Shamâil ash-sharîf, 31; Suyutî, Awsaf-un Nabî, 51.

⁶¹¹ Ibn Sa'd, at-Tabaqât, I, 430; Qastalânî, Mawâhib al-Ladunniyya, 279.

⁶¹² Abû Dâwûd, "Tarajjul" 9; Tirmidhî, "Libas", 21; Ibn Mâja, "Libas", 36; Ahmad ibn Hanbal, al-Musnad, VI, 118; Ibn Sa'd, at-Tabaqât, I, 428.





it.”⁶¹³ That is, the circumstances of Jannah and Jahannam are mentioned many times in those sūrahs. My hair and beard had whitened from sorrow and sadness, thinking how the situation of my ummat would be, He said.

Amr ibn Shuayb stated, “Our Master Rasūlullah would shorten both the width and length of His blessed beard.”

Our Master, the Prophet declared in a hadīth ash-sharīf reported by Hadrat Tirmidhī, **“One who does not trim his mustache is not from us.”**⁶¹⁴ In another hadīth ash-sharīf, He said, **“Keep your beard ample and make your mustache shortened.”**⁶¹⁵

Ibn al-Abdulhaqīm said, “The mustache should be amply trimmed, and the beard should not be trimmed too closely. Amply trimming the mustache does not mean to shave it.”

Hadrat Imām an-Nawawī said, “The proper way for trimming the mustache is to trim until the top of the lip appears, not to over trim it.”

Scholars deemed it hideous to trim the upper part of the mustache and to leave the ends down from two sides.

Ibn al-‘Umar relates as follows, “Someone told about those called Mejusis (fire-worshippers) to our Master Rasūlullah. Upon this, our Master Rasūlullah said, **“They grow the end of their mustache and shave their beard. So, act contrary to them.”**⁶¹⁶

When Abū Umāma said, “O Rasūlullah! The people of the book trim their beard and grow their mustache,” our Master Rasūlullah replied, **“You trim the ends of your mustache and grow your beard.”**

According to the information received from scholars, it is sunnat to trim the moustache as short as the eyebrows.

It is sunnat to grow the beard as long as a handful and to cut the part exceeding the handful. Growing the beard less than a handful is not compatible with the sunnat. Maintaining a beard shorter than a handful with the intention of following the sunnat is bid’at (making a change in religion). It is harām (forbidden by religion). Growing a beard is a sunnat al-zawāid. It becomes jāiz (permissible) and even necessary to shave the beard completely in order to make amr bil ma’rūf (to teach Allahu ta’ālā’s commandments and prohibitions), to earn a living, to prevent fitna (disorder, sedition). These can be excuses to omit a sunnat, but they are not excuses for committing bid’at.

Our Master, the Prophet’s clothing

He would wear whatever He found of the sorts of garments that were permissible to wear. He would cover Himself with seamless garments made from thick material, like ihrām, wrap waist cloths around Himself, and wear shirts and jubbās. These

“Allah turns away from the one who wears clothing for fame and show until he abandons that intention! On the day of qiyāmat, He makes him wear a garment of abasement!”

Hadīth ash-sharīf

⁶¹³ Tirmidhī, “Tafsir-ul-Qur’ān”, 56; Ibn Sa’d, at-Tabaqāt, I, 435; Tirmidhī, Shamāil ash-sharīf, 74; Suyutī, Awsaf-un Nabī, 60.

⁶¹⁴ Qastalānī, Mawāhib al-Ladunniyya, 280.

⁶¹⁵ Ibn Sa’d, at-Tabaqāt, I, 449; Qastalānī, Mawāhib al-Ladunniyya, 280.

⁶¹⁶ Ibn Sa’d, at-Tabaqāt, I, 439; Qastalānī, Mawāhib al-Ladunniyya, 281.

garments were woven from cotton, wool, or animal hair. Usually, He wore a white garment, and sometimes He was clad in green. There were also times when He wore sewn garments. On Fridays, on special days such as the days of Eid (religious festivals), when receiving diplomatic guests, and at times of battle, He wore valuable shirts and jubbas. His garments were mostly white. There were also times when He wore green, red or black garments. He would cover His arms down to the wrists and His blessed legs down to the mid-shins.

Imâm at-Tirmidhî (rahime-hullahu ta’âlâ) wrote in the book *Shamâil ash-sharîfa*, “Rasûlullah liked wearing *khamis*, that is, shirts. The shirt’s arms were down to His wrists. There weren’t any buttons on the shirt’s arms and neck. His shoe was made of leather, had one string and two *kibâl*. *Kibâl* is a strap, which is sewed on one side to the string and the other to the front. It passed through two toes.

When it comes to clothes and shoes, the custom of one’s country is followed. Diverging from the customs causes fame. Fame should be avoided. When He entered Mecca, there was a black turban on His head.”

He usually wrapped a white, sometimes a black turban as *sarik* and hanged down the end of it between His shoulders. His *sarik* wasn’t too big or too small; it was about three and a half meters long. He wrapped the *sarik* without a *taqqe* (cap) and sometimes wore a ripped *taqqe* without a *sarik*.

Our Master, the Prophet had a garment called **Hibara**, which is a striped Yemeni cloth woven with cotton and linen thread. Our Master, the Prophet enjoyed wearing this garment very much.

Our Prophet ‘alaihis-salâm also had a white garment. Our Master said, **“Among your clothing, wear the white one! Let those that are alive wear white. Enshroud your dead in white! For, that clothing is your auspicious and good clothing!”**⁶¹⁷

It had been seen that our Prophet had also worn green clothing. Hadrat Abû Rimsa said that he had seen our Prophet wearing green clothes that consisted of one part for the upper and one part for the lower body.⁶¹⁸

Our Prophet would also wear multicoloured **Hulla** (a kind of clothing consisting of two pieces). Barâ ibn Âzib said, “I have never seen anyone more beautiful than Rasûlullah ‘alaihis-salâm among those who wear a (multicoloured) red *hulla*, and whose hair reaches their earlobes!”⁶¹⁹

Our Prophet had a red *jubba* (long robe with full sleeves), which He would wear on Fridays and religious holidays.

Our Prophet also had a *jubba* that was made in Yemen. During expeditions, our Prophet would wear a *jubba* that was made in Damascus, which had tight wristbands.

During wartime, when encountering the enemy, our Prophet would wear a *jubba* made of the fabric the Iranian Shahs wore, which was called *Taylasan*. The collar of the *jubba* had *atlas* (satin like fabric with gold and silver threads) on it, as did the

⁶¹⁷ Ibn Sa’d, at-Tabaqât, I, 449.

⁶¹⁸ Tirmidhî, “Adab”, 48; Ibn Sa’d, at-Tabaqât, I, 450; Tirmidhî, *Shamâil ash-sharîf*, 97; Abû Nu’aym, *Hilyat-ul-awliyâ*, IX, 40.

⁶¹⁹ Ibn Sa’d, at-Tabaqât, I, 450.





border hemming on the opening of the two open sides of the robe and on the hemming on the cuff of its sleeves. This jubba had been kept by Hadrat Âisha until her death, and then Asma bint Abî Bakr had taken it. The water used in the washing of this jubba, which our Prophet had worn, would be used to bathe the ill, and they would recover their health.⁶²⁰

"I feel a wind of mercy blowing from Yemen."

**Hadîth
ash-sharîf**

A jubba among the booty taken at the Ghazâ of Dûmatu'l-jandal had fallen into our beloved Prophet's lot. The fabric of the jubba was atlas made from weaved satin and had gold thread embroidery in the design of palm leaves. Our Prophet wore that jubba, ascended the mimbar, sat and without saying a word, descended the mimbar. Ashâb al-kirâm were touching it, looking at it and admiring its beauty. Our Prophet asked, **"Are you amazed at its beauty? Do you like it very much?"** They replied, "We have never seen more beautiful clothing than this!" Our Prophet said, **"I swear by Allah, Whose Power holds my existence, the handkerchiefs of Sa'd ibn Mu'âz in Jannah are more beautiful and comely than what you see now!"**

Our Master, the Prophet said, **"Allah turns away from the one who wears clothing for fame and show until he abandons that intention! On the day of qiyâmat, He makes him wear a garment of abasement!"**

And again, Our Master, the Prophet said, **"Allah makes the one who wears clothing for fame and show wear the same type clothing on the day of qiyâmat. Then, He ignites it with fire!"**

Sahl ibn Sa'd said, "A woman brought a burda⁶²¹ with edging that she had woven. She said, 'O Rasûlullah! I wove this with my own hands and brought it as a gift for you.' Our Master Rasûlullah accepted her gift. He came to us wearing that burda. One of those among us there, touching it, said, 'O Rasûlullah! There cannot be another burda more beautiful than this! Will you give it to me?' Our Master, Rasûlullah 'alaihis-salâm said, **'All right!'** After having advised us in the masjid, He returned home. He had that burda wrapped and sent to that person who wanted it. All those there reprimanded that person by saying, 'What you have done was not good at all! You requested something from Rasûlullah that He was wearing and that He needed! Though you know that Rasûlullah 'alaihis-salâm never rejects or refuses a request!' That person said, 'I swear by Allah that I did not want this to wear it. I just wanted it to be my shroud on the day of my death!' Indeed, that burda became his shroud on the day of his death."⁶²²

Our Prophet also wore a black woolen garment. Hadrat Âisha said, "A black woolen garment had been made for Rasûlullah 'alaihis-salâm. Having sweated while wearing it, the smell of wool came to Him. He immediately discarded that garment; because He only liked pleasant odors."

⁶²⁰ Qastalânî, Mawâhib al-Ladunniyya, I, 327.

⁶²¹ A striped cloth made in Yemen, which covers the body like ihrâm. Also, a coarse woolen cloth called aba and hirka (cardigan) are called burda.

⁶²² Ibn Mâja, "Libas", 1; Ahmad ibn Hanbal, al-Musnad, V, 333; Ibn Sa'd, at-Tabaqât, I, 454; Tabarânî, al-Mu'jamu'l Kabîr, VI, 169; Bayhaqî, as-Sunan, II, 346.

Our Master, the Prophet would permit kaftans to be long enough to reach the middle of the leg or a little lower, to the ankles. He prohibited them being longer than the ankles, that is, them being so long that they would drag on the ground. He said that on the day of qiyâmat, Allah Almighty won't look with mercy upon the men who dragged their kaftans on the ground in arrogance.

One day, our Master, the Prophet said to Hadrat Jâbir ibn Sulaym, **“Have the bottom of your kaftan reaching the middle of your legs! If you can't do this, have it down to your ankles! Avoid having it so long that it drags on the ground! Because this is a sign of arrogance. Allahu ta'âlâ dislikes arrogance!”** Because of this, Abdullah ibn ‘Umar (radiy-Allahu ‘anh) had his kaftan down to the middle of his legs.⁶²³

Our Master, the Prophet had a shirt made of cloth woven with single plied cotton yarn.

Our mother, Hadrat Âisha relates: Hadrat Abû Jahm had gifted our Master, the Prophet a sajjada (namâz rug) with motifs on it. One day, while Rasûlullah was performing namâz on that sajjada, the motifs caught His blessed eyes. After He finished His namâz, He said, **“Take this to Abû Jahm. It distracted me. Tell him to bring me an undecorated, plain one.”**

Since the soil of Medîna is humid and arid, this sajjada was laid on the ground of our Prophet's blessed grave at His death.

The hirka ash-sharîf He sent to Hadrat Waisal Qarânî

Uwais ibn Âmir Qarni (radiy-Allahu ‘anh) is one of the notables of Tabi'în (the great Muslims who met the Ashâb al-kirâm). He is from the Qarn village of Yemen.

After becoming a Muslim, his whole life, he burned with the love of our beloved Prophet (sall-Allahu ‘alaihi wa sallam) and never forgot Allahu ta'âlâ for even a second. He reached such a degree in his servitude to Allah that his every state, every action and word was a lesson, advice to people. He was never hurt by anyone, and no one was hurt by him. His most important quality was his love for our Master, the Prophet, his continuing ibâdats with heart and soul and his respect for his mother. He tended to his mother and attained many prayers from her. This love of his for our beloved Prophet and devotion to Islâm caused our Master to praise him.

From time to time, our Master Rasûlullah (sall-Allahu ‘alaihi wa sallam) would turn His face towards Yemen and say, **“I feel a wind of mercy blowing from Yemen.”** And He said, **“On the day of qiyâmat, Allahu ta'âlâ will create seventy angels with Uwais' appearance, and they will take Uwais among them to the Arasat. He will go to Jannah, and no one but those Allahu ta'âlâ wills (informs) will know which one is Uwais.”** **“There is such a person among my ummat who will intercede for as many people as the hairs on the sheep of Rabî'a and Mudar tribes on the day of qiyâmat.”** Ashâb al-kirâm said, **“O Rasûlallah, who is that?”** He answered, **“One of the slaves of Allah.”** They said, **“We are all slaves, what is his name?”** He said, **“Uwais.”** Upon this, they said, **“Where is he from?”** Rasûlullah answered, **“He is from Qarn.”** When they said, **“Did he see you?”** He said, **“He didn't see me with his two eyes.”** They said, **“How surprising that he**

⁶²³ Abû Dâwûd, “Libâs”, 27; Bayhaqî, As-Sunan, II, 325; Qastalânî, Mawâhib al-Ladunniyya, 321.





loves you that much but doesn't run to your presence and service.” Rasûlullah said in response, **“For two reasons: One, he is lost to his spiritual states. Two, his devotion to my religion. He has an old mother who is a Muslim. Her eyes can't see; her arms and legs can't move. Uwais shepherds camels during the day and spends the fee for his and his mother's needs.”** “Will we see him?” they asked. He said to Hadrat Abû Bakr, **“You won't see him in your time.”** Then He said to Hadrat ‘Umar and Hadrat Alî, **“You will see him. His body is hairy. On his left side and on his palm, there is whiteness as big as one silver. This isn't the whiteness of bars illness. When you reach him, tell him my salâm and to pray for my ummat.”**

“Yâ Rabbi! For the sake of this Hirka ash-sharîf, for the sake of our beloved Prophet (sall-Allahu ‘alaihi wa sallam), forgive all of ummat al-Muhammad.”

Hadrat Uwais (radiy-Allahu ‘anh)

After his mother passed away, Hadrat Wais al-Qarânî (Uwais Qarnî) left the Qarn village and went to the city of Kûfa.

When our Master, the Prophet's (sall-Allahu ‘alaihi wa sallam) death approached, they asked, “Who should we give your hirka (coat, mantle)?” He said, **“Give it to Uwais al-Qarnî.”** After Rasûlullah passed away, Hadrat ‘Umar and Hadrat Alî went to Kufâ. They asked, “O people of Najd, is there anyone from Qarn among you?” They said that there was. They asked about Hadrat Uwais. Those from Qarn said, “We know him. He is someone very lowly for you to search. He is crazy, witless, and he

Hirka ash-sharîf



The blessed hirka of our beloved Prophet (sall-Allahu ‘alaihi wa sallam), which He gifted to Wais al-Qarânî (rahmatullahi ‘alaihi), is being visited in the month of Ramadân at the Hirka ash-sharîf Mosque in Fatih/Istanbul.

avoids people.” Hadrat ‘Umar (radiy-Allahu ‘anh) said, “I’m looking for him, where is he?” They said, “He is shepherding our camels at the Arna valley; in return, we give him dinner. His hair and beard are all tangled; he doesn’t come to the town, talk to anyone, eat what the people eat. He doesn’t know sadness or happiness; when people laugh, he cries; when people cry, he laughs.” He said, “That’s who I’m looking for.” They described his whereabouts. Hadrat ‘Umar and Hadrat Alî went to where he was. They saw that he was performing namâz. Allahu ta’âlâ had appointed an angel to shepherd the camels. When he completed his namâz, Hadrat ‘Umar stood up and said salâm. He answered back. Hadrat ‘Umar asked, “What is your name?” He said, “Abdullah (that is, the slave of Allah).” When Hadrat ‘Umar said, “We are all slaves of Allah, what is your real name?” he answered, “Uwais.” Upon this, Hadrat ‘Umar said, “Show me your hand.” When he showed it, Hadrat ‘Umar said, **“Our Master, the Prophet said salâm to you. He sent His blessed hirka to you and willed, ‘He should take it and wear it and pray for my ummat.’”**

Uwais al-Qarnî said, **“O ‘Umar! I am a weak, powerless and sinful slave. Be careful, this will must be for someone else.”** Hadrat ‘Umar answered, **“No. O Uwais, you are the one we were searching for. Our Master, the Prophet described your appearance and qualities.”**

Upon this, Hadrat Uwais took the hirka ash-sharîf with reverence, kissed it, smelled it, rubbed it to his face. He wept a lot and saying, **“Wait here,”** left.

When he went a little further, he made sajda. In tears, he started to beg Allahu ta’âlâ and pray for the ummat al-Muhammad. He prayed, begging and sobbing, **“Yâ Rabbî, our beloved Master, the Prophet sent His hirka ash-sharîf with Hadrat ‘Umar and Hadrat Alî to your poor and powerless slave, even though I don’t deserve it. He said that I should pray for His sinful ummat. Yâ Rabbî! For the sake of this Hirka ash-sharîf, for the sake of our beloved Prophet (sall-Allahu ‘alaihi wa sallam), forgive all of ummat al-Muhammad... Forgive, my Allah, forgive... My Allah...”** When he was informed that many sinful Muslims were forgiven, He wore the Hirka ash-sharîf with reverence.

This Hirka ash-sharîf that was gifted to Waisal Qarânî came to the Irisân Beys (lords) near Van, and in 1618, it was brought as a gift to the Sultân Osman (‘Uthmân) II, one of the padishahs of Ottoman Empire. Sultân Abdulmejid Han had **“Hirka-i Sharîf Mosque”** built in Fatih for the blessed hirka. This Hirka ash-sharîf of our beloved, glorious Master, the Prophet, which still has the rose scent of His blessed skin and has a creamy honey foam colour, is being visited every year in Ramadân ash-sharîf in a glass case.

The hirka as-sa’âdat He gave to Ka’b ibn Zuhayr

Hadrat Ka’b ibn Zuhayr (radiy-Allahu ‘anh), the son of a poet family, was also a poet. Before, he would write poems against our Master, the Prophet and Islâm. They informed our Master about this, and He ordered for him to be killed wherever he was seen.

His brother Hadrat Bujair (radiy-Allahu ‘anh) had become a Muslim before and wrote to him about this order, and that if he became a Muslim our beloved Prophet, who was an ocean of mercy, would forgive him. Upon reading that letter, Hadrat





Ka'b thought deeply and started to understand the absurdity of worshipping idols and the sublimity of Islâm and the greatness of our Prophet; his heart began to be illuminated.

Finally, deciding to become a Muslim, he set off for luminous Medîna. He wrote a long poem praising our Master, the Prophet (sall-Allahu ‘alaihi wa sallam) and how he repented and became a Muslim. When he arrived at Medîna, he came to the presence of Rasûlullah with a friend of his from the Juhayni tribe.

Our Master was talking with His Ashâb. Before introducing himself, Hadrat Ka'b said, "O Rasûlullah! Ka'b ibn Zuhayr regretted what he did and became a Muslim; he is coming to ask for forgiveness. If I bring him to you, will you forgive him and accept his becoming a Muslim?" Our Master, the Prophet said, "Yes."

Upon this, Hadrat Ka'b said, **"I bear witness that there is no god worthy of worship but Allah. Muhammad ‘alaihis-salâm is His slave and rasûl."**

The Master of the worlds asked, **"Who are you?"** He answered, "I am Ka'b ibn Zuhayr, O Rasûlullah." When one of the Ansâr said, "O Rasûlullah, please give me permission; I will behead this person who is against you," our Master said, **"Give that up. He came repentant of the state he was in and turned to Haqq."**

Upon this, Ka'b ibn Zuhayr (radiy-Allahu ‘anh) read his poem explaining that he became a Muslim and about our beloved Prophet and the greatness and value of the Ashâb al-kirâm. Our Master, the Prophet liked this poet that began with **"Bânet su'âd/The beloved walked away"** and continued as:

*Verily, one day, every person will be carried in a coffin...
O Rasûlullah, I came to your great presence, asking for pardon...
His forgiveness is what is most hoped for...
Apologies are accepted in His presence...
Pity me, O Rasûlallah...
Forgive me, O Rasûlallah...
Doubtless that Rasûlallah is Haqq ta'âlâ's
Drawn sword among His swords that destroy evils...
He is a nûr that radiates guidance and shows the right path...*

He forgave him. And when he came to this couplet:

*Inna'r-Rasûla la nûrun yustadâu bihi,
Muhammadun min suyûfi'lahi meslulu.*

*Rasûlullah is a nûr, people are filled with light with Him,
He is a sword among the drawn swords of Haqq ta'âlâ.*

the Master of the two worlds, Fakhr al-âlam Muhammad Mustafâ sall-Allahu ‘alaihi wa sallam took of His **"Hirka as-sa'âdat"** from His blessed shoulders and put it on Hadrat Ka'b ibn Zuhayr's shoulders.⁶²⁴

Hadrat Mu'âwiya, during his caliphate, sent a message to Ka'b ibn Zuhayr

*"I bear witness
that there is no
god worthy of
worship but Allah.
Muhammad
‘alaihis-salâm is
His slave
and rasûl."*

**Ka'b ibn Zuhayr
(radiy-Allahu
‘anh)**

⁶²⁴ Ibn Hishâm, Sîre, II, 514; Hâkim, al-Mustadrak, III, 673; Bayhaqî, As-Sunan, I, 381; Suhaylî, Rawzu'l-unf, IV, 33; Ibn Kathîr, as-Sira, III, 708.

saying, “Sell Rasûlullah’s cardigan to us!” and sent him ten thousand dirhams. Ka’b ibn Zuhayr refused the request of Hadrat Mu’âwiya by saying, “I cannot prefer anybody over myself about wearing Rasûlullah’s hirka!”

When Ka’b ibn Zuhayr died, Hadrat Mu’âwiya bought it from the sons of Ka’b for twenty thousand dirhams. That blessed hirka was passed on by inheritance from one Khalîfa to the other.

After the collapse of Amawî (Umayyads) reign, it was bought by the first Abbâsid Khalîfa named Abul-Abbâs Saffah ibn Abdullah ibn Muhammad for three hundred dinârs. It had been worn by the Khalîfas on the Eid days. Abbâsids took it with them when they went to Egypt. When Yâvûz Sultân Selim Khân conquered Egypt and became the Khalîfa, this blessed hirka was among the “Sacred Relics” that were brought from Egypt to Istanbul. It is being visited by everyone in the Chamber of Hirka as-sa’âdat of Topkapi Palace.

It has a length of 124 cm., with wide sleeves and made of black woolen fabric. The inner part of the hirka is covered with woven cream-coloured woolen fabric. Bundled several times, it is stored in a golden drawer with an opening lid on top; Sultân Murad the Third had it made. This stunning case, ornamented with emeralds, is an unrivaled work of art. On the case, this is written;

“Lâ ilâha illallah wa mâ arselnâka illâ rahmatan-lil-’âlamîn. Lâ ilâha illallah al-malik-ul Haqq-ul mubîn, Muhammadun Rasûlullah, es-Sâdiq-ul va’di’l amîn.”

Our Master, the Prophet’s bed

The bed, which our Prophet slept on, was made from leather. It was filled with date palm fibers. He and His wife both slept on it. The pillow that our Prophet put under His blessed head was also made from leather and filled with date palm fibers.

Our Master, the Prophet didn’t attach importance to the world and anything worldly.

Abdullah ibn Mas’ud relates: The Master of the worlds had slept on a straw mat, and it was seen that the straw mat would make marks on His flank. When He woke, I rubbed His side and said, “May my father and mother be sacrificed for your sake, O Rasûlullah! If only you had informed us so that we could have spread something on the straw mat to protect you?” Then I said, “Shall we get a soft bed for you?”

The Master of the worlds said, **“What have I to do with the things belonging to this world? My state in this world is like that of a rider who briefly seeks shade under a tree and then proceeds on his way!”**⁶²⁵

Our Mother Hadrat Âisha related: A woman from the Ansâr tribe came to me. When she saw the bed of Rasûl ‘alaihi-salâm, she went and sent a bed filled with wool.

Rasûl ‘alaihi-salâm came and asked of me, **“What is this?”** I said, “O Rasûlullah! A woman from the Ansâr came to visit. When she saw your bed, she went and sent this bed to you.” Our Prophet said, **“Send this back to her immediately!”** However, I did not send it back to her. I liked having it in my

⁶²⁵ Hâkim, al-Mustadrak, IV, 344; Bayhaqî, Shu’ab-ul-îmân, II, 166; Qastalânî, Mawâhib al-Ladunniyya, 334.





house. Rasûl ‘alaihis-salâm repeated His words three times. At last, He said, **“I swear by Allah, O Âisha! If I had wanted, Allah would have made gold and silver mountains walk with me!”**⁶²⁶ The Prophet’s cushion consisted of two abas (coarse woolen fabric).

One night, when He came next to me, I folded and made that aba narrow. He slept on it. Then He asked, **“O Âisha! Why was my bed not as usual tonight?”** I said, “O Rasûlullah! I folded and made it narrow for you.” He said, **“Make it the same as it was before!”**⁶²⁷

“Rasûlullah would have golden and iron rings removed, but not silver rings.”

Amr ibn Shu’ayb (radiy-Allahu ‘anh)

It was also related by Hadrat Âisha: For Quraysh people, there is nothing more lovely than sleeping on a bed in Mecca. When Rasûl ‘alaihis-salâm came to Medîna and settled in Abû Ayyûb’s house, He asked of him, **“O Abû Ayyûb! Don’t you have a bed?”** Abû Ayyûb said, “I swear by Allah that I do not!”

When Sa’d ibn Zurara from the Ansâr heard of this, he sent a wooden bed to Rasûlullah, the beams of which were made from black juniper and covered by a mat that was woven with linen fibers.

Rasûlullah had slept on it until He moved into His house. He slept on it until His death.

When Rasûlullah ‘alaihis-salâm was washed and shrouded, He was placed on this bed, and His janâza namâz was performed while He was on it. People would request it from us to carry their dead and would be blessed with it. Hadrat Abû Bakr’s and Hadrat ‘Umar’s corpses were also carried on it.”

Hadrat Âisha said, “Rasûl ‘alaihis-salâm had a mat on which He would perform namâz during the night and lay it on the ground to sit with people during the daytime.”⁶²⁸

Our Master, the Prophet’s rings

Our Prophet explained that for men, it is only halâl (permitted) to wear a silver ring and harâm (forbidden) to wear a ring made of gold, iron or brass. Our Prophet Himself had only used a silver ring until His death.

Rasûlullah would wear His ring on His blessed right hand. It was also seen that He wore it on His left hand. It is jâiz (permissible) to wear a ring on either the right or left hand. A ring is worn on the little finger or the finger next to it. It is mustahab for everybody to wear a ring on the days of Eid. It is harâm to wear a ring for show or boasting.

Among the gifts sent by Negus Ashama to our Prophet, there was a golden ring with an Abyssinian (Habash) stone on it. Our Beloved Prophet sent for Hadrat Umâma, who was Abu’l-Âs’ daughter’s daughter, and told her, **“O my daughter! You wear this ring!”**⁶²⁹

⁶²⁶ Ibn Sa’d, at-Tabaqât, I, 465.

⁶²⁷ Ibn Sa’d, at-Tabaqât, I, 465.

⁶²⁸ Ibn Sa’d, at-Tabaqât, I, 468.

⁶²⁹ Abû Dâwûd, “Hâtim”, 8; Ibn Mâja, “Libas”, 40; Ahmad ibn Hanbal, al-Musnad, VI, 119; Bayhaqî, as-Sunan, II, 407; Tirmidhî, Shamâil ash-sharîf, 121.

One day, Hadrat Nu’mân ibn Bashîr came to Rasûlullah (sall-Allahu ‘alaihi wa sallam). He was wearing a golden ring on his finger. Our Prophet said, **“Why have you been using an ornament of Jannah before you enter Jannah?”** Then he started to use an iron ring. When our Prophet saw this, He said, **“Why are you carrying something from Jahannam?”** Then he removed it and started wearing a bronze ring. When our Prophet saw it, He said, **“Why do I smell the smell of an idol from you?”** He asked, “O Rasûlullah! What kind of a ring should I use?” Our Prophet replied, **“You may use a silver ring. Its weight should not exceed one mithqâl (four grams and eighty centigrams - 4.8 grams) and wear it on your right hand!”**

Amr ibn Shuayb says, “Rasûlullah would have golden and iron rings removed, but not silver rings.”

When our Beloved Prophet wanted to write letters to the Persian Shah, the Byzantine Kaisar and Negus, He was told:

- O Rasûlullah! They do not read a letter unless it is sealed!

Upon this, our Prophet acquired a silver ring, the stone of which had three lines on it:

“Muhammadun Rasûlullah” had been engraved.

The inscription on the seal ring, from the bottom to the top, was in three rows as follows:

“Allah” on one row,

“Rasûl” on one row and,

“Muhammad” on one row.

The stone on the silver ring of our Prophet was an Abyssinian stone.⁶³⁰ It has also been related that the seal of that silver ring was from silver.

Hadrat Amr ibn Said had come to our Prophet. When our Prophet saw the ring on his finger, He asked, **“What is this ring on your hand?”** Amr ibn Said replied, “O Rasûlullah! This is a ring. I made it.” Our Prophet asked, **“What is the engravement?”** Amr ibn Said said, “Muhammadun Rasûlullah.” Our Prophet said, **“Let me look at it!”** He took it and started to use it as a Personal Seal and prohibited others from engraving “Muhammadun Rasûlullah” on their rings.⁶³¹ Our Prophet died while wearing this ring with His seal on His finger.

Our Prophet would turn the browed side of the ring towards His palm and keep it so.

Before entering the toilet, He would remove His ring from His finger.

After our beloved Prophet’s death, Hadrat Abû Bakr, then Hadrat ‘Umar, and after Hadrat ‘Umar Hadrat ‘Uthmân wore our Prophet’s seal ring. One day, during his caliphate, while sitting near the edge of the well known as Eris, Hadrat ‘Uthmân dropped it into the well. Although all the water of the well was drained out and for three days, the ring was sought for, this blessed ring could not be found.⁶³²

⁶³⁰ Ibn Sa’d, at-Tabaqât, I, 471, 473; Tirmidhî, Shamâil ash-sharîf, 123; Suyutî, Awsaf-un Nabî, 74.

⁶³¹ Ibn Sa’d, at-Tabaqât, I, 474; Bukhârî, “Libas”, 50; Nasâî, “Ziynat”, 82.

⁶³² Bukhârî, “Libâs”, 50; Nesaî, “Zînet”, 82; Ahmad ibn Hanbal, Al-Musnad, II, 22; Ibn Sa’d, at-Tabaqât, I, 476-477; Bayhaqî, As-Sunan, II, 239; Heysemî, Mecmâ’uz-Zevâid, V, 184.





Engraving on the stones of rings continued after our Prophet. **“Ni’mal qâdir Allah”** (The Almightyness of Allah is beautifully sufficient) was written on Hadrat Abû Bakr’s ring.

“Qafâ bil-mavt wâ’izan yâ ‘Umar” (as advice death is enough, O ‘Umar) was written on Hadrat ‘Umar’s ring.

“Le-nasbiranna” (we will certainly be patient) was written on Hadrat ‘Uthmân’s ring.

“Al-mulku lillah” (possessions belong only to Allah) was written on Hadrat Alî’s ring.

“Al-izzatu lillah” (magnificence, greatness belongs to Allah) was written on Hadrat Hasan’s ring.

“Rabbifir-lî” (O my Rabb! Forgive me) was written on Hadrat Mu’âwiya’s ring.

“Ad-dunya garûrun” (the world is deceptive, a liar) was written on Hadrat Ibn Abî Layla’s ring.

“Qul-il-khayr wa illâ fasqut” (Speak the good or keep silent!) was written on Hadrat Imâm al-a’zâm Abû Hanifa’s ring.

“Man amila bi-ra’yihî nadima” (the one who acts according to his own view will regret it) was written on Hadrat Imâm Abû Yûsuf’s ring.

“Man sabara zafira” (one who is patient, attains victory) was written on Hadrat Imâm Muhammad’s ring.

“Al-Barakatu fil qanâ’a” (blessings are in being content) was written on Hadrat Imâm as-Shâfi’î’s ring.

They would use their rings as their seals.

Our Master, the Prophet’s Naksh al-qadam ash-sharîf

Naksh al-qadam ash-sharîf is the blessed footprint of our beloved Prophet Muhammad ‘alaihi-salâm.

One of the miracles of our Master, the Prophet is that when He stepped on a soft surface, for example, on the sand, His feet wouldn’t leave a print. But when He stepped on a hard surface, on a stone, His feet would leave a print.

Some of the stones and marbles that He stepped on and left His footprint has been preserved as a relic and entrusted from person to person for centuries.

Especially, Muslim statesmen and padishahs had these precious relics preserved in important places and visited them and let others visit them.

The most well-known of the Naksh al-qadam ash-sharîfs that are known and preserved are these:

1. The Naksh al-qadam ash-sharîf that is in the

“Perform namâz with your clogs so that you won’t resemble the Jews.”

**Hadîth
ash-sharîf**



The shape of our Master,
the Prophet’s Na’lin ash-sharîf

mausoleum of Fateh Khan, the son of Fîrûz Shâh Tughlaq, in India.

2. The two blessed footprints in the mausoleum of Qaitbay, Cairo.

3. The blessed footprint on the mausoleum of Ahmad al-Badawi.

4. The blessed right footprint in the mausoleum of Khâlid ibn Zayd Abû Ayyûb al-Ansârî (Ayyûb Sultân) in Istanbul. That Naksh al-qadam al-Payghambarî was brought to the mausoleum from the Palace by the order of Mahmûd Han the First in 1734.

5. The two footprints that are held in a cabinet on the wall facing the New Mosque in the mausoleum of Abdulhamîd Han the First.

6. The two blessed footprints on a stone that is preserved in a specially made cabinet in the wall of the mausoleum of Sultân Mustafâ Han the Third in Lâleli, Istanbul.

7. The footprints in the Chamber of Sacred Relics in the Topkapi Palace in Istanbul.

In the Hirka as-sa’âdat chamber of Topkapi Palace, there are four stone, two tiles Naksh al-qadam ash-sharîfs. One of them is the blessed footprint on the rock that our Master, the Prophet stepped on when He was ascending to the Mi’râj; it is preserved in a cabinet in the chamber of Hirka as-sa’âdat. On that rock, which our Master Rasûlullah stepped on when He was ascending to the Mi’râj, the Qubbat as-Sahra was built.

Naksh al-qadam ash-sharîfs, before they were moved to where they are now, were preserved at various places for centuries. At last, they were settled to where they are today. The real Naksh al-qadam ash-sharîfs are visited to be blessed.

Qadam ash-sharîf and Sultân Ahmed Han the First

The Ottoman Pâdishah, Sultân Ahmed the First, who ascended the throne at the age of thirteen and passed away when he was twenty-eight, was devoted to Islâm and our Master Rasûlullah wholeheartedly.

Sultân Ahmed the First, who wrote poems under the names Bahtî and Ahmedî, had a crest adorned with jewels made in the shape of the Naksh al-qadam ash-sharîf, and had this poem he had written himself inscribed in gold on a blue enamel in the middle of it:

*If only I could always carry it on my head like my crown,
The pure qadam of that Hadrat, the Shah of Rasûls.
The owner of that qadam is the rose of the garden of prophets,
O Ahmed, go ahead, rub your face on the qadam of that Rose.*

Sultân Ahmed I (Bahtî)

Sultân Ahmed the First wore that crest on his head on Fridays and the Eid days and other blessed days. Ayintabî Mehmed Munîb Effendi wrote a book about the Naksh al-qadam ash-sharîf being found and put in the mausoleum of Sultân Abdulhamîd Han the First named **Âsâr-ul-Hikem fî Naksh-al Qadam**.

Sultân Ahmed Han wrote that verse in his own calligraphy and sent it to Shaykh Aziz Mahmûd Hudâyî Effendi.

Also, Sultân Ahmed had this poem painted on a board and hanged it in front of the throne. The painting of the poem is still hanging on the Sultân Ahmed Mosque.





Our Master, the Prophet's Na'lin ash-sharîf

The clogs of today are different than the ones used in the time of our Master, the Prophet. They were shoes that had leather bottoms, and the tops were open and had a strap. Rasûlullah and the Ashâb al-kirâm performed namâz with the clogs they wore in the streets. Their clogs were clean, and the Masjid an-Nabî's ground was sand. No one entered with dirty clogs.

In a hadîth ash-sharîf, it was said, **"Perform namâz with your clogs so that you won't resemble the Jews."**

Even the pictures of Nalin as-sa'âdats believed to cause blessings, and they are hung in houses and workplaces. In the chamber of Hirka as-sa'âdat, together with the Nalin as-sa'âdats, there are also metal and wood models of them.

Seven things our Master, the Prophet would carry

When our Prophet would travel, He would take His comb, mirror, miswâk, rose oil, kohl and scissors; He would always keep them with Him whether He was travelling or settled.

Hadrat Âisha said, "For Ghazâs (holy wars), I would prepare the rose oil, comb, mirror, two scissors, kohl box and miswâk of Rasûl 'alaihi-salâm."

Again our mother Hadrat Âisha said, "Rasûl 'alaihi-salâm would never leave these seven things while travelling or while settled:

1. Bottle of rose oil, 2. Comb, 3. Mirror, 4. Kohl box, 5. Miswâk, 6. Two scissors, 7. A bone for parting hair."⁶³³

Our Master, the Prophet's walking staff and cane

While our Master, the Prophet was saying the khutba (sermon) on Fridays, He would lean on a walking staff or a bow. While travelling, He would say the khutba while leaning on a bow.

Our beloved Prophet would say that leaning on a walking staff was from the habits of the Prophets. He Himself would lean on and recommend leaning on a walking staff.

During the caliphate of Mu'âwiya ibn Abî Sufyân, our Master, the Prophet's staff was with Sa'd al-Karaz. In the fiftieth year of Hegira, Hadrat Mu'âwiya ibn Abî Sufyân came for hajj. He wanted to have the mimbar (pulpit), which was in our Prophet's masjid, removed and conveyed to Damascus. He also wanted the staff that was with Sa'd al-Karaz. Jâbir ibn Abdullah and Abû Hurayra went and said to him, "O the Amîr-ul-mu'minîn (the ruler of Muslims)! Having the pulpit of Rasûl 'alaihi-salâm removed from its place and having His walking staff conveyed to Damascus isn't right!" Upon this, Hadrat Mu'âwiya left them and apologized.

One day, our Prophet took Hadrat Abdullah ibn Unays from the masjid to His house; He gave him a walking staff and told him, **"Keep this walking staff with you, O Abdullah ibn Unays!"** When Abdullah ibn Unays (radiy-Allahu 'anh) went among the people with that staff, he was asked, "What is this walking staff?" He replied, "Rasûl 'alaihi-salâm gave it to me and ordered me to keep it with me." They said to Hadrat Abdullah ibn Unays, "Will you go to Rasûl 'alaihi-

⁶³³ Ibn Sa'd, at-Tabaqât, I, 484.



The shape of our Master, the Prophet's Na'lin ash-sharîf





*“To the Na’lin
al-Mustafâ, there
is nothing similar,
From them comes
the heart’s peace,
the eyes nûr.”
Yûsuf Nabhânî
(rahmatullahi
‘alaih)*

Na’lin ash-sharîf

*The Na’lin of Rasûlullah rises to the skies,
Every creature is under the shadow of His.*

*Moses was told, remove your na’lin, on the Tûr,
But He was told on top of the Arsh don’t remove.*

*It is the shape of the exalted Rasûl’s Na’lin,
Stars, too, want to be the soil He steps on.*

*Those of the seven skies are longing for Him,
The crowns of sultâns are envying them.*

*To the Na’lin al-Mustafâ, there is nothing similar,
From them comes the heart’s peace, the eyes nûr.*

*Be very respectful to the shape of the na’lin,
Every head wants to be their feet.*

*When everywhere is filled with disaster and calamity,
Na’lin ash-sharîf is a safe fortress for me.*

*I am under protection in this solid fort,
It protects me when I take refuge in it.*

*With service to the shape of the na’lin, the heart desires,
To live under its shadow in both of the worlds.*

*Ibn Mas’ûd was blessed with servicing the na’lin,
But my bliss is only with their model.*

Yûsuf Nabhânî

salâm and ask Him why He gave this staff to you?” Upon that, Abdullah ibn Unays went to our Prophet and asked, “O Rasûlullah! Why did you give me this staff?” Our Prophet said, **“This is a sign among us on the day of Qiyâmat! At that time, few people will lean on a staff in Jannah! You shall lean on this in Jannah!”** Abdullah ibn Unays kept it with him along with his sword and never parted from it. When he was on his deathbed, he willed to his household for the staff to be put into his shroud and buried with him. The staff was put between his body and his shroud, so his will was fulfilled.

Our Master, the Prophet had a mihjan, the length of which was one arshin (about 68 cm) or a little bit longer. **Mihjan** is a cane with a curved end. Our Prophet would perform the istilâm (beginning) by pointing with that cane to the Hajar al-Aswad (where tawâf starts) from a distance. When Rasûlullah mounted His camel, He would hang it in front of Him.

Our Master had a mihsarra (made from dry date branch) named **Urjun**. A cane made from a tree branch is called Mihsarra. When our Prophet was going to Baqî al-Gharqad, He would keep it with Him, lean on it and turn it over and over in His hand while He was sitting. Sometimes our Prophet would give khutba while holding this mihsarra.

Our Prophet also had a qadib rod named **Mamshuq** cut from trees in the mountains. While Hadrat ‘Uthmân was giving the khutba at the minbar, holding the qadib of our Prophet, Jahjah ibn Sa’îd or Jahjah ibn Qays came there, took the qadib from Hadrat ‘Uthmân’s hand, bent it over his knee and broke it. Those who were there shouted at him. Upon this, Allahu ta’âlâ gave a disease named akila (itching) on Jahjah’s hand or knee. Not more than one year after Hadrat ‘Uthmân’s martyrdom, Jahjah died of itching.

Our Master, the Prophet’s swords

Our Prophet ‘alaihis-salâm had nine swords.

The sword named **Ma’sur** was inherited from his father. This sword was with our Prophet during His migration to Medîna.⁶³⁴

Abd: Sa’d ibn Ubada had given this sword to our Prophet as a gift, and our Prophet took it with Him when He went to the Ghazâ of Badr.

Zulfikâr: The sword of a polytheist of the Quraysh, either Munabbih ibn Hajjaj or As ibn Munabbih, was taken as war booty in the Ghazâ of Badr. Our Master, the Prophet gifted Zulfikâr to Hadrat Alî. The head of its hilt, its rings and chains were made of silver.⁶³⁵

After our Prophet’s death, Hadrat Abbâs appealed to Hadrat Abû Bakr, expressing his wish to take Zulfikâr from Hadrat Alî. Hadrat Abû Bakr said, “I have only seen that sword in his hand. I do not find it appropriate to take that sword out of his hand!” So, Hadrat Abbâs left it to Hadrat Alî.

⁶³⁴ Ibn Sa’d, at-Tabaqât, I, 484; Tirmidhî, Shamâil ash-sharîf, 135, Qastalânî, Mawâhib al-Ladunniyya, 245.

⁶³⁵ Ibn Sa’d, at-Tabaqât, I, 484; Qastalânî, Mawâhib al-Ladunniyya, 245; Suyutî, Awsaf-un Nabî, 76.





Our Master, the Prophet's spears

Three spears had fallen to the share of our Prophet from the booty taken from the Jews of Banî Kaynukâ.

One of the spears of our Prophet was named **Muswi**, and another was named **Musnâ**. Our Prophet had a large javelin named **Baydâ** and a javelin smaller than a spear named **Anaza**.

Three spears that were known as **Nab'a** and a javelin had been sent to our beloved Prophet by Negus of Abyssinia, Hadrat Ashama. Our Prophet took one for Himself, gave the second to Hadrat Alî, and the third to Hadrat 'Umar.

On Eid al-Fitr (Eid of Ramadân) and Eid al-Adha (Eid of Qurban), Bilâl al-Habashî (radiy-Allahu 'anh) would carry our Prophet's spear on the way to the namâzgâh (open-air namâz place) in front of our beloved Prophet, and when they arrived there, he would thrust it erect in the ground in front of our Prophet. Our Prophet would conduct the Eid namâz, facing that spear.

After our Prophet's death, Bilâl al-Habashî would carry this spear in front of Hadrat Abû Bakr, and when they arrived at the masjid, he would erect it in front of him.

After Hadrat Abû Bakr, for Hadrat 'Umar and after him, Hadrat 'Uthmân, this duty had been performed in the same manner by the muezzin (one who calls to prayer) Sa'd al-Karaz. During the times of the Medîna Governors, this duty was performed in the same manner.

Our Master, the Prophet's bows

Our beloved Prophet (sall-Allahu 'alaihi wa sallam) had six bows. Three of them, **Rawhâ**, **Baydâ** and **Safrâ**, were taken as booty from the Jews of Banî Kaynukâ. The Safrâ bow was made from the Neb' tree.⁶³⁶

The bow known as **Katum** had also been made from Neb' and was broken in the Ghazâ of Uhud. Katâda ibn Nu'mân took this broken bow.

Our Prophet also had bows known as **Sadad** and **Zawrâ**.⁶³⁷

Our Master, the Prophet's shields

Our Prophet had three shields: The shield **Zalûq** had a ram head figure on it. This shield had been given to our Prophet as a gift. However, our Prophet didn't like that it had a figure on it. When He woke in the morning, He saw that Allahu ta'âlâ had removed the figure on the shield.⁶³⁸

Our Master, the Prophet's mail shirts

Our Prophet had seven mail shirts. Those mail shirts are:

Dhat al-Fudul: This was given to our Prophet as a gift by Sa'd ibn Ubada at the outset of the Ghazâ of Badr.⁶³⁹

Saghdiyyah and **Fidda:** These two mail shirts fell to our Prophet's share

"There is no hero like Alî, and there is no sword like Zulfikâr."

Hadîth ash-sharîf

⁶³⁶ Ibn Sa'd, at-Tabaqât, I, 489; Qastalânî, Mawâhib al-Ladunniyya, 246.

⁶³⁷ Qastalânî, Mawâhib al-Ladunniyya, 246.

⁶³⁸ Ibn Sa'd, at-Tabaqât, I, 489.

⁶³⁹ Ibn Sa'd, at-Tabaqât, I, 487.

from the booty of the Jews of Banî Kaynukâ.

The mail shirt named Saghdiyyah was the ancient mail shirt worn by Hadrat Dâwûd (‘alaihi-salâm) when He fought Jâlût (Goliath).

In the Ghazâ of Uhud, our Prophet wore Dhat al-Fudul and Fidda one over another.⁶⁴⁰

At our Prophet’s death, Dhat al-Fudul had been pawned for thirty sa’ of barley to meet the needs of our Prophet’s family, to a Jew named Abushahm from the tribe of Banî Zafar.⁶⁴¹

Other mail shirts of our Prophet were **Dhat al-Wishah, Dhat al-Hawashi, Batra’** and **Khirniq**.⁶⁴²

Our Prophet had worn Dhat al-Fudul and Saghdiyyah in the Ghazâ of Hunayn.⁶⁴³

Our Master, the Prophet’s helmets

One of our Prophet’s helmets was **Muwash-shah**. This helmet was from the booty of the Jews of Banî Kaynukâ.

Other helmets were named **Dhus-subugh** or **Dhus-subub** or **Mashbugh**. The helmet that our Prophet was wearing in the Ghazâ of Uhud had shattered, and two of its rings stuck in His cheek.

During the siege for the conquest of Mecca, our Prophet had worn a helmet.

*Mounted the soldiers, raising flags and banners,
They played mahtar⁶⁴⁴ with clarion and drums.*

Our Master, the Prophet’s flags and banners

Our Master, the Prophet used two types of flags in ghazâs. His Râya was black, and His Liwâ was white and a little smaller.

Yûnus ibn Ubayd, who had been emancipated by Muhammad ibn Qâsim, said, “Muhammad ibn Qâsim sent me to Barâ ibn Âzib in order to inquire about the flag of Rasûlullah ‘alaihi-salâm. Barâ ibn Âzib said that the flag was black, made of four cornered namira (black and white striped, woolen) cloth.” This flag was Hadrat Âisha’s woven wool wrap, which was black and adorned with frameless camel saddle embroidery. It was called **Uqab**.

Our beloved Prophet’s flag was in the possession of Hadrat Alî. In the Ghazâ of Khaybar, our Prophet said, “**I will give the flag to such a courageous person, who loves Allahu ta’âlâ and His Rasûl and whom Allahu ta’âlâ and His Rasûl love too!**” and called Hadrat Alî. He then gave His flag to him.⁶⁴⁵ Allahu ta’âlâ granted

⁶⁴⁰ Ibn Sa’d, at-Tabaqât, I, 487; Tirmidhî, Shamâil ash-sharîf, 138; Suyutî, Awsaf-un Nabî, 77.

⁶⁴¹ Bukhârî, “Buyû”, 33; “Rahn”, 5; Ahmad ibn Hanbal, al-Musnad, VI, 160; Ibn Abî Shayba, al-Musannaf, IV, 271; Tirmidhî, Shamâil ash-sharîf, 334; Baghawî, al-Anwâr, I, 299; Qastalânî, Mawâhib al-Ladunniyya, 307.

⁶⁴² Qastalânî, Mawâhib al-Ladunniyya, 246.

⁶⁴³ Ibn Sa’d, at-Tabaqât, I, 487; Tirmidhî, Shamâil ash-sharîf, 138.

⁶⁴⁴ Mahtar is a type of music to boost the morale of the army. It’s the only type of music that is permissible in Islâm.

⁶⁴⁵ Ibn Sa’d, at-Tabaqât, II, 80; Ibn Kathîr, as-Sira, III, 354.





the conquest of Khaybar to Hadrat Alî.

On Rasûlullah's flag, the Liwâ al-hamd, it was written, "**Lâ ilâha illallâh Muhammadun Rasûlullâh.**"

Our Prophet had tied on a white banner for Sa'd ibn Abî Waqqâs in the Kharrar Expedition.

When our Prophet was sending Hadrat Alî to Yemen, He tied a turban on the head of a spear and said, "**A liwâ is like this!**" Only the army commander would hold and carry the liwâ.

Hadrat Hamza had carried our Prophet's white banner at the Ghazâ of Abwâ (Waddan). In the Ghazâ of Buwat, Sa'd ibn Abî Waqqâs had carried the banner. Hadrat Alî had carried the banner in the pursuit of Kurz ibn Jâbir al-Fihri and Hadrat Hamza had carried it in the Ghazâ of Dhu'l-Ushayra.

At the outset of the Ghazâ of Badr, our Prophet gave His white banner (liwâ) to Mus'ab ibn Umayr. Hadrat Alî had carried our Prophet's black flag (Uqab) in front of our Prophet.⁶⁴⁶

Our Prophet's white banner had been carried by Hadrat Hamza in the Ghazâ of Banî Kaynukâ, by Hadrat Alî in the Ghazâ of Karkarat al-Qadr, Uhud and Badr al-Maw'id, and by Zayd ibn Hâritha in the Ghazâ of the Trench.

Our Prophet had conquered Mecca while He had His white banner.

During the Ghazâ of Tabuk, our Prophet made Hadrat Abû Bakr carry His large banner and Zubayr ibn Awwâm carry His smaller banner.

Our Master, the Prophet's horses

Our beloved Prophet's first horse, which He had bought for ten oqiya⁶⁴⁷ silver in Medîna from a bedouin of the Banî Fazara tribe; those of the desert called it **Daris** and our Prophet called it **Sakb**. Our Prophet had ridden it in the Ghazâ of Uhud.⁶⁴⁸ There was some white on the lip of Sakb. Three of its legs had patches, but one right leg did not. Sakb was a swift horse. It would ride smoothly.

Our Prophet had bought His horse named **Murtajiz** from a bedouin of the Banî Murra tribe. Murtajiz was beautiful, handled nicely and would neigh as though it was saying a poem.⁶⁴⁹

Muqawqas, the ruler of Alexandria, had sent a horse named **Lizaz** to our Prophet as a gift. Lizaz was very swift.⁶⁵⁰

The horse named **Zarib** had been given by Farwa ibn Umayr al-Juzami to our Prophet as a gift. Zarib was a very powerful and sturdy horse.

Rabîa ibn Abî Bara'ul Qalbi had given a horse named **Lahif** (or Luhaif) to our Prophet as a gift. Lahif had a long tail. Its tail would sweep the ground.

Ya'sub was the best of our Prophet's horses.

Murawih was a racehorse and had been given by Ubayd ibn Yasir to our

"I will give the banner to such a champion who loves Allahu ta'âlâ and His Rasûl. Allahu ta'âlâ and His Rasûl love him, too!"

Hadîth ash-sharîf

⁶⁴⁶ Tabarânî, al-Mu'jamu'l Kabîr, I, 105, 120; Ibn Kathîr, as-Sira, II, 388.

⁶⁴⁷ Oqiya [Oqqa, Wakiyye]: One oqiya is forty dirham, 0,5 lb.

⁶⁴⁸ Ibn Sa'd, at-Tabaqât, I, 489.

⁶⁴⁹ Ibn Sa'd, at-Tabaqât, I, 490; Qastalânî, Mawâhib al-Ladunniyya, 247.

⁶⁵⁰ Ibn Sa'd, at-Tabaqât, I, 490; Qastalânî, Mawâhib al-Ladunniyya, 247.

Prophet as a gift in Tabuk. Murawih would run like the wind.

The representatives of the Banî Raha’ tribe, who came to Medîna in the tenth year of Hegira, had given the horse named **Mirwah** to our Prophet as a gift. Rasûlullah enjoyed it very much when a rider would mount and ride Mirwah in front of our Prophet.

Vard was a horse that had been given to our Prophet as a gift by Tamim al-Dari. The colour of Vard was reddish-brown. Our Prophet gave it to Hadrat ‘Umar as a gift. Hadrat ‘Umar fought for the sake of Allah while riding Vard. He went from ghazâ to ghazâ.

Our Prophet would have three of His horses race. Hadrat Sahl ibn Sa’d was the rider of Zarib, and Hadrat Abû Usayd’us-Saidi was the rider of Lizaz. Lizaz would rank first; Zarib would follow Lizaz, and Sakb would be behind Zarib.

Our Master, the Prophet’s mule and donkey

Our Master Rasûlullah also had a donkey and a mule. Muqawqas, the ruler of Alexandria, had sent our Prophet a grey mule and a grey donkey as gifts. The mule was called **Duldul**, and the donkey was called **Yafur** or **Ufair**.⁶⁵¹

The first grey mule to be seen in Islâm was Duldul. Our Prophet’s mount in the Ghazâ of Khaybar was this grey mule, and in the Ghazâ of Hunayn, another grey mule was His mount. When our Prophet prodded His mule to march on the Hawazin tribe in a ghazâ, Hadrat Abbâs and Sufyân ibn Kharis tried to slow down the mule by holding the bridle and the stirrup and prevented our Prophet from diving into the enemy lines. According to another report, it is said that in the Ghazâ of Khaybar, our Prophet rode Yafur with a saddle and a bridle that was made from date palm fiber.

Yafur had already died by the time our Prophet had come back from the Farewell Hajj, and Duldul had been passed on to Hadrat Alî when our Prophet had died. Hadrat Alî had ridden it until his martyrdom. After that, Hadrat Hasan and then Hadrat Husayn; afterwards Hadrat Muhammad ibn Hanafiyya rode it. Duldul lived until the time of Hadrat Mu’âwiya.

Our Master, the Prophet’s camels

Quswâ: This camel of our Prophet ‘alaihi-salâm was also called **Jad’a** and **Adba**. Previously belonging to the tribe of Banî Qushayr ibn Ka’b ibn Rabîa ibn Âmir or Huraysh ibn Ka’b, Hadrat Abû Bakr bought it for four hundred dirhams and in turn sold it to our Prophet for the same price.

Our Prophet migrated to Medîna riding Quswâ. He went to Hudaibiya ‘umra on it. He also conquered Mecca while He was on it. Our Prophet would have Quswâ race, but no other camels could pass it. However, a bedouin had raced with a two years old camel and won the race.

Our Master, the Prophet performed His Arafât khutba (sermon) during His Farewell Hajj while He was on Quswâ. At the time of Hadrat Abû Bakr’s caliphate, Quswâ was left at Baqî’ Cemetery. Left free to roam, it died there.⁶⁵²

⁶⁵¹ Ibn Sa’d, at-Tabaqât, I, 491.

⁶⁵² Ibn Sa’d, at-Tabaqât, I, 492-493.





The camel, that had been taken as war booty from Abû Jahl: On the Ghazâ of Badr, Abû Jahl's famous camel fell into our beloved Prophet's share as booty. Until the time of Hudaibiya 'Umra, He would go to ghazâs on this camel, as well.

He marked it to be sacrificed for 'umra. The polytheists wanted to buy it for one hundred camels. Our Prophet said, **"Had we not assigned and determined it as sacrificial, I would have granted your wish."**

"O my Allah! As you have created my appearance beautiful, beautify my akhlâq, too."

**Hadîth
ash-sharîf**

Camels for milking: Our Prophet had seven milking camels named **Hanna, Samra, Urays, Sa'diyya, Bagum, Yasira, and Dabba'**, which grazed in the meadows of Dhuljadr and Jamma. Our Prophet's family would consume two water skins full of milk from these camels every night.⁶⁵³ However, by the time of our Prophet's death, none of these camels were alive.

The properties made waqf by Our Master, the Prophet

The first waqf (endowment) in Islâm consisted of seven gardens and orchards, which was left to and accepted by our Prophet with the will of Muhairiq, who was martyred in Uhud, named: 1. **Misab**, 2. **Sâfiya**, 3. **Dalâl**, 4. **Husnâ**, 5. **Burqa'**, 6. **A'waf**, 7. **Mashraba**.⁶⁵⁴

On the Ghazâ of Uhud, Muhairiq, who was a Jewish scholar and a wealthy man before becoming a Muslim, stood up to his people by saying, **"You well know that Muhammad is the prophet of last of times. His attributes are written in the Torah clearly. Now, what suits us is to obey Him and help Him in hard times."** The Jews said, "You are right but today is Saturday. We need to work!" When he realized that insisting was pointless, he girded his sword and declared that he was a Muslim. He willed to his relatives, **"If I am killed, all my properties are Muhammad's. He is free to use them as He wishes."** He went and joined the army of Islâm. And he drank from the sherbet of martyrdom (radiy-Allahu 'anh).

Finally, the battle ended, and the wounds were dressed. Muhairiq's relatives stayed true to the will and gave his properties to Habîbullâh. Our Master, the Prophet gave away those fields filled with cold waters and abundance of fruits as a charity, opened it to the use of the poor. This was how the tradition of waqf first started in Islâm. Our Prophet praised him as, **"Muhairiq is a good person from the Jewish race."**

The waqfs of our Prophet 'alaihi-salâm in Medîna were mostly from the properties of Muhairik.

Ibn Humayd says, "Khalîfa 'Umar ibn Abdul'azîz had wanted dates to be brought from the waqf date palm gardens of Muhairik. They were brought on a plate. When 'Umar ibn Abdul'azîz said, 'Abû Bakr ibn Hazm wrote to me that these dates are from the date palm trees remaining from the time of Rasûl 'alaihi-salâm, and Rasûlullâh would eat from them,' I said, 'O the Amir of Muslims!

⁶⁵³ Ibn Sa'd, at-Tabaqât, I, 494.

⁶⁵⁴ Ibn Sa'd, at-Tabaqât, I, 503.

Divide them among us!’ He divided nine dates each among us.”

’Umar ibn Abdul’azîz said, “While I was the governor of Medîna, I entered the date palm garden, I ate dates from those trees. I had never eaten another date as delicious and sweet as those dates!”

Amr ibn Muhâjir says, “The properties of Rasûl ‘alaihi-salâm were with ’Umar ibn Abdul’azîz in a room, and he would look at them every day. When the people of Quraysh had gathered with him, he would let them go in this room and say, by turning towards these properties, ‘Here is the inheritance of the person with whom Allah had honoured you!’ These consisted of:

1. One bed, woven from date palm leaves,
2. One head pillow filled with date palm fiber and covered with leather,
3. One somewhat large dish,
4. One drinking cup,
5. One garment,
6. One hand mill,
7. One quiver for arrows,
8. One velvet blanket.

(This blanket smelled more beautiful than musk because of the lovely scent from our Master Rasûlullah’s blessed body. Whenever ’Umar ibn Abdul’azîz became ill, he would take a bath with water used in washing the blanket and recover.)

*When the sea of love rippled,
That unique pearl appeared,
About His glory, Haqq said,
Lawlâ ka lama halaktul aflâk.*

*That Sun’s light, when it rose,
Filled the whole universe,
Whoever follows that path of His,
Will find goodness in all.*

*When countries were under His reign,
He didn’t even have three shirts.
There wasn’t much in His house,
When He died, His armor was a pawn.*

*Next to the things He saw generally,
What is the worth of the worldly?
His favours to everyone were many,
There was no saying no for Him.*

*Sometimes, He would give such amounts,
Shame would fill His enemies.
He was a merciful father to the orphans.
His compassion was abundant to the lowly.*

*His every move was filled with wisdom, vastly,
He never asked for anything from anybody.*



MY BELOVED PROPHET (sall-Allahu ‘alaihi wa sallam)



*He always visited the poorly,
He cured the suffering.*

*The night namâz, He never abandoned,
Because of fear of Allah, never laid.
The Prophet always held everyone,
As an equal to His person.*

*He prided in being a servant of Allah,
His akhlâq was the divine akhlâq.
Whoever covets this path,
Will be adorned with fine attributes.*

*He went to a school in which,
Allah was the teacher of it,
In the Qur’ân, that Rahman,
Described Him beautifully.*

*Until resurrection, to the Shah of prophets,
Salawâts shall be said endlessly!
To the Âl and Ashâb of His,
Salât and salâm humbly!*

*“O Rasûlullah!
I am short of
lauding thee;
We all were
created for the
sake of thee.
O thou, the Shah
of the country
of loyalty,
I wish to sacrifice
my life, everything
for thee!”
**Huseyn Hilmi
ibn Sa’id
(rahmatullahi
‘alaih)***

Golden Spout / Kâ’ba





Masjid an-Nabawî / Medîna al-munawwara





HILYA AS-SA'ÂDAT

*After giving His Ashâb advice,
Fakhr al-âlam said, after my demise,*

*If a person sees my Hilya pâk, then,
It is as if my face he has really seen*

*When he sees me if he loves me,
If he falls in love with my beauty,*

*If he wishes to see me yet,
If my love fills his heart,*

*Jahannam will be harâm to him,
My Rabb will grant Jannah to him.*

*Haqq will not resurrect him naked, even,
He will deserve to be forgiven.*

*It is said that if a person,
Writes hilya ar-Rasûl with affection,*

*Haqq shall make him secure from fear,
Even if the whole world would tear.*

*Nor shall his skin know any illness,
All his body shall be safe from diseases.*

*However sinful that man may be,
Jahannam will be harâm to his body.*

*He will be safe from torment in the next world,
His every action will be easy in this world.*

*Rabb al-jalla will resurrect him in the Hereafter,
With those, in this world, who saw the Messenger.*

*Difficult as it is to describe the Hilya an-Nabî,
We shall begin, as hard as it may be.*

*Ourselves, to the Dhul-jalâl, we trust,
Humbly, the description, we will start.*

*All the ummat agrees as to that,
Fakhr al-âlam was red and white.*



MY BELOVED PROPHET (sall-Allahu ‘alaihi wa sallam)

*It was pure white, His blessed face,
And had some redness, like a rose.*

*The sweat on His face was like a pearl,
Made it more lovely, the fine jewel.*

*When that fount of bliss sweated,
It was as if the sea of nûr rippled.*

*They were always seen with kohl, His eyes,
Their beauty would attract the hearts*

*Their whites were very white,
His Rabb praised it with âyat.*

*The blacks of them were not little,
To Him, close and far were equal.*

*They were big, beautiful and lovely, His eyes,
His blessed face would radiate nûr always.*

*The strength of Mustafâ's sight,
Was strong in day and night.*

*If He wished to look somewhere,
His pure body would turn as well.*

*His body would follow His head,
This, He never abandoned.*

*Though, He had a body, the Rasûl,
He was like a materialized soul.*

*The Rasûl was beautiful and lovely,
Haqq ta'âlâ loved Him very dearly.*

*As Mâlik and Abû Hâla were concordant,
His eyebrows were open, like a crescent*

*Between His eyebrows was pure white,
Visible like silver, it was so bright.*

*His blessed face was round a bit,
With so bright a skin, almost limpid.*

*Between His blessed black eyebrows
Was the qibla for the entire universe.*



MY BELOVED PROPHET (sall-Allahu ‘alaihi wa sallam)



*His blessed nose in profile,
Looked a little higher in the middle.*

*It was so neat, so elegant and fine,
Beyond anyone's power, it was to define.*

*Between His teeth was somewhat sparse;
They shone, like a string of pearls.*

*Whenever His front teeth appeared,
All around the place, haloes covered.*

*Whenever He smiled, the Master of both worlds,
The Prophet of all, living or lifeless, in all worlds;*

*His front teeth appeared, so chaste,
Like hailstones polished with paste.*

*Ibn Abbâs said, Hudâ's Beloved
Was too virtuous to laugh aloud.*

*So virtuous that symbol of Islâm was,
That He never laughed aloud, the saying was.*

*The Rasûl of Allah was so shy and polite,
That He would never look up and around.*

*Roundish, like the harvest moon, His face was,
A mirror that reflected the Mawlâ, He was.*

*So luminous was His beautiful face,
It was dazzling to look at Him in the face.*

*So appealing to the hearts was that Nabî,
In love with Him were a hundred thousand Sahâbî.*

*Those who dreamt of Him only once,
Said there is no pleasure in the world, but this one.*

*His cheeks were lovely, know well,
They were not meaty, people tell.*

*Him Janâb al-Haqq had lovingly created,
White faced and broad foreheaded.*

*At any time, the nûr of His neck would gleam,
Through His hair, like a source of beam.*

MY BELOVED PROPHET (sall-Allahu ‘alaihi wa sallam)

*Of His blessed beard, the hairs that were gray,
Were no more than seventeen in number, nay.*

*It was neither curly nor at all too long;
Well-shaped, like all limbs that to Him did belong.*

*The Rasûl al-âfaq had a throat quite pure,
In colour, it was white and very clear.*

*Among the good-mannered Ashâb many expressed,
That His abdomen and His chest stood abreast.*

*Had it been possible to open His blessed chest,
The treasure of knowledge would radiate divine zest⁶⁵⁵.*

*A chest where divine love graces,
Could by no means be otherwise.*

*His blessed chest was expanded;
‘Ilm al-ladunnî there descended.*

*White and limpid was that great chest;
Those who saw thought it was the moon harvest.*

*A profound love for the Eternal Being
Had set fire to that exquisite being.*

*Everyone knows, young or old, no matter,
Flat was the shoulder blades of the universe’s master.*

*Middle of His back was somewhat fleshy;
He was generous and stately.*

*His silver skin was extremely delicate;
A big seal on it said He was the Prophet.*

*Seal of Prophethood was on His back, high,
And towards the right-hand-side, it would lie.*

⁶⁵⁵ The word used in the original text is fayz (or faidh), which means occult, inexplicable, invisible rays of spiritual knowledge which the blessed heart of Rasûlullah radiates continuously, and which will be radiated as long as life on earth continues. If a Muslim adapts himself perfectly to the teachings of the Qur’ân al-karîm and to the Islâmic principles of behavior taught by Rasûlullah, which in turn can be learned from those true Islâmic scholars called Ahl as-sunnat wal Jamâ’at, or from their books, the heart of that fortunate Muslim begins to receive those spiritual rays. The flavour enjoyed while receiving those rays cannot be described to a person who has not tested them yet. One day, Huseyn Hilmi Isik Effendi, said, “If a person has never eaten honey, of how much help could the taste of jam be describing honey to him?”



MY BELOVED PROPHET (sall-Allahu ‘alaihi wa sallam)



*Those who with the matter was acquainted,
Said a big beauty-spot was the Seal of Prophet.*

*It was black, yellowish in shade,
As big as a pigeon's egg in grade.*

*Surrounded, as if with a border line,
By small hairs in a circular line.*

*Those who knew that of the Noblest Pedigree,
Said, big-boned was the great Nabî.*

*Big and sturdy each of His bones was,
Exquisite, both in shape and essence.*

*Each of His limbs, which were so blessed,
Shapely by creation, wherein firmness was stressed.*

*All the blessed limbs of the Prophet's
Were as elegant as the Qur'ân's âyats.*

*The palms of that stately being,
Were wide, pure, fine, and darling.*

*So lovable His hands were also His soles,
Fragrant and pretty, like a fresh rose.*

*So elegant, the connoisseurs expressed,
Were those miraculous hands, and so blessed.*

*Whenever the Prophet greeted someone,
His sweet smile would soothe anyone.*

*A couple of days after the event, nay,
Even several months, we should say,*

*Among crowds, that fortunate fellow,
Would be known from His smell so mellow.*

*His crystalline skin was white, hairless;
What words could praise a beauty so faultless!*

*To see the Beloved always and forever,
That blessed, fine body was eye all over.*

*So perfect was that delicate complexion,
Whereon Creator manifested His divine creation.*

MY BELOVED PROPHET (sall-Allahu ‘alaihi wa sallam)

*No hairs on His abdomen or chest,
Pure white, like a silver plate.*

*Only, from the mid-chest downwards,
A line of hairs went waistwards.*

*This black line looked on His body, so blessed,
Fine like a halo around the moon harvest.*

*The blessed limbs remained throughout His life,
The same as they were in His early young life.*

*As time passed, the Prophet grew in age, naturally;
Like a bud, however, He was renewed physically.*

*Never presume that the Sultân of Universe,
Was a bit above the normal size in fatness.*

*Neither thin nor fleshy was He;
Medium in size and quite mighty.*

*Said the people who are deeply learned in the matter,
Neither too lean nor above the normal or fatter.*

*The Maker had made that splendid body,
With divine justice and equality.*

*On His pure skin precision reigned;
On His entire body haloes rained.*

*The Master of Sidra was of medium stature;
With Him did the world attain its peaceful order.*

*Those who saw His miracles and wonders,
Said to praise Him was beyond their powers;*

*We have never seen such rosy beauty,
In height, in manners, in features, so lovely.*

*The Nabî was of medium height; yet,
When a tall man walked with the Prophet,*

*However tall that man might be,
The taller one the Prophet would be.*

*That Jewel, with the tall man, compared,
Would be taller by the palm of a hand.*



MY BELOVED PROPHET (sall-Allahu ‘alaihi wa sallam)



*Whenever He walked, all stately,
Rather fast was He in velocity.*

*As He walked, His habit was, let us say,
To bend forward in a singular way.*

*Like walking downwards, that is to say,
He would lean forward in a slight way.*

*So high was He in honour and personality,
The soul of Ibrâhîm was proud of His nobility.*

*When Hudâ loves a person, certainly,
All His limbs will be perfect in beauty.*

*As the Messenger of Allah walked quietly,
If a person confronted Him suddenly,*

*That person would be stricken with fear;
Such would Rasûlullah's height to him appear.*

*If a person talked with the Prophet continuously,
And listened to His sweet voice piously,*

*The flavour in His words would affect him so much,
He would be the Prophet's slave if accepted as such.*

*The Eternal Creator had decked Him with such beauty,
Peerless in all sorts of moral quality.*

*O Rasûlullah! I am short of lauding thee;
We all were created for the sake of thee.*

*O thou, the Shah of the country of loyalty,
I wish to sacrifice my life, everything for thee!*

Huseyn Hilmi Isik
(qaddas-Allahu ta'âlâ sirrah-ul-'azîz)

An old view of Mecca al-muqarrama



MY BELOVED PROPHET (sall-Allahu ‘alaihi wa sallam)



AHL AS-SUNNAT QASÎDAH

*The belief of Ahl as-sunnat is what you need first,
There are seventy-three creeds, but to Jahannam they belong.*

*Muslims are all sunnî, and their leader is Nu'mân.
Jannah is promised to their followers in îmân.*

*First, make your belief firm, then hold fast to Islâm!
Obey Islâm's five commandments, avoid what's harâm!*

*If you commit a sin, make tawba, forthwith!
Whoever violates Islâm will one day regret it.*

*Don't ever believe the atheist, else you'll end up in misery!
Mind sweet words, or they'll entice you into a catastrophe!*

*Hypocrites are on the increase; angels in guise, snakes in essence.
To entrap you, they'll be your friends, so true in appearance.*

*Anyone may claim he is right, and others are wrong,
Islâm is the criterion whereby to judge who is right!*

*The person who disobeys Islâm is an aberrant one;
He who knows history well will confirm this word.*

*Why will a person feeling unwell run to see a doctor?
For no one wants to die, life is sweeter than anything else.*

*Who on earth could claim he wouldn't like to live forever?
Death does not mean nonexistence, believe in life in the grave!*

*Jannah is everlasting, and so is Jahannam; Qur'ân states so,
Beware of everlasting affliction, were it only a suspicion,*

*Yet some people deny this; a bat will shun the light, and a crow
Enjoys rubbish heaps. It is the philomel that will seek the rose.*

*No doubt, a person obedient to the carnal soul couldn't like Islâm,
These two'd never come together; good and bad are opposites!*

*Muslims are observant of rights and kind to every creature;
Infidels, like serpents, enjoy hurting others.*

*Alas, Yâ Rabbî, alas! Such a difficult time we live in;
Very few perform namâz, religious knowledge's sunken into oblivion.*





PART THREE

THE ISLÂMIC RELIGION

This chapter consists of parts from the books Endless Bliss, Belief and Islâm, Ethics of Islâm, The Rising and the Hereafter, and the Book of Namâz, which are published by Ihlâs Vakfî Hakikat Kitâbevi (Publication).

The Islâmîc religion is the way and rules, which Allahu ta’âlâ sent to His beloved prophet Muhammad ‘alaihis-salâm through an angel named Jabrâîl, that causes people to have comfort and happiness in this world and the next.

Every excellence and everything useful is within Islâm. It has gathered within itself all the visible and invisible goodness of the past religions. All sorts of happiness and success are within it. It consists of principles and âkhlaq (ethics, morals) that every unerring, unfailing mind would accept. People with a faultless nature will not refuse or hate it.

There is no harm in Islâm, and there is no benefit outside of Islâm, nor can there be any. To think of any benefit outside of Islâm would mean to expect to be satiated from a mirage. Islâm commands us to improve our country and care about people and asks us to respect the commandments of Allahu ta’âlâ and show compassion to creatures.

Islâm absolutely commands agriculture, trade and arts. It attaches due importance to knowledge, science, technology and industry. It asks people to help and serve one another. It teaches us the rights of individuals, children, families and peoples, and it observes rights and responsibilities towards the living, the dead and the coming generations; towards everybody.

Islâm has gathered sa’âdat ad-dârayn, that is, the bliss of this world and the âkhirat in itself. It has brought principles that will perfectly provide the moral and material wellbeing of people. It has arranged human rights and duties in the widest sense. In brief, the Islâmîc religion has the fundamentals of îmân (belief), ibâdat (worship), munâkahât (subdivisions of Islâmîc knowledge, such as marriage, divorce, alimony and many others), muamalât (subdivisions of Islâmîc knowledge, such as purchase, sale, rent, joint-ownership, interest, inheritance, social life, etc.), uqûbat (crime and punishment law).

“Islâm has gathered sa’âdat ad-dârayn, that is, the bliss of this world and the âkhirat in itself.”

**Sayyid
Abdulahkîm
Arvâsî
(rahmatullahi
‘alaihi)**

*My Rabb is Hudâ, my nabî is Muhammad Rasûlullah,
My religion is the religion of Islâm, my book is kalâmullah,
In faith my madhhab is Ahl as-sunnat, alhamdulillah,
My madhhab in ibâdats is the madhhab of Abû Hanîfa, wallah.*

A PIECE OF ADVICE

O you, young man! As follows is the Sunnî Creed,
Written in verse and expressed in clear diction:
If you want a correct belief, O my brother,
Read this book day'n night with devout attention!
May Haqq bless Abû Hanîfa's soul with compassion,
For he's guided us to Qur'ân's way of salvation!
Do not attach yourself to the world, life's but a fast stream;
Happiness forever is in following Islâm.
First, learn the ilmihâl, and teach your children;
Otherwise, insufferable will be your frustration!
Look and see how slyly the enemies attack;
Lose no time in working for Islâm to spread!
Unbelievers deceive the youth with lies to destroy Islâm;
Wake up, O young man, rid yourself of that inaction!
Muslims also are confused and many of them ensnared;
They are all ahl al-qibla supposedly but have left the right path.
Without learning the ilmihâl, one cannot be immune.
Unbelief or aberration lies in not being Ahl as-sunnat!
Help the people who spread the correct knowledge!
Attain the jihâd thawâb, use your possession for that cause!
Did Rasûlullah ever stopped, did His Ashâb sleep?
Each of them was a hero in spreading Islâm!
You, too, work hard, for the enemy is strong;
To ruin Islâm, they attack from every direction.
Do not malign the Ashâb, appreciate them all,
Qur'ân is the witness to their love for each other!
Abû Bakr is the highest, then come 'Umar; 'Uthmân, Alî,
Love Mu'âwiya, too; he wrote the Qur'ân's version!
Our Rabb is not material; He's free from time'n place;
He is in no substance, should be Muslim's conviction!
He neither needs creatures nor has a likeness;
He creates all and sustains all creation.
Good, bad; belief, unbelief; matter, power, energy;
He makes all; far beyond man is creating!
To everyone, He's given will and wisdom, guidance as well.
Anyone who wants goodness will attain Rahmân's creation.
First, correct your belief, observe the orders and prohibitions;
Whoever leaves Islâm will never attain salvation!
It's ever the rule: You reap what you sow;
To hope for wheat without sowing brings frustration!
Out of seventy-three groups, Sunnîs, alone, head for salvation;
It is them who showed us Rasûlullah's direction!





AHL AS-SUNNAT FAITH

The first requirement of being a Muslim is to have îman (belief, faith). The correct belief depends on believing according to the creed of Ahl as-sunnat. The first duty of men and women who are of sound mind and pubescent is to believe as our Master, the Prophet (sall-Allahu ‘alaihi wa sallam) believed and informed. Our Prophet informed only one îman. All of the Ashâb al-kirâm believed as He said and had no division in itikâd (belief).

After the demise of our Master, the Prophet, people learned Islâm by hearing and asking from the Ashâb al-kirâm. They all informed one îman. One should learn the knowledge of îman written in the books of Ahl as-sunnat scholars and believe accordingly. To achieve salvation from the torments of Jahannam in the âkhirat is conditional on believing what they conveyed. Those who will be saved from Jahannam are only those who follow their path. Those who follow their path are called (**Sunnî**) or (**Ahl as-sunnat**).

It is declared in a hadîth ash-sharîf, **“My ummat will part into seventy-three groups. Only one of them will be saved from Jahannam, and the others will perish; they will go to Jahannam.”** Each of these seventy-three groups claims to obey Islâm and say that the one group that will be saved from Jahannam is theirs. It is declared in the 53rd âyat of Sûrah al-Mu’minûn and in the 32nd âyat of Sûrat-ur-Rûm, in maal, **“Each party rejoices, supposing that it is on the true path.”** However, among these various groups, the sign, the symptom of the one that will be saved is given by our Prophet (sall-Allahu ‘alaihi wa sallam) as follows, **“Those who are in this group are those who follow the path which I and my Ashâb follow.”** One who does not love even one of the Ashâb al-kirâm has deviated from the Ahl as-sunnat. A person who doesn’t hold the belief of the Ahl as-sunnat has become either an **Ahl al-bid’at**, a Muslim deviated from the right path, or an unbeliever.

There is one madhhab in îman, faith.

There is one true group, that is, only one madhhab in îman, in faith. That madhhab is Ahl as-sunnat wal-jamâ’at madhhab. Because Islâm commands only one îman and faith for all people.

There is no division in things to believe.

The principles of îman and how to believe were conveyed personally by our Master, the Prophet ‘alaihis-salâm. Our Prophet, who informed people about Allahu ta’âlâ that created them and everything, also conveyed how îman to Allahu ta’âlâ, what He created, His commands and prohibitions should be. It is necessary to follow all of the Ashâb al-kirâm about things to believe. Because they didn’t have any division from one another about faith.

The real condition of îman is; to love Allahu ta’âlâ and those He loves and to be an enemy to His enemies. About this, Hadrat Muhammad Ma’sûm said, “Allahu ta’âlâ said, **‘Yâ Mûsâ (Moses)! What have you done for Me?’** When He answered,

“My ummat will part into seventy-three groups. Only one of those groups will be saved from Jahannam, and the others will perish; they will go to Jahannam.”

**Hadîth
ash-sharîf**

‘Yâ Rabbî! For You, I performed namâz, fasted, gave zakât and mentioned Your name (dhikr),’ Allahu ta’âlâ said, **‘Namâz is a proof for you. Fasting is the shield that protects you from Jahannam. Zakât will shade you on the day of mahshar when everyone is burning from the heat. Dhikr will be a light for you in the darkness on that day. What have done for Me?’** Then, Hadrat Mûsâ asked, **‘Yâ Rabbî! What deed is for You?’** Allahu ta’âlâ said, **‘Have you loved who I love for Me, have you made My enemies your enemies?’** Hadrat Mûsâ understood that the deed Allahu ta’âlâ loves is loving His loved ones and disliking His enemies. So it means that the sign of love is loving those who your beloved loves and making their enemies your enemies. The 4th âyat of the Sûrah al-Mumtahina, which shows that to have î mân this enmity is necessary and loving the enemies of Allah destroys î mân, is in maal, **‘Ibrâhîm and His Ashâb said to the unbelievers: We are far from you and your idols. Until you believe in Allah, Who is one, the animosity between us will continue. This beautiful state of them is a good example for you.’** The Ashâb al-kirâm, who were honoured by listening to Rasûlullah, loved each other dearly. They were enemies to the unbelievers, not to one another. The 29th âyat of Sûrah al-Fath is a proof of this, which is in maal, **‘They were enemies to the unbelievers, merciful to each other.’** (29th letter of Hadrat Muhammad Ma’sûm)

It is written in the fifth chapter of the book **Kimyâ-i sa’âdat**: Rasûlullah (sall-Allahu ‘alaihi wa sallam) stated, **“The basis and the strongest sign of î mân is to love Muslims and to dislike enemies of Muslims.”** The maal of Janâb al-Haqq’s divine order to Îsâ (Jesus) ‘alaihi-salâm was, **“Even if you do acts of worship equal to the sum of worship performed by all creatures on the earth and in skies, it will be of no value unless you love whom I love and unless you feel hostility towards My enemies.”** Every Muslim should dislike the enemies of Allahu ta’âlâ and love those who obey Islâm. One should make it evident in their words and, if possible, in their actions. One should not be friends with those who are disobedient and fâsiq (those who openly sin) and should utterly keep away from all habituated open sinners. One should all the more avoid the cruel and those who persecute Muslims. Yet, one should forgive those who only torment them and should endure their torments; this is very useful.

Our Master, the Prophet apprised that the right path is the î mân that Ahl as-sunnat scholars informed. Then we must unite in Ahl as-sunnat, become brothers and love each other.

The bid’at creeds shouldn’t be confused with Ahl as-sunnat’s four true madhhabs in ibâdats (acts, worships). The four madhhabs say that the others are on the right path, and they love each other. Bid’at creeds, on the other hand, are tearing Muslims apart.

The Islâmîc scholars had said that these four true madhhabs can’t be merged. Allahu ta’âlâ wants the madhhabs in ibâdats to be separate, not unified. In this way, He makes the religion of Islâm easy. **“The difference of opinions among the scholars of my ummat is a mercy.”** This hadîth ash-sharîf informs that the separation is beneficial.





On the other hand, Allahu ta’âlâ commands unity in belief. The maal of the 103rd âyat al-karîma of Sûrah Âl-i ‘Imrân, **“O Believers! Hold fast to the religion of Allah. Do not be divided!”** While explaining this, Hadrat Abussuûd Effendi said, “Do not split up as the Ahl al-kitâb (people who believe in the holy books) did and leave the true îmân! Do not fight among yourselves as you did during the era of nescience and be divided!”

Hadrat Ibn Hajar al-Makki said, “Bid’at holder is a person whose belief is different from the beliefs of Ahl as-sunnat. Anyone who fabricates something that Islâm dislikes is a bid’at holder.” **(Fatava al-hadîthiyya)**

Those who believe in Ahl as-sunnat faith is Ahl as-sunnat, and those who don’t believe in it are ahl al-bid’at or unbelievers.

Allahu ta’âlâ is pleased with the Muslims who believe according to the Ahl as-sunnat faith. There are many conditions of believing like this.

Some important matters in the belief of Ahl as-sunnat

1- It is necessary to believe in the six tenets of îmân, that is, to believe in Allahu ta’âlâ’s existence and His Oneness, His having no partner or match, His angels, His Books, His Prophets, the life of Âkhirat (Hereafter), and that good (khair) and evil (sharr) are from Allahu ta’âlâ. (These are stated in the Âmantu prayer.)

2- It is necessary to believe that the Qur’ân al-karîm, which is the last and final Book sent by Him, is the Word of Allahu ta’âlâ.

3- A believer must never doubt his/her îmân.

4- It is necessary to love greatly all the Ashâb al-kirâm who were honoured by believing in and seeing our Prophet (sall-Allahu ‘alaihi wa sallam) while He was alive. It is necessary to never speak ill of His four Khalîfas, any member of His household or His esteemed wives.

5- All of the Ashâb al-kirâm belong to Jannah. (Râfidhîs say that other than five of them, all of the sahâba were infidels. However, in the Qur’ân al-karîm, it is stated that all of them belong to Jannah.)

6- Abû Bakr as-Siddîq is the most superior of the Ashâb al-kirâm.

7- It is necessary not to deem ibâdats (acts of worship) a part of îmân. It is necessary not to deem Muslims that believe in Allahu ta’âlâ’s commands and prohibitions but don’t perform them because of laziness unbelievers. (Wahhâbîs say that ibâdats are part of îmân and those who don’t perform namâz and who commit sins are unbelievers.) A person who deems harâms unimportant, who does not care about them or makes a mockery of Islâm will lose his îmân.

8- It is necessary not to call people who say that they are Ahl al-qibla (Muslim) and who believe in Allahu ta’âlâ and His Prophet Muhammad ‘alaihis-salâm unbelievers. Even if they have some wrong beliefs. It is not permissible to call the Ahl al-qibla unbelievers. (Wahhâbîs call everybody but themselves unbelievers.)

9- It is permissible to perform namâz led by every imâm that one doesn’t know had openly committed sins. This verdict is valid about commanders and governors who conduct Friday and Eid namâz as well.

“The basis and the strongest sign of îmân is to love Muslims and to dislike enemies of Muslims.”

**Imâm al-Gazâlî
(rahmatullahi
‘alaihi)**

10- Muslims must not rebel against their commanders or governments. Rebellion is tantamount to causing fitna, and fitna causes various calamities. We should pray that they will do good deeds, and we should advise them - with gentle words - to abstain from their corrupt, sinful deeds.

11- While performing abdash (wudu, ablution), even if there is no excuse or strong necessity, it is permissible for both men and women to make masah (rubbing one's wet hands) on mests (a mest is waterproof footwear covering the part of the foot which is fard to wash in abdash) instead of washing feet. It is not permissible to make masah over naked feet or socks.

12- It is necessary to believe that the Mi'râj (Hadrat Muhammad's ascent to the skies) took place with body and soul. Because He ascended to Mi'râj with both His soul and body. Anyone who says, "The Mi'râj is a state, that is, it happened in a dream," has deviated from the Ahl as-sunnat.

13- Îmân doesn't increase or decrease. (Its brightness increases or decreases.)

14- Qur'ân al-karîm is not a creature (it wasn't created).

15- Allahu ta'âlâ is far from having a locality. That is, it is not right to say and believe that any place is Allahu ta'âlâ's locality. (Wahhâbîs say that Allah is at the sky or at Arsh. Saying that is infidelity.)

16- The questioning and torment in the grave are true. The torment in the grave will be both to the soul and the body. Visiting graves is jaiz (allowed). Istighâsa, that is, going to the grave of Prophets and awliyâ, praying for the sake of their love and asking for their help is jaiz. (Wahhâbîs call this shirk, that is, accepting someone other than Allah as god. Because of this, they call Sunnîs and Shî'îs mushriks, unbelievers.)

17- Only Allah knows the unknown, the unseen, and if He wishes, He informs His prophets and awliyâ.

18- The karâmat of awliyâ is true. Karâmats are extraordinary states seen in Allahu ta'âlâ's beloved slaves. They are things that are out of His Custom. That is, they are not within the boundaries of physical, chemical or biological laws. Karâmats are so innumerable that they cannot be denied.

19- Those who are killed or commit suicide die at the time of their predetermined death.

20- Prophets don't commit sins.

21- Today, it is necessary to be in one of the four true madhhabs.

22- The first of the prophets is Âdam 'alaihis-salâm, and the last is Muhammad 'alaihis-salâm. (Wahhâbîs deny that Hadrat Âdam, Hadrat Idrîs, Hadrat Shis are prophets. They say that the first prophet is Hadrat Nûh. Some groups, who call their leaders rasûls (prophets), say that nabîs won't come but rasûls will. Because of this, unbelievers who call themselves Rasûls appeared.)

23- It is necessary to believe in shafâ'at (intercession), sirât bridge, last judgement and the scales.

24- The soul doesn't die. Souls of the dead Muslims and unbelievers can hear.

25- It is necessary to believe in the signs of qiyâmat such as Dajjal, Dabbat-ul-ard, Hadrat Mahdî coming, Hadrat Îsâ descending from the skies, the Sun rising from the West and the other signs of qiyâmat that were told.





Hadrat Imâm al-a’zam says, “One must believe the signs of qiyâmat as it is said.” The maal of a hadîth ash-sharîf, “Qiyâmat won’t happen until the sun rises from the West. Then, everyone will become Muslims, but that î mân won’t benefit them.” (Bukhârî, Muslim)

26- In the âkhirat, Allahu ta’âlâ will be seen.

27- The unbelievers will stay in Jahannam forever, and their torments won’t decrease; in fact, it will increase more and more.

28- On the day of qiyâmat, Prophets and good, pious Muslims will intercede.

29- Sending the thawâbs of reading the Qur’ân al-karîm, giving sadaqa, and in fact all the ibâdats, to souls of the dead benefit them and causes their torments to be lessened or lifted.

Believing all of these is a sign of being in the creed of Ahl as-sunnat.

(These informations are taken from Fikq al-akbar, Nuhbat-ul-leâli, Maktûbât ar-Rabbânî, Riyâd-un-nâsihîn, Farâid-ul-favâid.)

In ibâdats, there are four madhhab that are true. In the zabayih (sacrificial animal) chapter of the explanations in Durr-ul-muhtar, Sayyid Ahmad Tahtawî wrote, **“Today, it is wâjib (obligatory) for every Muslim to be in one of the four madhhab. Those who are not in one of the four madhhab deviate from the Ahl as-sunnat. Those who deviate from the Ahl as-sunnat become deviants or unbelievers.”**

Some of the enemies of madhhab such as Ibn Hazm, Shavkânî, Abduh, Rashit Riza, Siddiq Hasan drove many Muslims to deviation because they deemed imitation harâm and some because they did talfîk (gathering the easy parts of the four madhhab and merging them).

Our imâms in belief and ibâdats

Among the Tâbi’în, who learned Islâm from the Ashâb al-kirâm, and the Taba at-Tâbi’în, who learned from the Tâbi’în, some advanced in the religious knowledge and became great imâms that are mutlaq (absolute) mujtahids⁶⁵⁶. They became owners of madhhab in ibâdats, and the rules that came from their ijtihâds were called that scholar’s madhhab. Since most of these scholar’s madhhab hadn’t been recorded into books, they were forgotten. Only the ijtihâds of the four great imâms were written in books and preserved by their students and spread among Muslims.

The ones who show the right path to all the Muslims on earth and teach us the path of Muhammad ‘alaihi-salâm unchanged and untainted are these four great persons. They are our imâms of madhhab in ibâdats. The first of them is **Imâm al-a’zam Abû Hanîfa Nu’mân ibn Thâbit** (radiy-Allahu ‘anh). He is one of the greatest scholars of Islâm. He is the leader of Ahl as-sunnat. The second one is **Imâm Mâlik ibn Anas**, the third is **Imâm Muhammad ibn Idrîs Shâfi’î**, the forth is **Imâm Ahmad ibn Hanbal** (rahmatullahi ‘alaihim ajma’în).

“Today, it is wâjib (obligatory) for every Muslim to be in one of the four madhhab. Those who are not in one of the four madhhab deviate from the Ahl as-sunnat. Those who deviate from the Ahl as-sunnat become deviants or unbelievers.”

Sayyid Ahmad Tahtawî
(rahmatullahi ‘alaihi)

⁶⁵⁶ Mujtahids are great scholars who made ijtihâds, that is, they drew meanings or conclusions through endeavoring to understand the hidden meanings in âyat al-karîmas or hadîth ash-sharîfs.

Today, a person not following one of these four imâms is in great danger. He has deviated from the right path.

Two of the students of these four imâms advanced highly in the knowledge of imân. Thus, the madhhab in belief became two. The imân in accordance with the Qur’ân al-karîm and the hadîth ash-sharîfs is the imân these two stated. The ones to spread the imân knowledge of Ahl as-sunnat, which is the Firka an-nâjiyya -the creed of salvation-, to the world are these two. The first is **Abû Mansûr al-Mâturidî**, and the other is **Abûl Hasan Alî Ash’arî** (rahmatullahi ‘alaihi).

These two imâms communicated the same imân. The few differences between them are insignificant. Their essence is the same. The scholars of Islâm are praised in the Qur’ân al-karîm and the hadîth ash-sharîfs. It is stated in an âyat al-karîma, in maal, **“Are those who know equal to those who do not know?”**⁶⁵⁷ In another âyat al-karîma, in maal, **“O Muslims! Ask what you do not know from those who do!”**⁶⁵⁸

It was stated in hadîth ash-sharîfs:

“Allahu ta’âlâ and the angels and every creature prays for the Muslims that teach people goodness.”

“On the day of qiyâmat, first Prophets, then scholars, then martyrs will intercede.”

“O people! Know that knowledge is acquired by listening to a scholar.”

“Learn knowledge. Learning knowledge is an ibâdat. Thawâb of jihâd is given to those who learn and those who teach knowledge.”

“Teaching knowledge is like giving sadaqa. Learning knowledge from a scholar is like performing tahajjud namâz.”

“Learning knowledge is more rewarding than all the extra ibâdats. Because it benefits him and those he will teach.”

“The one who learns to teach others will be given the thawâb of Siddîqs.”

“Knowledge is a treasure. Its key is asking.”

“Learn and teach knowledge.”

“Teaching knowledge is a redemption for sins.”

*He is adab, virtue entirely,
His nûr lightens the darkness,
That Khâtam al-Anbiyâ is,
My beloved Prophet.*

*The fount of prophethood,
The shelter for helpless,
The source of mercy is,
My beloved Prophet.*

*On His back, the seal of prophethood is,
He is the most merciful of Nabîs,
He is the reason for shafâ’at,
My beloved Prophet.*

*The only authority that can end,
The chaos on the Mahshar place,
The one that informs from beyond,
My beloved Prophet.*

⁶⁵⁷ Zumar: 39/9

⁶⁵⁸ Anbiyâ: 21/7





AHKÂM AL-ISLÂMIYYA (AHKÂM AL-SHAR’IYYA)

The commandments and prohibitions of Islâm are called “**Ahkâm ash-shar’iyya**” or “**Ahkâm al-islâmiyya**”. They are also called “**Af’âl al-mukallafîn**”.

Who is called mukallaf

Men and women who are of sound mind and had reached puberty are called “Mukallaf”. Mukallaf people are responsible for observing Allahu ta’âlâ’s commandments and prohibitions.

In our religion, mukallaf people are commanded first to have î mân, then to do the ibâdat. They also have to refrain from actions that are harâm (prohibited) and makrûhs (disliked, offensive).

‘Aql (intellect) is an understanding power. It has been created to differentiate good from evil.

Boys reach puberty when they are twelve years old. There are signs that show a boy had reached puberty. If these signs don’t occur (if the boy doesn’t have sperms), then he is deemed to have reached puberty when he completes fifteen years of age.

Girls reaching puberty starts when they complete nine years of age. If a girl doesn’t have the signs of reaching puberty (if she doesn’t start menstruating), then she is deemed to have reached puberty when she completes fifteen years of age.

Af’âl al-mukallafîn

Af’âl al-mukallafîn is eight: **Fard, wâjib, sunnat, mustahâb, mubâh, harâm, makrûh** and **mufsid**.

1- FARD: Things which Allahu ta’âlâ clearly and definitely commands in the Qur’ân al-karîm are called fard. It is harâm to abandon fards. Those who don’t believe and consider them important becomes unbelievers.

Some examples of fard are having î mân, performing abdash, ghusl, five times of daily namâz, fasting in Ramadân, giving zakât and going to hajj when rich.

2- WÂJIB: The commandments that are definite like fards. Performing witr and Eid namâz, sacrificing an animal (qurban) and giving fitra (sadaqa al-fitr) when rich. Wâjib’s rate is like fard.

3- SUNNAT: Things which Allahu ta’âlâ didn’t clearly command but which are acts our Prophet praised, or which He habitually did, or which He did not prohibit though seeing them done, are called “Sunnat”. It is kufr (unbelief) to dislike a sunnat. It is not sinful not to do them, as long as you like them. However, anyone who omits them constantly and without a good excuse will deserve to be deprived of their rewards and to be reprehended. For example, it is sunnat to say the adhân, the iqâmat, to perform namâz in jamâ’at (congregation), to use miswâk in abdash, to give a feast at the night when one gets married, to have one’s child circumcised.

4- MUSTAHÂB: It is also called mandub or âdâb. It is sunnat al-ghayr al-muakkada. They are things which are done and liked by our Master, the Prophet,

“Learn knowledge.
Learning
knowledge is an
ibâdat. Thawâb
of jihâd is given
to those who learn
and those who
teach knowledge.”

**Hadîth
ash-sharîf**

even if He performed them once or twice in His life. For example: To name a newborn child when he is seven days old, to perform an aqîqa sacrifice for the blessing of a son or daughter, to wear nice clothes, to use nice fragrances. Those who perform these are given many thawâbs. If omitted, there is no sin.

5- MUBÂH: Acts neither ordered nor prohibited. Things that are mubâh earn one sins or thawâb depending on the intention of the person who does them. For example, sleeping, eating various halâl foods, wearing various halâl clothes are mubâh. If these things are done with the intention to obey Islâm, to carry out Islâm’s rules, they will bring thawâb. Such as eating or drinking with the intention of being healthy and doing ibâdats.

6- HARÂM: They are things which have been clearly prohibited by Allahu ta’âlâ in the Qur’ân al-karîm. To do harâm acts or to use harâm things is definitely forbidden. A person who says “halâl” for something harâm or “harâm” for something halâl becomes a kâfir (unbeliever). It is fard and brings many rewards to avoid things that are harâm.

Murder, adultery, sodomy, gambling, drinking wine and every kind of alcoholic beverage, lying, stealing, eating pork, blood and carrion, women going out while their heads, arms, legs are unveiled, all these are harâm and grave sins. If a person recites the Basmala before committing these sins, or believes that they are halâl, or does not attach importance to the fact that they have been made harâm by Allahu ta’âlâ, becomes an unbeliever. If he commits them, although he believes that they are harâm and is afraid of punishment, he does not become an unbeliever. However, he will deserve to be tormented in Jahannam. If he insists on committing harâms and does not repent, that will cause him to lose his î mân (faith) at his last breath.

7- MAKRÛH: They are things which Allahu ta’âlâ and Muhammad ‘alaihis-salâm dislike. These things lessen the rewards of ibâdats. Makrûhs are of two types:

Tahrîmî makrûh: Tahrîmî makrûh is the omission of a wâjib, and it is close to harâm. Committing them requires torment. They are things like performing a namâz during the period of sunrise and sunset.

Tanzîhî makrûh: They are acts that are close to mubâh, that is, halâl, or acts that are better for you not to do them than to do them. Such as omitting the acts that are sunnat al-ghayr al-muakkada or mustahâb.

8- MUFSID: In our religion, they are things which nullify, make invalid a legitimate act or a started worship such as î mân, namâz, marriage, hajj, zakât, buying and selling. For example, it is unbelief to blaspheme Allahu ta’âlâ or the Qur’ân al-karîm; these acts nullify î mân. To laugh while performing namâz nullifies the abdash and the namâz. During fasting, to eat or to drink something knowingly nullifies the fast.

Those who carry out fards, wâjibs and sunnats, and those who abstain from harâms and makrûhs are given ajr, that is thawâb (reward, blessing). Those who commit harâms and makrûhs and those who do not carry out fards and wâjibs will be sinful. The thawâb of abstaining from a harâm is many folds more than the thawâb of carrying out a fard. The thawâb of performing a fard is more than the





thawâb of abstaining from a makrûh. The thawâb of abstaining from a makrûh is more than the thawâb of performing a sunnat.

What is ibâdat (worship)?

Ibâdat is to observe the commandments and prohibitions of Allahu ta’âlâ, Who created us and each and every thing that exists, Who keeps us in existence all the time, Who protects us from visible and invisible calamities, Who bestows upon us various blessings every moment.

It is a duty of humanity for people to thank Allahu ta’âlâ, Who sends innumerable blessings to them, as much as they are able. This is a duty, a debt commanded by reason. But, people have faulty minds. Their reasoning is imperfect. They cannot find the things which may be thanking, revering Allahu ta’âlâ. The duties to thank and respect, unless they are declared by Allahu ta’âlâ, may be insulting in fact.

Now, the duties of people, done by the heart, the tongue and the body, which they must perform to thank Allahu ta’âlâ, have been told by Allahu ta’âlâ, and they have been conveyed to us by His beloved Prophet.

Thus, reasonable people must follow Muhammad ‘alaihi-salâm to thank Allahu ta’âlâ and worship Allahu ta’âlâ. He who follows Muhammad ‘alaihi-salâm is a Muslim. **Ibâdat** is thanking Allahu ta’âlâ, that is, following Muhammad ‘alaihi-salâm.

Sections of Islâm

Islâm has two sections: **A-** Those things which must be believed by the heart.
B- Ibâdats which must be done by the heart and by the body.

The fundamentals that must be believed in with heart

Îmân is to believe in the fact that Rasûlullah (sall-Allahu ‘alaihi wa sallam) is Allahu ta’âlâ’s Prophet, that He is the Nabî, the Messenger chosen by Him, and to say this with the heart and to believe in brief what He conveyed briefly and to believe in detail what He conveyed in detail from Allahu ta’âlâ, and to say the Kalima ash-shahâda whenever and as frequently as possible. Strong îmân is such that, as we know for certain that fire burns, snakes kill by poisoning and we avoid them, we should deem Allahu ta’âlâ and His attributes great, be fully certain of this with heart, strive for His approval (ridâ’) and run to His beauty (jamâl), and beware of His wrath (ghadab) and torture (jalâl). We should write this îmân on the heart firmly like an inscription on marble.

There are six fundamentals of îmân, in which we must believe absolutely.

Those are;

- 1- To believe in the existence and Oneness of Allahu ta’âlâ.
- 2- To believe in His angels.
- 3- To believe in the books revealed by Allahu ta’âlâ.
- 4- To believe in the Prophets sent by Allahu ta’âlâ.
- 5- To believe in the Last Day (Yawm al-âkhir).
- 6- To believe that qadar, khair (good) and sharr (evil) come from Allahu ta’âlâ.

“A little ibâdat done with knowledge is better than many ibâdats done without knowledge.”

Hadîth ash-sharîf

The ibâdats that are done with both the body and the heart

There are ibâdats that every Muslim absolutely must do, and there are rules to be followed while doing those duties. Those ibâdats are called the Fundamentals of Islâm, and there is five of them:

- 1- To say the Kalima ash-shahâda.
- 2- To perform the five daily namâz in their due times.
- 3- To give the zakât of one's property.
- 4- To fast every day of the month of Ramadân.
- 5- (For a person who qualifies) to perform the hajj once in his or her life.

*The eyes of those who love you,
Won't stray to others,
Those whose goal is you,
Won't think of the world or âkhirat.*

*Those who gave their hearts to you,
Those whose knowledge reaches you,
Those whose eyes had seen you,
Will always have good fortune.*

*Those who love don't die,
Their bodies don't decay,
Whoever lost themselves in love,
Will never have bad fortune.*

*Those who obey your commands,
Those who had reached you,
Those who sing like nightingales,
No one will ever understand.*

*Those who know each other through your love,
Those who love each other for you,
Those who reached your presence,
Will never fear death.*

*O my brother, if you are smart,
Make it your duty to love Haqq,
Those who didn't taste love,
Will not have a pure heart.*





THE FUNDAMENTALS OF ÎMÂN (BELIEF)

The fundamentals of îmân are explained in the Âmantu prayer. Rasûlullah (sall-Allahu 'alaihi wa sallam) said that îmân means believing in six certain things. Therefore, every Muslim must have their children memorize (**Âmantu**) and learn its meaning thoroughly.

ÂMANTU: Âmantu billâhi wa Malâikatihi wa Kutubihi wa Rusulihi wal-yawm-il-âkhiri wa bil qadari, khairihi wa sharrihi min Allâhi ta'âlâ walba'thu ba'dal-mawti haqqun, Ash-hadu an lâ ilâha illallâh wa ash-hadu anna Muhammadan 'abduhû wa rasûluhû.

"Every Muslim must have their children memorize (Âmantu) and learn its meaning thoroughly."

Huseyn ibn Sa'id (rahmatullahi 'alaih)

1- To believe in the existence and Oneness of Allahu ta'âlâ

(**Âmantu billâhi**) means, "I believe in Allahu ta'âlâ's existence and in His Oneness. I affirm this fact with my heart and profess it with my lips." Allahu ta'âlâ exists and He is One. He does not have a partner or match. That is, there is no partner to Him in His Attributes or in His Person. As the persons or attributes of all the creatures are not like the person or attributes of their creator, the person and attributes of the creator are unlike the person or attributes of His creatures.

Allahu ta'âlâ alone is the Creator of all limbs, all cells of all creatures from nothing. No one can know the reality of Allahu ta'âlâ's Person. He is far from everything which comes to mind. It is not permissible to think about His Person. However, we must memorize His Attributes stated in the Qur'ân al-karîm, and we must affirm His Divinity with these Attributes. All His Attributes and His Names are eternal in the past (being without beginning) and everlasting.

He is not a matter, object or state. He doesn't have a similar, partner or antipole. He is not like the things we know or can imagine. It cannot be understood or imagined how He is. When we say 'He', none of the things which come to our mind or which we can imagine is He.

Allahu ta'âlâ exists and He is One. There is no god deserving of worship but Him. Allahu ta'âlâ is not with time, place or direction. He is not in any place or direction. He is the One that created time, place and direction. Ignorant people think that He is above Arsh or up in the skies. He is the One that created the Arsh and what's above and below it. Something created later can't be the place of the One that is azalî (qadim, without beginning and everlasting). As His person doesn't stay in a place, He is also far from the known six directions. He is not above, below, at the front or back, at right or left. He is not in this universe or out of it. Being inside or outside is only acceptable for two things created.

It can not be said that Allahu ta'âlâ is everywhere. Since Allahu ta'âlâ is far from having a location, saying He is everywhere is appointing a location to Him. The one Who created every location, that is, everything is Allahu ta'âlâ. The created

can not be the location of the Creator. Because of this, rather than saying He is everywhere, we should say, **“Allahu ta’âlâ is far from having a location.”** This is why we say, “Allahu ta’âlâ is present and seeing, always and everywhere.

Hadrat Sayyid Abdulhakîm Arvâsî said:

“Since Allahu ta’âlâ doesn’t have time or location, saying He is present and seeing is metaphorical. It means that He is present and seeing without time and location. As Allahu ta’âlâ’s every Attribute is without time and location, His being present and seeing are without time and location as well.”

The universe was created at the rank of illusion. The universe in the rank of illusion being seen as if constant is possible with the power of Allah.

He is the Creator, Owner, Absolute Ruler of all creatures. It has to be believed and acknowledged that there is nobody to dominate, to command Him or to be superior to Him. Every type of superiority, every attribute of perfection, belongs to Him only. No defect, no deficient attribute exists in Him. He can do what He wills. What He does is not intended to be useful to Him or others. He does not do things for a reward. In everything He does, however, there are hidden causes (hikmats), benefits, blessings and favours.

Allahu ta’âlâ does not have to do what is good and useful for His creatures, nor does He have to reward some people or torture some others. It would befit His superiority and benevolence if He put all the sinners to Jannah (Paradise). And it would become His justice if He put all of those who obey and worship Him into Jahannam (Hell). Yet He decreed and declared that He would put Muslims, those who worship Him, into Jannah and grant them favours and that He would eternally torture unbelievers in Jahannam. He does not go back on His word. It would be of no use for Him if all the living creatures believed and worshipped Him, nor would it harm Him if all creatures became unbelievers, became excessive or disobeyed Him. He will forgive, if He wills, a person who has committed any great sin and has died without repentance, except if it is polytheism or unbelief. He will torture him, if He wills, for a venial sin. He declared that He would never forgive those who die as unbelievers and apostates and that He would torture them eternally.

He will torture in Jahannam those Muslims who worship Him yet whose faith (i’tiqâd) is not compatible with the faith of the Ahl as-sunnat and who die without repentance. Yet, such Muslim people of heresy (bid’at) will not remain in Jahannam eternally.

It is possible (jâ’iz) to see Allahu ta’âlâ with the eyes in this world, but no one ever has. On the day of qiyâmat, He will be seen by unbelievers and sinful Muslims in His Wrath and Glory and by pious Muslims in His Kindness and Beauty. Angels and women, too, will see Him in Jannah. Unbelievers will be deprived of this.

The elapse of time, day or night, cannot be related to Allahu ta’âlâ. There can be no change in Him in any respect, nor can it be said that He was in this manner in the past or He will be like that in the future.

He does not penetrate (hulûl) into anything. That is, He does not unite with anything. He never has an opposite, reverse, likeness, partner, assistant or protector.





He does not have a father, mother, son, daughter or spouse. He is always present everywhere, surrounds and overlooks everything. He is closer to everyone than the jugular vein in their neck. However, His surrounding us, His presence or togetherness or closeness, is not like what we understand from these words. His closeness cannot be comprehended with the knowledge of 'ulamâ (scholars), with the intellect of scientists or with the kashf or shuhûd (inspirations, revelations) of Awliyâ (dear slaves of Allahu ta'âlâ). Human reason cannot understand their inner meanings. Allahu ta'âlâ is unique in His Person and in His Attributes. No change or differentiation takes place in any of them.

Allahu ta'âlâ's Names are infinite. It is well known that He has one thousand and one Names; that is, He revealed one thousand and one of His Names to human beings. In the religion of Muhammad 'alaihis-salâm, ninety-nine of them, called "**Asmâ al-husnâ**" were revealed.

"Since Allahu ta'âlâ doesn't have time or location, saying He is present and seeing is metaphorical. It means that He is present and seeing without time and location."

**Sayyid
Abdulahakîm
Arvâsî
(rahmatullahi
'alaihi)**

The dhâtî and thubûtî attributes of Allahu ta'âlâ

Allahu ta'âlâ has six (Attributes called) Sifât adh-dhâtiyya:

1- Al-Wujûd: Allahu ta'âlâ exists. His existence is eternal in the past. He is Wâjib al-wujûd; that is, His existence is necessary.

2- Al-Qidam: Allahu ta'âlâ's existence is without beginning.

3- Al-Baqâ': Allahu ta'âlâ's existence is without end. He never ceases to exist. As the existence of a partner is impossible, so the nonexistence for His Dhât (Person, Essence) and Attributes is impossible.

4- Al-Wahdâniyyat: Allahu ta'âlâ has no partner or match in His Dhât, Attributes and Deeds.

5- Al-Mukhâlafatun-lilhawâdith: His Dhât and Attributes does not resemble the dhât and attributes of any of His creatures.

6- Al-Qiyâm bi-nafsihî: Allahu ta'âlâ exists with His Dhât. He does not need a place. When there was no matter or location, He was existent because He is free from any need. He will always be the same in the everlasting future as He had been before bringing this universe into existence out of nonexistence.

Allahu ta'âlâ has eight (Attributes called) Sifât ath-thubûtiyya:

1- Hayât: Allahu ta'âlâ is alive. His life is dissimilar to the lives of creatures. His life, which is worthy of and peculiar to His Dhât, is eternal in the past and in the future.

2- 'Ilm: Allahu ta'âlâ knows everything. His knowledge is not similar to the knowledge of His creation. If an ant walks on a black stone in the dark of the night, He sees and knows it. He knows the thoughts and intentions people harbor in their hearts. No change occurs in His knowledge. It is eternal in the past and in the future.

3- Sam': Allahu ta'âlâ hears. He hears without any means or direction. His hearing is not like creatures' hearing. This Attribute of His, like His other Attributes, is eternal in the past and in the future, too.

4- Basar: Allahu ta’âlâ sees. He sees without tools and conditions. His seeing is not through eyes.

5- Irâda: Allahu ta’âlâ has Will. He creates what He wills. Everything comes into existence by His Will. There isn’t any power that can prevent His Will.

6- Qudrat: Allahu ta’âlâ is Omnipotent. Nothing is difficult for Him.

7- Kalâm: Allahu ta’âlâ has the Attribute of Speech. His Speech is not through tools, letters, sounds, or a tongue.

8- Takwîn: Allahu ta’âlâ is the Creator. There is not a creator besides Allah. Everything is created by Him. We must not call anyone except Allahu ta’âlâ a creator.

He created all beings from nothing. He, alone, creates people’s and animals’ actions, pauses, thoughts, illnesses, recoveries, good and evil deeds, benefits and harms. People cannot create their own actions or thoughts or anything else. It is always Him Who invents and creates people’s thoughts, actions, explorations and findings. It is ignorant and blasphemous to use the word ‘creator’ when referring to someone other than Him.

Allahu ta’âlâ’s sifât ath-thubûtiyya, as well as His sifât adh-dhâtiyya, are qadîm (eternal). These Attributes, as well, are not separable from His Dhât (Person). In other words, His Attributes are neither the same as His Dhât nor separate from His Dhât. No one and nothing can be a partner or a match in His Attributes.

His Dhâtî Attributes are Allahu ta’âlâ’s Attributes that are exclusive to His Person. These Attributes don’t exist in any of the created. They also have no connection with the created.

His thubûti Attributes are the Attributes that have a connection with the created. Other than the creating attribute, He has given them to His slaves in limited, small amounts. There can be no change in these Attributes of His, either. These, like the Dhâtî Attributes, are azalî (eternal, without beginning and everlasting). Since the creatures were created later, the Attributes’ connection to them is created later; it is not eternal. These Attributes of His, that is, His being alive, knowing, hearing, seeing, power, willing and saying, are not like those of the slaves. Only the names are similar. Understanding His Dhât and Attributes’ essence is impossible.

No creation could comprehend its creator. Our Master, the Prophet stated, **“Meditate over the creatures of Allahu ta’âlâ. Do not ponder over His Person. For you could not appreciate or comprehend His Greatness.”** In another hadîth ash-sharîf, it was declared, **“Allahu ta’âlâ is far from everything that comes to mind.”**⁶⁵⁹

2- To believe in angels

Wa Malâikatihi: It means “I believe in angels of Allahu ta’âlâ.” Angels are material but ethereal (latîf), more ethereal than the gaseous phase of matter. They are nûrânî (luminous). They are alive. They have reason (‘aql). The malice that human beings have does not exist in angels. They can take any shape. As gases turn into liquid and solid and take any shape when becoming solid, angels can take beautiful forms. Angels are not souls that have parted from the bodies of great people. Christians presume that angels are such spirits. Unlike energy and power,

⁶⁵⁹ Cevâb Veremedi, 308/1.





they are not immaterial. Some ancient philosophers supposed so.

Malak (angel) means envoy, messenger. The plural form of the word malak is “Malâika”.

Angels were created before all other living creatures. Therefore, we were commanded to believe in them before believing in the holy books, which come before the belief in prophets. In the Qur’ân al-karîm, the names of these beliefs are given in this succession.

Belief in angels has to be as follows: Angels are slaves of Allahu ta’âlâ. They are not His partners, nor are they His daughters as unbelievers and polytheists suppose. Allahu ta’âlâ is pleased with all angels. They obey His commands and never commit sins or disobey the commands. They are neither male nor female. They do not get married. They do not have children. They have life; that is, they are alive.

When Allahu ta’âlâ announced that He was going to create human beings, angels asked, **“O our Rabb! Are You going to create those creatures who will corrupt the world and shed blood?”** Such questions, called dhalla, from angels do not change the fact that they are innocent and guiltless.

Of all creatures, angels are the most numerous. No one but Allahu ta’âlâ knows their number. There is no empty space in the skies where angels do not worship. Every place in the skies is occupied by angels in rukû’ (bowing during namâz) or in sajda (prostrating). In the skies, on the earth, in the grass, on stars, in every living and lifeless creature, in every rain-drop, plant leaf, atom, molecule, in every reaction, motion, in everything, angels have duties. They carry out Allahu ta’âlâ’s commands everywhere. They are intermediaries between Allahu ta’âlâ and creatures. Some of them are the commanders of other angels. Some of them brought messages to the prophets among human beings. Some angels bring good thoughts, called “ilhâm” (inspiration), to the human heart.

Some others are unaware of all human beings and creatures and lost themselves in Allahu ta’âlâ’s Beauty. Each of these angels stays in a certain place and cannot leave its place. Angels belonging in Jannah stay in Jannah. Their superior is **Ridwân**. Angels of Jahannam, **Zabânîs**, carry out in Jahannam what they are commanded. The fire of Jahannam does not harm them, as the sea is not harmful to fish. There are nineteen leading zabânîs. Their chief is **Mâlik**. For each human being, there are four angels who record all the good and evil deeds. Two of them come at night, and the other two come during the day. They are called **Kirâman kâtibîn** or angels of **Hafaza**. It has also been said that the angels of Hafaza are different from the Kirâman kâtibîn. The angel on one’s right side is superior to the one on the left and records the good deeds. The one on the left writes down the evil deeds.

There are angels who will torture unbelievers and disobedient Muslims in their graves and angels who will ask questions in graves. The questioning angels are called **“Munkar and Nakîr”**. Those who will question Muslims are also called **“Mubashshir and Bashîr”**.

“Meditate over the creatures of Allahu ta’âlâ.

Do not ponder over His Person.

For you could not appreciate or comprehend His Greatness.”

**Hadîth
ash-sharîf**

Angels have superiority over one another. The most superior angels are the four archangels.

1- Jabrâil 'alaihis-salâm. His duty was to bring wahî (revelation) to prophets, to inform them of the commandments and prohibitions.

2- Isrâfîl 'alaihis-salâm. He will sound the horn called Sûr. He will sound the Sûr twice. At the first sound, every living being but Allahu ta'âlâ will die. At the second sound, all will be resurrected.

3- Mikâil 'alaihis-salâm. His duty is to cause cheapness, expensiveness, scarcity, abundance and to move every object.

4- Azrâil 'alaihis-salâm. He takes the souls of human beings.

These four are the prophets of all angels. After these four, with regards to superiority, there are four classes of angels: four angels of **Hamala al-Arsh**, who will be eight on the qiyâmat; angels in Divine Presence called **Muqarrabîn**; leaders of torturing angels, called **Karûbiyûn**; and angels of Mercy, named **Rûhâniyûn**. All these are the higher ones of angels.

They are higher than all human beings except prophets. The *sulahâ* (those who are pious and refrain from sins) and *Awliyâ* among Muslims are higher than common grade angels. And common angels are superior to common, that is, disobedient, sinful Muslims.

3- To believe in His books

Wa kutubihi: It means "I believe in the Books revealed by Allahu ta'âlâ." He sent these Books to some prophets by making the angel Jabrâil recite to them. To some, He sent books inscribed on tablets and to some others by making them hear without the angel. All these Books are the Word (Kalâm) of Allahu ta'âlâ. They are eternal in the past and everlasting. They are not creatures. They are not words made up by angels, nor are they words of prophets. All the Books sent by Allahu ta'âlâ are right and true.

One hundred and four of the heavenly Books were made known to us. Of these, ten *suhuf* (pl. of *sahîfa*, little book) were revealed to Âdam 'alaihis-salâm, fifty *suhuf* to Shis (Shît) 'alaihis-salâm, thirty *suhuf* to Idrîs 'alaihis-salâm and ten *suhuf* to Ibrâhîm 'alaihis-salâm; the *Tawrât* (the original Torah) was revealed to Mûsâ 'alaihis-salâm, the *Zebûr* (Psalms) to Dâwûd 'alaihis-salâm, the *Injîl* (Bible) to Îsâ 'alaihis-salâm and the *Qur'ân al-karîm* to Muhammad 'alaihis-salâm.

The *Qur'ân al-karîm* replaced all the Books and abolished the validity of their rules. There will never be any mistakes, additions, forgotten or missing points in the *Qur'ân al-karîm* until the end of the world. All knowledge of the past and the future exist in the *Qur'ân al-karîm*. For this reason, it is higher and more valuable than all the Books. The greatest *mu'jiza* (miracle) of Rasûlullah (sall-Allahu 'alaihi wa sallam) is the *Qur'ân al-karîm*. If all human beings and jinns were to assemble and try to say something similar to the shortest *sûrah* of the *Qur'ân al-karîm*, they would not be able to do it.

Today, all people have to follow the *Qur'ân al-karîm*. Currently, there are no real *Tawrat* or *Injîl* anywhere. There are corrupted *Injîls*. These books were falsified, changed by people. Even if they weren't corrupted, they aren't valid; they were nullified by Allahu ta'âlâ.





Qur'ân al-karîm was revealed âyat by âyat and completed in twenty-three years. Qur'ân al-karîm is valid until the qiyâmat. It is protected from becoming invalid and people corrupting it. If a person believes that there is a deficiency or surplus in it, then that person doesn't believe in Allahu ta'âlâ.

It is stated in âyat al-karîmas in maal:

"It is We Who have revealed the Qur'ân, and it is indeed We Who will protect it." (Hijr:9)

"It is We Who have revealed the Qur'ân, and it is indeed We Who will protect it."

Hijr: 9

"Qur'ân al-karîm is a very precious, mighty (matchless) book. Falsehood may not enter it from the front or from the rear. (Because) It is revealed by Allahu ta'âlâ Who is the hakîm (Most Wise) and mahmûd (Immensely Praiseworthy)." (Fussilat 41-42)

Qur'ân al-karîm informs about many past and future events. The more you read it or hear it, the more enthusiastic you feel to read or hear it. You may physically tire, but you never feel bored. It is a fact established with innumerable events experienced that reading it or listening to it cures troubles. Being awestruck or sudden feelings of fear upon hearing it being read or recited are not rare events, and some people have even died with its effect. The hearts of many implacable enemies of Islâm became mollified when they listened to the Qur'ân al-karîm, and their owners became believers.

Qur'ân al-karîm hasn't been changed since the time it was revealed, and it will never be changed. Qur'ân al-karîm is the Word of Allah. It is not possible for human beings to compose such a book. It has not been possible to say something similar to even a single âyat of it. For fourteen hundred years, poets and men of literature have been helpless and amazed by the poetic style and meaning of the Qur'ân al-karîm.

After our Prophet (sall-Allâhu 'alaihi wa sallam) honoured the next world with His presence, Hadrat Abû Bakr, His first Khalîfa, had the whole of the Qur'ân al-karîm gathered on paper. Thus, a book (a manuscript) called **Mushaf** was formed. All the Ashâb of the Prophet declared unanimously that this mushaf is the Word of Allahu ta'âlâ. Hadrat 'Uthmân, after having six more mushafs written, sent them to some provinces.

We must read the original form of the Qur'ân al-karîm in Arabic. It is not possible to call any text written with other letters the Qur'ân al-karîm. One must be with abdash (ablution) when one holds it, sit towards the qibla and read it with attention. One must read it slowly and in khushû (deep and humble reverence) and by looking at the mushaf and pronouncing each âyat duly in accord with the rules of tajwîd. One must keep in mind that what is read is the Word of Allahu ta'âlâ and obey the commandments and prohibitions of the Qur'ân al-karîm.

4- To believe in Prophets

Wa Rusulihi: It means, "I believe in Allahu ta'âlâ's Prophets." Prophets were sent for people to attain the way Allahu ta'âlâ likes and to guide them to the right path. They are noble, respectable persons whose nature, character, knowledge and intellect are higher than those of all the people of their time, having no bad trait in their character and no disliked manner. Prophets had the attribute

Ismat, that is, they did not commit any grave or venial sins before or after they were informed of their nubuwwat (prophethood). After they were informed of their nubuwwat and until their nubuwwat was known and spread, they did not have such defects as blindness, deafness or the like.

A prophet who brought a new religion is called a **Rasûl** (messenger). A prophet who did not bring a new religion but invited people to the previous religion is called a **Nabî**. In the communication (tablîgh) of commands and in calling people to Allahu ta’âlâ’s religion, there is no difference between a rasûl and a nabî. We have to believe that all prophets, without exception, were honest and truthful. He who does not believe in one of them is regarded as not believing in any.

Though they had many enemies and were mocked and treated harshly, prophets did not fear the enemies and showed no hesitation in communicating to people Allahu ta’âlâ’s commands. Allahu ta’âlâ supported His prophets with mu’jizas to show that they were honest and truthful. No one could stand against their mu’jizas. The person who accepts and believes a prophet is called His ummat. On the day of qiyâmat, prophets will be permitted to intercede for those who were gravely sinful of their ummats, and their intercession will be accepted. Allahu ta’âlâ will also permit the ulamâ (scholars), sulahâ (those who are pious) and awliyâ (those who are loved by Allahu ta’âlâ) among their ummats to intercede, and their intercession will be accepted.

Prophets (‘alaihimus-salawâtu wat-taslîmât) are alive in their graves with a life we cannot know; earth does not cause their blessed bodies to rot. For this reason, it was said in a hadîth ash-sharîf, “**Prophets perform namâz in their graves.**”

While the blessed eyes of a prophet slept, the eye of His heart did not sleep. All prophets were equal in performing their duties as prophets and in possessing the excellences of nubuwwat. Prophets (‘alaihimus-salawâtu wat-taslîmât) are human beings. Jinns, angels and women can never be prophets for human beings. Jinns and angels can never attain the degree of prophethood. Prophets had superiority to, and honours above, one another. For example, with regard to the number of their ummats, the largeness of the countries to which they were sent, their knowledge and ma’rifat spreading in a vaster area, and their miracles being plentiful and continual and because there were special blessings and favours for them. Due to these, the Prophet of the Last Age, Muhammad ‘alaihis-salâm, is superior to all other prophets. The prophets called Ulu’l-‘azm are superior to the others. The rasûls are superior to the nabîs who are not rasûls.

Âdam ‘alaihis-salâm is **Safîyyullah**, the pure person who was created as a noble person with the favour of Allahu ta’âlâ. Nûh ‘alaihis-salâm is **Najîyullah**, the one always immersed in Allahu ta’âlâ, the one that rejoices with the divine fayzes. Ibrâhîm ‘alaihis-salâm is **Khalîlullah** because there was no love for creatures and there was only love for Allahu ta’âlâ in His heart. Mûsâ ‘alaihis-salâm is **Kalîmullah** because He spoke with Allahu ta’âlâ. Îsâ ‘alaihis-salâm is **Rûhullah** and **Kalimatullah**, for He did not have a father and was born only upon the Kalima al-ilâhiyya (the Divine Word), “**Be!**” Furthermore, He preached Allahu ta’âlâ’s words, which were full of Divine Wisdom, and communicated them to the ears of people.





*“Prophets perform
namâz in their
graves.”*

**Hadîth
ash-sharîf**

Muhammad ‘alaihis-salâm, who is the reason for the creation of all creatures and the most superior, the most prominent, the most honourable of mankind, is **Habîbullâh** (Allahu ta’âlâ’s Darling). There is much evidence proving His greatness and superiority and that He was Habîbullâh. For this reason, such words as “was overcome” or “was defeated” cannot be said about Him. At qiyâmat, He will rise from His grave before everybody. Before all others, He will go to the place of mahshar (judgment). He will enter Jannah before everybody. The degree of His beautiful moral character cannot be estimated, human power is insufficient to do so.

On the day of qiyâmat, all prophets will shelter in the shade of their banner. Allahu ta’âlâ commanded all prophets that if they remained alive till the time of Muhammad ‘alaihis-salâm, who, among creatures, was His Darling and Elect, they should believe Him and assist Him. In turn, all prophets ordered their ummats to do the same in their last request. Muhammad ‘alaihis-salâm is the “**Khâtam-al-anbiyâ**” (the Last Prophet), that is, no prophet will succeed Him.

The attributes of Prophets

It has to be believed that every prophet (‘alaihimus-salâm) had seven attributes:

1- Ismat: They never commit sins. Prophets do not commit any sins, whether grave or venial that was or would be prohibited in any true religion.

2- Amânat [trustworthiness]: Prophets are trustworthy people in every respect. They never commit a breach of trust.

3- Sidq: Prophets are honest people in each of their words, deeds and behaviors. They never lie.

4- Fatânat: Prophets are extremely intelligent and smart people. No one with deficiencies like blindness or deafness became a Prophet. All Prophets are male. No woman was a Prophet.

5- Tablîgh: Prophets learned everything they declared with the wahy (revelation) that came from Allahu ta’âlâ. None of the commandments or prohibitions they communicated are from their own personal thoughts. They communicated all the things they were commanded to communicate.

6- Adâlat [justice]: Prophets never commit cruelty or injustice. They do not deviate from justice for anyone’s sake.

7- Amnul-azl: They are not dismissed from Prophethood. They are a Prophet in this world and the âkhirat.

The number of prophets is not known. It is well known that there were more than one hundred and twenty-four thousand. Among them, 313 or 315 were Rasûls. There were around a thousand years between each Rasûl.

The six superior rasûls among them, called **Ulu’l-‘azm**, are: **Âdam, Nûh, Ibrâhîm, Mûsâ, Îsâ** and **Muhammad Mustafâ** ‘alaihimus-salâtu was-salâm.

The following thirty-three Prophets are well-known: **Âdam, Idrîs, Shis** (or **Shît**), **Nûh, Hûd, Sâlih, Ibrâhîm, Lût, Ismâ’îl, Is’haq, Ya’qûb, Yûsuf, Ayyûb, Shu’aib, Mûsâ, Hârûn, Khidir, Yûsha’ ibn Nûn, Ilyâs, Alyasa’, Dhu’l-**

kifl, Sham’un, Ishmoil, Yûnus ibn Matâ, Dâwûd, Sulaymân, Loqmân, Zakariyyâ, Yahyâ, ‘Uzair, Îsâ ibn Maryam, Dhu’l-qarnain and Muhammad ‘alaihimus-salâtu wa-ssalâm.

Only the names of twenty-eight of them are written in the Qur’ân al-karîm. It is not certain whether **Dhu’l-qarnain, Loqmân, ‘Uzair** and **Khidir** were Prophets or not. It is written in the thirty-sixth letter of the second volume of **Maktûbât al-Ma’sûmiyya** that there are authentic reports stating that Khidir ‘alaihis-salâm was a Prophet. And it is written as follows in the hundred and eighty-second letter: That Khidir ‘alaihis-salâm appears in a human form (from time to time), and does some things, too, does not show that he is alive. Allahu ta’âlâ has given his soul, as well as the souls of many other Prophets and Awliyâ, the permission to appear in a human form. Seeing them does not prove that they are alive.

5- To believe in the Âkhirat (Hereafter)

Wal yawmil âkhiri: It means “I believe in the day of âkhirat.” It begins on the day when a person dies and continues till the end of qiyâmat (Doomsday). It is called the “Last Day” because there is no night to come after it, or because it comes after the world. It was not made known when the qiyâmat will occur. Nevertheless, our Prophet (sall-Allahu ‘alaihi wa sallam) pointed out many of its harbingers:

Religious knowledge will be forgotten. Vice and evil will increase. Godless, immoral, dishonourable people will be in charge. Allahu ta’âlâ’s orders will be forbidden. Harâms will be committed everywhere.

Hadrat Mahdî will come; Îsâ ‘alaihis-salâm will descend to Damascus from the sky; Dajjâl will appear; people called Ya’jûj and Ma’jûj will put the whole world into turmoil; the sun will rise from the West. Violent earthquakes will occur; a fire will come out of Yemen; skies and mountains will crack into pieces; the sun and the moon will darken; seas will mix with each other, boil and dry up...⁶⁶⁰

A Muslim who commits sinful acts is called a fâsiq. Fâsiqs and all unbelievers will be tormented in their graves. These facts must certainly be believed in.

Questioning in the grave is true. After interment, the deceased will have an unknown life and will be either in blessings or in torment. As it was declared in hadîth ash-sharîfs, two angels named Munkar and Nakîr, in the guise of two unknown horrifying people, will come to his grave and question him.⁶⁶¹

Questions in the grave, according to some scholars, will be on some fundamentals of îmân, or on the whole of îmân according to some others. For this reason, we must teach our children the questions and answers to the following questions and have them memorized:

“Who is your Rabb? Who is your Prophet? What is your religion? What is (the name of) your Holy Book? Where is your qibla? What are your madhhabs in îmân and in amal (ibâdat)?”

“My Rabb is Allah. My Prophet is Muhammad ‘alaihis-salâm. My religion is Islâm. My Holy Book is Qur’ân al-karîm. My qibla is Kâ’ba. My madhhab

⁶⁶⁰ Bukhârî, “Ilm”, 21; Ibn Mâja, “Fitan”, 25; Ahmad ibn Hanbal, al-Musnad, III, 108.

⁶⁶¹ Ibn Mâja, “Fitan”, 25.





in îmân is Ahl as-sunnat wal-jamâ'at, and my madhhab in ibâdât is the madhhab of Imâm al-a'zam Abû Hanîfa."

It is written in **Tadhkira al-Qurtubî** that those who are not Ahl as-sunnat will not be able to answer correctly. The graves of those who will give beautiful answers will enlarge, and a window will be opened to Jannah. Every morning and every evening, they will see their places in Jannah, and angels will do them favours and give them good news. He who cannot answer correctly will be beaten with iron mallets so severely that every creature but humans and jinns will hear his bellow. His grave will become so tight that it will squeeze him as if intertwining his bones. A hole will be opened to Jahannam. In the morning and in the evening, he will see his place in Jahannam. He will be tormented bitterly in his grave till the Resurrection.

"Saying salawât for me will be a nûr upon you on the Sirât bridge."

**Hadîth
ash-sharîf**

It is necessary to believe in life after death. After the flesh and bones rot and turn into earth and gas, they will come together again; the souls will enter the bodies they belong to, and everybody will rise up from their graves. Therefore, this time is called **the Day of Qiyâmat** (Day of Rising).

All living creatures will gather at the place of Mahshar (place of gathering). The deed books will fly to their owners. Almighty Allah, the Creator of the earth, heavens, stars and all particles, will make all these happen. Allahu ta'âlâ's Rasûl, our Master (sall-Allâhu 'alaihi wa sallam), reported that these will happen. Certainly, His words are always true. All will certainly happen.

The deed-books of the pious (sâlih), good people, will be given from their right, and those of the sinful (fâsiq), bad people will be given from their back or left. Every action, good or evil, big or small, done secretly or openly, will be in that book. Deeds, even those unknown to the Kirâman kâtibîn angels, will be revealed by the witnessing of human organs, and by Allahu ta'âlâ, Who knows everything, and there will be questioning and settlement of accounts on every action. At mahshar, every secret action will be revealed if Allahu ta'âlâ wills it so. Angels will be asked, **"What have you done on the earth and in the skies?"** Prophets will be asked, **"How did you communicate Allahu ta'âlâ's commands to His slaves?"** And everybody will be asked, **"How did you adapt yourselves to prophets, how did you perform the duties revealed to you? How did you observe one another's rights?"** At mahshar, those who have îmân and whose actions and morals are beautiful will be rewarded and blessed, and people with bad morals and wrong deeds will be punished severely.

Allahu ta'âlâ, with His Justice, will torment some Muslims for their venial sins and He will, with His Mercy, forgive all grave and venial sins of some other Muslims whom He wills. Except for unbelief (kufr) and polytheism (shirk), He will forgive every sin if He wills, and He will torment for a venial sin if He wills. He declares that He will never forgive those who have died with unbelief and polytheism. Unbelievers with or without a heavenly Book, that is, those who do not believe that Muhammad 'alaihis-salâm is the Prophet for all human beings and who disapprove even one of the rules (orders and prohibitions) He communicated, will

certainly be put into Jahannam and tormented eternally if they die with unbelief.

On the day of qiyâmat, there will be a **Mîzân** (balance), different from those we know, for weighing deeds and conduct. It will be so large that one of its scales can hold the earth and the sky. The scale for good deeds will be bright and to the side of the Arsh where Jannah is, and the scale for sins will be dark and to the side of the Arsh where Jahannam is. Actions, words, thoughts and looks that are done in the world will take shapes there, and the good deeds in bright figures and the evils in dark and disgusting figures will be weighed on this balance, which does not resemble worldly balances. It was said that the scale carrying the heavier load will go up, and the one carrying the lighter load will go down. According to some scholars, there will be various balances.

There will be a bridge called Sirât, which will be built over Jahannam upon Allahu ta’âlâ’s command. Everybody will be ordered to cross that bridge. That day, all prophets will entreat, “O Allah! Grant salvation!” Those who are to go to Jannah will cross the bridge easily and reach Jannah. Some of them will pass with the speed of lightning, some with that of wind, and some others like a galloping horse. The Sirât Bridge is thinner than a hair and sharper than a sword. Adapting yourself to Islâm in this world has a similar aspect; adapting yourself precisely to Islâm is like crossing the Sirât. Those who withstand the difficulty of struggling with their nafs here will cross the Sirât easily there. For this reason, Allahu ta’âlâ called the right path, pointed out by Islâm, the “**Sirât al-mustaqîm**”. This similarity in names shows that staying within Islâm’s path is like crossing the Sirât. Those who deserve Jahannam will fall off the Sirât down into Jahannam.

It is fard to believe in the Sirât Bridge. Because Sirât Bridge is stated in Nass (Qur’ân al-karîm and hadîth ash-sharîfs). In Qur’ân al-karîm, it is stated in maal, “**Direct them to the path of Jahannam! For they are responsible.** (Detain them at the place of account! They will be called to account; they will be asked about what they believed in and what they did.)” [Sâffât: 23, 24]

In the book **Nuhbet-ul-leâli**, it is written: Sirât is a bridge over the Jahannam. It is stated in an âyat al-karîma, in maal, “**There is not one of you that won’t pass through there.**” [Maryam: 71] The scholars of Ahl as-sunnat explained the “You will pass through there” âyat al-karîma as passing through the Sirât. [Birgîvî Vasîyetnâmesi]

It is stated in hadîth ash-sharîfs:

“**Over the Jahannam, the Sirât Bridge will be built. I will be the first Prophet to pass through there with His ummat.**” [Bukhârî]

“**Whoever loves my Ahl al-bayt and Ashâb dearly won’t slip when passing the Sirât Bridge.**” [Deylemi]

“**On the day of qiyâmat, I will stand at the head of the Sirât Bridge and wait for my ummat to pass. Allahu ta’âlâ will say, ‘Ask for whatever you want, intercede for whomever you want, your intercession will be accepted.’ After interceding for my ummat, I will continue to plead. Until my Rabb says, ‘Put every one of your ummat that has once said Lâ ilâha illallah sincerely and died with îmân into Jannah,’ I won’t get up.**” [Imâm Ahmad]

“**Passing the Sirât Bridge depends on everyone’s nûr. Some will pass in the**





blink of an eye, some like a lightning, some like a shooting star, some like a galloping horse. The one that has little nûr will crawl facedown. His hands and feet will slip, and he will cling again. Finally, he will escape crawling.” [Tabarani]

“No Ahl al-bid’at will be able to pass the Sirât; they will fall into Jahannam.” [Ibn Asakir]

“Many people, not knowing they are crossing the Sirât, will ask the angels: Where is the Sirât and the Jahannam?

Have we passed them? Angels will answer: You have passed the Sirât over the Jahannam. However, the fire of Jahannam withdrew and covered from your nûr.” [Jâmi-us-sagîr]

“Sirât is thinner than a hair, sharper than a sword. Angels will try to save the Muslims. Jabrâîl (‘alaihi-salâm) will hold me by my waist. And I will pray, ‘Yâ Rabbî! Grant salvation to my ummat, save them.’ On that day, many will slip and fall.” [Bayhaqî]

Some of the ummat of our Master, the Prophet will go straight to Jannah when they rise from the grave. The angels will say to them:

- Have you been called to account?
- No, we haven’t.
- Have you crossed the Sirât Bridge?
- No, we haven’t seen the Sirât.
- Have you seen the Jahannam?
- No, we haven’t seen the Jahannam, either.
- What deed did you do that you came to Jannah without being called to account and passing the Sirât?

- We have two qualities. We have received this boon because of them. We would feel shame from Allah and not sin even when we were alone. The other is that we were content with what little Allah gave to us.

Angels will say: These boons are your right. [Ibn Hibbân]

When mentioning the Sirât Bridge, we should not suppose that it is like bridges which we know. As a matter of fact, we say that it is necessary to pass the bridge of examination in order to pass the course. However, an examination is in no way similar to a bridge. As such, the Sirât Bridge isn’t like the known bridges or the bridge of examination at all.⁶⁶²

There will be a body of water called **Hawd al-Kawthar** reserved for our Master Muhammad Mustafâ (sall-Allahu 'alaihi wa sallam). It will be vast like a journey of one month. Its water is whiter than milk, and its scent is more pleasant than musk. The drinking glasses around it are more plentiful than stars. A person who drinks its water would never become thirsty again, even in Jahannam.

Shafâ’at (intercession) **is true**. Prophets, Walîs, pious Muslims, angels and those who are allowed by Allahu ta’âlâ will intercede for the forgiveness of the venial and grave sins of those Muslims who die without having repented, and their intercession will be accepted.

Jannah and Jahannam exist now. Jannah is above the seven skies. Jahannam

“In Jannah, there are blessings that no one saw, heard of or can imagine.”

**Hadîth
ash-sharîf**

⁶⁶² Tam Ilmihal Se’âdet-i Ebediyye (Endless Bliss), 58/3.

is below everything. There are eight Jannahs and seven Jahannams. Jannah is larger than the earth, the sun and the heavens, and Jahannam is much larger than the sun.

“This world is a prison for Muslims.” [Muslim] **“The world is a Jannah compared to the womb, but a dump compared to the Jannah.”** [Ma’rifetnâme] Can a dump be compared to Jannah? As it is impossible for a child in the womb to know that he will come to the world and experience various events, it is impossible for a Muslim who will go to Jannah to know the blessings he will receive there.

It is stated in hadîth ash-sharîfs, **“In Jannah, there are blessings that no one saw, heard of or can imagine.”** [Muslim] **“Between the blessings of Jannah and the blessings of the world, the similarity is only in their names.”** [Bayhaqi]

If one believes in the endless Power of Allahu ta’âlâ, then he must believe everything He declared. Janâb al-Haqq says there will be no trouble in Jannah and that the people of Jannah will be given every blessing they want.

Compared to the blessings of Jannah, the blessings of the world aren’t even like their shadows, their pictures. As the picture of a tree is not the same as a tree, so are the blessings of the world next to Jannah’s. As Allahu ta’âlâ has created the blessings particular for the world from nothing, He will create unimaginable blessings in the âkhirat. There is no difficulty for Allahu ta’âlâ.

There is no sadness or trouble in Jannah.

Maals of a few âyat al-karîmas, **“There is the greatest reward and more (seeing Allahu ta’âlâ) for those who do good deeds. Neither a black (stain) nor humiliation is smeared on their faces. They are the people of Jannah, and in it, they shall abide.”** [Yûnus: 26] **“As for those who believe and do good deeds, the Jannah of Firdaws will be their residence. There they will abide for ever, with no desire to be removed from there.”** [Kahf: 107-108] **“Wherever you look in Jannah, you will see an abundance of bliss and the glories of a great kingdom (grandeur, great blessings).”** [Insân: 20]

It is stated in hadîth ash-sharîfs, **“Allahu ta’âlâ said, ‘I prepared for the pious, things the eyes haven’t seen, ears haven’t heard, and people can’t imagine.’”** [Bukhârî] **“Those who enter Jannah don’t die; they will live for ever. They will always be happy, never sad, never feel hopeless, their clothes won’t wear out, and their youth won’t end.”** [Ibn Abiddunya] **“The people of Jannah will never get ill, old or sad; they will always be happy.”** [Muslim] **“If a person who entered Jannah says, ‘I want to ride a horse,’ he will ride a horse; if he says, ‘I want to fly,’ he will fly.”** [Tirmidhî] **“It will be asked to the person on the lowest level of Jannah, ‘Ask for whatever you want.’ He will ask for everything that comes to his mind. It will be said to him, ‘Twice of everything you asked for will be given to you.’”** [Muslim] **“In Jannah, everyone will be 33 years old.”** [Tirmidhî, Kurtubî, Nawawî]

6- To believe in qadar

Wa bil-qadari khairihî wa sharrihî min-Allâhi ta’âlâ: That is, I believe in qadar and that good (khair) and evil (sharr) are from Allahu ta’âlâ. Good and evil, benefit and harm, gain and loss, coming upon human beings are all by





Allahu ta'âlâ's Will. Allahu ta'âlâ's Eternal Will for the existence of something is called **qadar** (predestination). The occurrence of qadar, that is, the thing willed, is called **qadâ'**. The terms qadâ' and qadar are also used interchangeably.

Things that happen from eternity in the past to the everlasting future, their peculiarities, movements and every event, are created by Him in accord with what He knew in pre-eternity. All the good and evil deeds of human beings, their belief or unbelief in Islâm, all their actions, done willingly or unwillingly, are created by Allahu ta'âlâ. He alone is the One who creates and makes everything that happens through a sabab (cause, means, intermediary). He creates everything through some means.

Prophets ('alahimus-salâm), who were in the highest degree of knowledge and science and who could clearly see the reality, and the 'ulamâ of Islâm, who, following in their footsteps, attained drops from their oceans of knowledge, pointed out that each of the things supposed to be combusive or constructive today are an incapable and poor causal means put as an intermediary by the Real Creator. Allahu ta'âlâ alone is the One who burns. He can burn without fire as well, but it is His Custom to burn with fire. If He wills not to burn, He prevents burning even in the fire. He did not burn Ibrâhîm 'alahis-salâm in the fire. He broke His Custom because He loved Him very much.

If Allahu ta'âlâ had willed, He could have created everything without means, burning without fire, nourishing us without us eating. But He did His slaves the favour of creating everything through intermediaries. He willed to create certain things through certain intermediaries. He hid His works in intermediaries. He concealed His Power behind intermediaries. He who wants Him to create something holds on to its means and thus obtains it. He who wants to light a lamp uses matches; he who wants to extract oil from olives uses crushing tools; he who has a headache takes an aspirin; he who wants to go to Jannah and attain infinite favours adapts himself to Islâm; he who shoots himself with a gun or who drinks poison will die; he who drinks water when sweaty will lose his health; he who commits sins and loses his î mân will go to Jahannam. Whichever intermediary a person uses, he will obtain the thing for which that intermediary has been made a means. He who reads Islâmîc books learns Islâm, likes it, and becomes a Muslim. He who lives amongst the irreligious and listens to what they say becomes ignorant of Islâm. Most of those who are ignorant of Islâm become unbelievers. When a person gets on a vehicle, he goes to the place it has been assigned to go.

Had Allahu ta'âlâ not created His works through intermediaries, no one would need anybody else. Everybody would ask everything directly from Allahu ta'âlâ and would have recourse to nothing. There would not be social relations between people such as the superior and the subordinate, foreman and workman, pupil and teacher and so forth, and thus this world and the next would be in disorder, and there would not be any difference between beautiful and ugly, good and evil, obedient and rebellious.

*"By Janâb al-Haqq,
Who gave the good
and evil to the
nafs, he who puri-
fies his nafs from
sins, ignorance
and deviation will
have salvation.
He who leaves his
nafs in those is
ruined."*

Shams: 7-10

LET’S SEE WHAT MAWLÂ DOES

*Haqq turns evil to good,
Don't think that others do it,
Wise ones sense it all,
Let's see what Mawlâ does,
It's beautiful, whatever He does.*

*You should trust Haqq,
Lean on Him and find solace,
Be patient and submit,
Let's see what Mawlâ does,
It's beautiful, whatever He does.*

*Bind your heart to Him,
Leave behind precautions,
Understand His will,
Let's see what Mawlâ does,
It's beautiful, whatever He does.*

*He is the Hallâq and Rahîm,
He is the Razzâq and Karîm,
He is the Fa'âl and Hakîm,
Let's see what Mawlâ does,
It's beautiful, whatever He does.*

*Know Who meets everyone's needs,
Beg and pray to Him,
Abandon all your wishes,
Let's see what Mawlâ does,
It's beautiful, whatever He does.*

*Don't insist on things,
If it happens, don't resist,
It is from Haqq, don't refuse,
Let's see what Mawlâ does,
It's beautiful, whatever He does.*

*Everything is from Haqq,
Sorrow and worry is absurd,
He embroiders His hikmat,
Let's see what Mawlâ does,
It's beautiful, whatever He does.*

*Everything He does is excellent,
Fitting well with each other,
Whatever He does is harmonious,
Let's see what Mawlâ does,
It's beautiful, whatever He does.*

*Remove the sorrow from your heart,
Find peace with your Rabb,
Leave everything to Him,
Let's see what Mawlâ does,
It's beautiful, whatever He does.*

*Don't confuse justice with cruelty,
Submit, don't burn in the fire,
Be patient, don't tire,
Let's see what Mawlâ does,
It's beautiful, whatever He does.*

*Don't say why is it like this,
It is as it's suppose to be,
Look at its end and endure,
Let's see what Mawlâ does,
It's beautiful, whatever He does.*

*Don't despise anyone,
Don't hurt or break hearts,
Don't you encourage your nafs,
Let's see what Mawlâ does,
It's beautiful, whatever He does.*

*In the time of helplessness,
For you, He will open doors,
He will solve your troubles,
Let's see what Mawlâ does,
It's beautiful, whatever He does.*

*Mention Him at every moment,
Set aside your mind, lose yourself,
Become an admirer of Haqq and say,
Let's see what Mawlâ does,
It's beautiful, whatever He does.*

Ibrâhîm Haqqi Erzurûmî





Allahu ta’âlâ created **irâda** (will) in His born slaves and made this will and wish a means for creating their actions. When a slave of His wants to do something, Allahu ta’âlâ creates this action if He wills, too. If the slave does not want or will, then Allahu ta’âlâ does not will, either, and He does not create that thing.

People’s voluntary actions happen after two circumstances. First, the person’s will and power are involved. For that matter, people’s actions, that is, the limbs doing the thing a person intended to do, are called *kesb* (acquirement), which is an attribute of humans. Second, Allahu ta’âlâ’s creation takes place. Allahu ta’âlâ’s orders, prohibitions, rewards and torment are all because *kesb* has been given to people.

Allahu ta’âlâ knows everything past and future with His eternal Knowledge. For example, He knows if an unbeliever would stay an unbeliever eternally. He knows how everything will happen. All animals, plants, non-living creatures, solids, liquids, gases, stars, molecules, atoms, electrons, electromagnetic waves, every movement of every creature, physical events, chemical and nuclear reactions, relations of energy, physiological events in the living creatures, existence or nonexistence of everything, good and evil deeds of human beings, their punishment in this world and in the next world and everything existed in Allahu ta’âlâ’s Knowledge in pre-eternity. He knew all in pre-eternity.

When the sun will rise and set through a year is calculated and written on calenders. The sun rises and sets on the time written on calenders. The sun doesn’t rise and set on the times known because it is written like that on calenders. It being written on a calendar doesn’t affect the sun setting and rising. Like so, since Allahu ta’âlâ knows what will happen to people, He wrote them on *lawh al-mahfûz*. Allahu ta’âlâ informing that some people will be unfortunate is because they wish to remain in unbelief and not wish to have *îmân* with their own will. Else, them being unbelievers isn’t because Allahu ta’âlâ informed so. Allahu ta’âlâ says in the Qur’ân al-karîm, “**Janâb al-Haqq taught the good and evil (or ibâdat and sin) and gave people will (right of choice, irâda al-juz’iyya) to do one of those. He who purifies his nafs (who cleanses it from evils and fills it with virtue) will have salvation. He who leaves his nafs in sin, ignorance and deviation is ruined.**” [Ash-Shams 7-10]

People are free in using their *irâda al-juz’iyya* (small will); they aren’t forced. That is, if *irâda al-juz’iyya* is used to do good, Allahu ta’âlâ creates goodness; if it is used to do evil, Allahu ta’âlâ creates evil. [*Irâda al-juz’iyya treatise*]

That means, He gives goodness to those who want goodness, and they become fortunate. He gives evil to those who want evil, and they become unfortunate. There is no forcing here. Allahu ta’âlâ doesn’t make people sin by force and throw them in *Jahannam* by force. All in all, there is no unjust.

Allahu ta’âlâ informed that He will reward His slaves who do the commandments and refrain from the prohibitions, and punish those who do the opposite.

FUNDAMENTALS OF ISLÂM

There are five essential (that is, absolutely must be carried out) fundamental duties for Muslims who embrace Islâm. Those are;

1- The first of the five fundamentals of Islâm is **to say the Kalima ash-shahâda**; that is, to say, “**Ash-hadu an lâ ilâha illallâh wa ash-hadu anna Muhammadan ‘abdûhu wa rasûluhû.**” In other words, a person who is sound of mind and has reached the age of puberty and who can talk has to verbally say and believe certainly and wholeheartedly, “**On the earth or in the sky, there is none but Allahu ta’âlâ worthy of worship. The real being to be worshipped is Allahu ta’âlâ alone.**” He is the wâjib al-wujûd. He has every superiority. He has no faults. His name is “**Allah**”.

Again, that person who had a reddish-white, bright, lovely rose-coloured face with black eyebrows and black eyes, wide forehead, mild temper, sweet tongue, born in Mecca in Arabia, of Hâshimî descent, “**Muhammad, son of Abdullah is a slave and rasûl, that is Prophet, of Allahu ta’âlâ.**” His mother was Hadrat Âmina, daughter of Wahab. And alhamdulillah, He is our beloved Prophet (sall-Allahu ‘alaihi wa sallam).

2- The second fundamental of Islâm is **to perform namâz (ritual prayer, salât)** five times a day in accordance with its conditions and fards when the time for namâz comes. Since Âdam ‘alaihis-salâm, there was namâz once a day in every religion. All that had been performed were brought together and were made fard (commandment) for those who believe in Muhammad ‘alaihis-salâm. Although performing namâz is not one of the principles of îmân, it is essential for îmân to believe that namâz is fard. It is **Fard al-ayn** for every mukallaf (sound of mind and has reached puberty) Muslim to perform five times of namâz every day. Five times of namâz was commanded on the night of Mi’râj. Before Mi’râj, there was only morning and late afternoon namâz.

3- The third fundamental of Islâm is **to give the zakât of one’s property.** The literal meaning of zakât is purity, to praise, and become good and beautiful. In Islâm, zakât means for a person who has **the property of zakât**, which is more than he needs and at a certain amount called nisâb, to separate a certain amount of his property and to give it to Muslims declared in the Qur’ân al-karîm without flaunting it. There are four types of zakât in all of the four madhhabs:

The zakât of gold and silver, the zakât of commercial goods, the zakât of the quadruped stock animals that would have grazed in the fields for more than half a year, and the zakât of all kinds of crops issuing from the earth. This fourth type of zakât, called ‘ushr, is given as soon as the crop is harvested. The other three are given one year after they reach the amount of nisâb.

4- The fourth fundamental of Islâm is **to fast every day of the month of Ramadân ash-sharîf.** Fasting is called **Sawm**. Sawm lexically means to protect something against something else. In Islâm, sawm means to protect oneself against three things (during the days) of the month of Ramadân. These three things are eating, drinking and sexual intercourse.





5- The fifth fundamental of Islâm is for the able person to **perform the hajj (pilgrimage)** once in his life. For an able person who has money enough to go to and come back from the city of Mecca, besides the property sufficient for the subsistence of his family that he leaves behind until he comes back, it is fard to perform tawâf around **the Kâ'ba** and to perform waqfa (pause) on the plain of **Arafât**, in an ihrâm, provided that the way will be safe and the body healthy, once in his lifetime.

"In the Qur'ân al-karîm, everything that is necessary for the born servants is declared; those who don't believe are frightened with torment, and Muslims who follow the rules of Islâm are given the glad tidings of Jannah."

**Imâm
ar-Rabbânî
(rahmatullahi
'alaih)**

*Come, let's perform namâz, wipe the rust from hearts,
You can't near Allah without performing namâz!*

*Whenever namâz is performed, the sins all fall off,
A person can't reach excellence without performing namâz!*

*In the Qur'ân al-karîm, Haqq praised namâz much,
He said I won't like a person without performing namâz!*

*In a hadîth ash-sharîf, it is said, the sign of îmân,
Doesn't show on a person without performing namâz!*

*Not performing one namâz is a grave sin,
It won't be forgiven without performing its kadâ!*

*Whoever sees namâz as unimportant, exits îmân at that moment,
He won't become a Muslim without performing namâz!*

*Namâz cleanses the heart, prevents it from all the evil,
You can't be enlightened without performing namâz!*

TO PERFORM NAMÂZ

The second of five fundamentals of Islâm is to perform namâz. It is fard for every Muslim to perform namâz five times every day when their times come and know that they are performing each one of them at its time. Namâz has to be performed paying attention to its fards, wâjibs and sunnats, submitting the heart to Allahu ta’âlâ and before the prescribed time is over.

In the Qur’ân al-karîm, namâz is called “**Salât**”. Literally, Salât means people’s praying, angels’ saying istighfâr (entreating for forgiveness on behalf of people), and Allahu ta’âlâ’s having compassion and pitying. In Islâm, “**Salât**” means to do certain actions and to recite certain things the way they are written in the ilmihâl books.

The importance of namâz

Namâz is the greatest, most important and beautiful blessing Allahu ta’âlâ granted to Muslims for the love of our beloved Prophet.

Namâz is the pillar of the religion. He who performs his namâzes constantly, correctly and completely will have set up his religion, and he will have made the building of Islâm stay intact. He who does not perform namâz will have demolished his religion and the building of Islâm. Our Prophet (sall-Allahu ‘alaihi wa sallam) said, “**The head of our religion is namâz.**” As no human can live without a head, it is not possible to have religion without namâz.

In Islâm, namâz is the first command after having îmân. Allahu ta’âlâ made namâz fard so that His slaves would worship only Him. Allahu ta’âlâ commands, “**Perform namâz!**” in more than one hundred âyats of the Qur’ân al-karîm. In a hadîth ash-sharîf, it is declared, “**Allahu ta’âlâ commanded to perform namâz five times every day. Allahu ta’âlâ has promised that He shall put in Jannah the person who performs namâz respectfully and observing the conditions five times every day.**”

Namâz is the most valuable of ibâdats commanded in our religion. A hadîth ash-sharîf declares, “**A person who does not perform namâz doesn’t have a share from Islâm!**” In another hadîth ash-sharîf, it was stated, “**It is namâz which distinguishes the Muslim from the unbeliever,**” that is, the believer performs namâz, and the unbeliever does not.

To perform namâz is to think about the greatness of Allahu ta’âlâ and to realize one’s own inferiority before Him. A person who realizes this will always do good. He will never do evil. If a person intends to be in the presence of his Rabb (Allah) five times every day, his heart will be filled with ikhlâs. Every act commanded to be done in namâz gives various benefits to heart and body.

Performing namâz in jamâ’at in mosques will attach Muslims’ hearts to one another. It will bring about love between them. They will realize that they are brothers. The seniors will be affable with the juniors. And the juniors will be respectful to the seniors. The rich will be helpful to the poor and the powerful to the weak. The healthy will visit the invalid in their homes as they will miss them in the mosque. To be blessed with the glad tidings given in the hadîth, “**Allah is the helper of a person who runs to help his brother-in-Islâm,**” they will vie with one another.





Namâz prevents people from doing nasty, bad and forbidden things. It becomes an atonement for sins. In a hadîth ash-sharîf, it is declared, **“The five daily namâz are like a river which runs before your house. If one washed himself in that river five times every day, there would be no dirt left on him. Likewise, minor sins of those who perform the five daily namâz are forgiven.”**

“A person who does not perform namâz doesn’t have a share from Islâm!”

**Hadîth
ash-sharîf**

After having faith in Allahu ta’âlâ and His Rasûl, namâz is superior to all other deeds and ibâdats. Therefore, it is necessary to perform it by observing its fards, wâjibs, sunnats and mustahâbs. Our Prophet (sall-Allahu ‘alaihi wa sallam) declared in one of His hadîth ash-sharîfs, **“O my ummat (community) and Ashâb! A namâz performed by observing its rules completely is the most superior of all the deeds that Allahu ta’âlâ loves. It is the sunnat of the Prophets. It is loved by angels. It is the light of the ma’rifat, the earth and the skies (ma’rifat: knowledge pertaining to Allahu ta’âlâ’s Dhât [Person] and Attributes). It is the power of the body. It is the abundance of sustenance. It causes prayers to be accepted. It is an intercessor against the angel of death. It is a light in the grave and an answer to Munkar and Nakîr (questioning angels in the grave). It is a shade over one on the day of qiyâmat. It is a trench between oneself and the fire of Jahannam. It makes one pass over the Sirât Bridge like lightning. It is the key to Jannah. It is one’s crown in Jannah. Allahu ta’âlâ has not given anything more important than namâz to the believers. He would bestow upon the believers any other worship first if there were a superior one. For, some of the angels are constantly in the qiyâm, some in the rukû’, some in the sajda, some in the tashahhud. He gathered all of these in one rak’at of namâz and gave them as a present to the believers. For, namâz is the head of îmân, the pillar of the religion, the word of Islâm and the mi’râj of the believers. It is the light of the sky. It is the rescuer from Jahannam.”**

One day, Hadrat Alî (radiy-Allahu ‘anh and qarramallahu wajhah) could not perform the late afternoon namâz in its due time. Out of his agony, he threw himself down from a hill. Moaning, he wept and cried. When our Prophet Muhammad Mustafâ (sall-Allahu ‘alaihi wa sallam) learned of the situation, with His Ashâb, He went to Hadrat Alî (radiy-Allahu ‘anh). When He saw his state, our Prophet, the Master of the worlds (sall-Allahu ‘alaihi wa sallam), began to weep, too. He invoked Allahu ta’âlâ. The sun re-appeared. Our Master Rasûlullah (sall-Allahu ‘alaihi wa sallam) told Hadrat Alî, **“O Alî! Raise your head. The sun is still visible.”** Hadrat Alî (radiy-Allahu ‘anh) greatly rejoiced. He performed his namâz.

One night, Hadrat Abû Bakr as-Siddîq (radiy-Allahu ‘anh) had worshipped much and fell asleep towards the end of the night. The time of witr namâz passed. In the morning namâz, he followed our Master, the Prophet. He came to the gate of the masjid, and he cried. He begged, **“O Rasûlallah! Help me, the time of my witr namâz has passed.”** Our Master Rasûlullah started weeping too. Upon this, Jabrâîl ‘alaihis-salâm came and said, **“O Rasûlullah! Tell Siddîq that Allahu ta’âlâ has forgiven him.”**

One night, Hadrat Bâyezîd al-Bistâmî (quddîsa sirruh), one of the notables of the awliyâ, could not wake up for the morning namâz. He wept and moaned so much that he heard a voice, "O Bâyezîd! I have forgiven this fault of yours. I have given you the rewards of seventy thousand namâzes due to your weeping." Several months later, he was overwhelmed with sleep again. Shaytân (Satan) came and awoke him by holding his blessed foot. He said, "Get up, the time of your namâz is about to pass!" Hadrat Bâyezîd al-Bistâmî asked, "O accursed! Why would you do such a thing? You want everyone to miss their namâz, to pass the time of it. Why have you awakened me?" Shaytân answered, "You attained the thawâb of seventy thousand namâzes by weeping on the day you missed the morning namâz. Considering this, I woke you up so that you will attain the thawâb of only one namâz, not seventy thousand namâzes!"

Hadrat Junayd al-Baghdâdî, a great walî, said, "An hour of this worldly life is better than one thousand years of the qiyâmat. For, in this one hour, one can do a pious and accepted deed; however, it is impossible to make anything in those one thousand years." Rasûlullah (sall-Allahu 'alaihi wa sallam) said, **"A person who intentionally puts two namâz together (performs a namâz after its time is over) will burn in Jahannam for eighty hukbas."** One hukba is equal to eighty years of the âkhirat. One day of the âkhirat equals one thousand worldly years.

Therefore, O my brother in religion! Do not waste your time with useless things. Appreciate the value of your time. Pass your time doing the best things. Our beloved Prophet 'alaihi-salâm said, **"The greatest calamity is to pass the time with useless things!"** Perform your namâzes in their due times so that you will not be sorry on the qiyâmat day, and you will attain many rewards! In a hadîth ash-sharîf, it is declared, **"Seventy windows to Jahannam will be opened to the grave of a person who has not performed one of the daily namâz in its due time and passed away before making qadâ of it. He will be tormented until the qiyâmat."** A person who does not perform a namâz within its prescribed time intentionally, that is, if he is not sorry for not performing a namâz while its prescribed time is ending, will become a kâfir (unbeliever) or he will lose his îmân while he dies. What will become of those who do not even remember namâz or see namâz as a duty? The scholars of the four madhabs unanimously declared that anyone who slights namâz, who does not accept it as duty, will be a **Murtad**, that is, unbeliever. Also, Hadrat Abdughânî Nablusî stated in his book **"Hadîqatun Nadiyya"**, in the chapter titled **"The afflictions of the tongue"** that a person who does not perform namâz knowingly and who does not want to make qadâ of it and who does not fear that he will be tormented for this reason will be a murtad, that is, an unbeliever.

For whom is namâz fard

Performing the five daily namâz is fard al-ayn for every Muslim, man or woman, who is of sound mind and had reached puberty. There are three conditions for namâz to be fard:

1- To be a Muslim. 2 - To be of sound mind. 3 - To have reached the age of puberty.

In our religion, young children who have not reached the maturity of mind and





puberty are not responsible for performing namâz. But, parents must teach religious knowledge to their children and make them accustomed to worshipping. Our Prophet (sall-Allahu ‘alaihi wa sallam) said, **“All of you are like shepherds of flocks! As a shepherd protects his flock, you should protect those in your homes and under your command from Jahannam! You should teach them Islâm! If you don’t, you will be held responsible.”** In another hadîth ash-sharîf, it is stated, **“All children are born fit and suitable for Islâm. Later, their parents make them Christians, Jews or irreligious.”**

Therefore, the first duty of every Muslim is to teach their children Islâm, the reading of the Qur’ân al-karîm, the performing of namâz and the fundamentals of îmân and Islâm. Parents who want their child to be a Muslim and to attain peace and bliss in this world and the âkhirat must perform this duty of theirs first. Any child who is not taught Islâmic knowledge and who is not given beautiful ethics will be deceived by evil people quickly. He will be harmful to his parents, country and nation.

In this book, we have communicated the matters on namâz according to the Hanafî madhhab. We have taken excerpts from the books of great Hanafî scholars and simplified them.

Namâz, commanded for Muslims, are in three groups: Fard namâz, wâjib namâz and nâfile (supererogatory) namâz.

1- Fard namâzes: The fards of five daily namâz, the two rak’at fard of Friday namâz, janâza namâz. (Performing janâza namâz is fard al-kifâya).

2- Wâjib namâzes: Witr namâz, Eid namâz, nazr namâz and the namâz that you had begun but did not complete. It is wâjib to make qadâ of the omitted witr namâz too.

3- Nâfila namâzes: The sunnats of five daily namâz, tarâwih namâz, and those namâz which are performed in order to attain rewards such as tahajjud, tahiyyat-ul-masjid, ishraq, awwâbîn, istihâra and tasbîh namâz. We are not commanded to perform them. Those who do not have any debt of fard or wâjib qadâ namâz will be given rewards for their supererogatory worships too.

Five times of namâz

Our Prophet Muhammad ‘alaihis-salâm said, **“Allahu ta’âlâ commanded to perform namâz five times every day. Allahu ta’âlâ will forgive the person who performs a correct abdash and makes these five namâzes in their due time by doing their rukû’ and sajdas well.”**

These five daily namâzes add up to forty rak’ats (units), out of which seventeen are fard, three are wâjib, and twenty are sunnat. They are:

1- Morning namâz consists of four rak’ats. First, the sunnat namâz, which consists of two rak’ats, is performed. Then the fard namâz of two rak’ats is performed. The sunnat (the first two rak’ats) is very important. Some scholars classify it as wâjib.

“Seventy windows to Jahannam will be opened to the grave of a person who has not performed one of the daily namâz in its due time and passed away before making qadâ of it. He will be tormented until the qiyâmat.”

**Hadîth
ash-sharîf**

2- Afternoon namâz consists of ten rak’ats. The initial sunnat consisting of four rak’ats, the fard consisting of four rak’ats, and the final sunnat consisting of two rak’ats.

3- Late afternoon namâz consists of eight rak’ats. First, the sunnat, which consists of four rak’ats, and then the fard, which consists of four rak’ats, are performed.

4- Evening namâz contains five rak’ats. First, the fard, which is composed of three rak’ats, then the sunnat, consisting of two rak’ats, are performed.

5- Night namâz consists of thirteen rak’ats. The initial sunnat contains four rak’ats. The fard also contains four rak’ats. The final sunnat has two rak’ats, while the witr namâz has three rak’ats.

The fards of namâz

Fard is an obligation clearly commanded by Allahu ta’âlâ. Unless the fards of one worship are carried out, that ibâdat cannot be sahîh, correct. Namâz has twelve fards. Of these fards, seven of them are outside, and five of them inside of the namâz. The fards that are outside are termed sharts (preconditions). The fards that are inside are termed Rukns. (Some Islâmic scholars have said that the takbîr of tahrîma is inside the namâz. According to them, both the conditions and the rukns of the namâz, each is six in number.)

The fact that the conditions of namâz are so numerous shows that namâz is a great deed and the most important of all the ibâdats. Furthermore, when its wâjibs, sunnats, mustahâbs, makrûhs and mufsid are taken into consideration, it is understood how a slave must stay in the presence of his Rabb. The slaves are weak, powerless creatures. At each breath, they need Allahu ta’âlâ Who created them. Namâz is an ibâdat which makes a slave understand his weaknesses.

A) Preconditional fards of namâz:

The fards of namâz that are outside, its sharts, are seven. Those are:

1- Tahârat from hadas:

The performance of an **abdast** (ablution, wudu) by a person who does not have an abdast and performance of a **ghusl** by a person who is junub.

How to perform abdast according to Hanafî madhhab

To perform an abdast following the sunnat: 1- You start to perform the abdast by washing the hands three times, including wrists. 2- You put water in your mouth with your right hand three times. 3- Three times, you snuff water in your nose with your right hand and blow your nose with your left hand. 4- You take water in your palms and wash your face (three times) from the edge of the forehead (where the hairline starts) to the end of the chin and from the very front of both ears. Washing the face once is fard. When starting to wash the face, you make intention with the heart. 5- Wash your right forearm, including your elbow, with your left hand (three times). 6- Wash your left forearm, including your elbow, with your right hand (three times). It is fard to wash the forearms, including the elbows, once. 7- After washing both arms, you wet your hands again and with the wetness left on your hands, you apply masah (wipe your hands) on your





head; this is fard. After this, you apply masah to the ears and the back of the neck. In order to perform the last three procedures together, both hands are moistened. The three thin adjacent fingers of both hands are joined together; their inner surfaces are placed on the beginning of the hair right above the forehead. The ends of these three fingers of both hands must be touching one another. Thumbs, index fingers and palms must be in the air, not touching the head. The two hands are drawn backwards, thereby applying masah on the head with those three fingers of each hand. When the hands reach the end of the hair in the back, the three fingers of each hand are detached from the head and the palms of both hands are then slightly pressed against the hair of both sides of the head and drawn forward, applying masah on the sides of the head. Then, putting the index fingers of both hands in the ears and the inner surface of the thumbs on the back of the ears, we apply masah on the ears by drawing the thumbs downwards. Then, the outer surface of each three thin fingers is put on the back of the neck, and masah is applied to the neck by drawing them from the middle of the neck towards the sides. (Applying masah to the head in this manner is fard in the Mâlikî madhhab.) 8- After making masah on the neck, you wash your right foot together with the ankle bones on both sides three times, inserting the little finger of the left hand between the toes from underneath them, beginning with the little toe. 9- You wash your left foot together with the ankle bones on both sides three times. You insert the little finger of the left hand between the toes from underneath them, beginning with the big toe. Washing the two feet with the ankle bones once is fard.

*"All children
are born fit and
suitable for Islâm.
Later, their
parents make
them Christians,
Jews or irreligious."*

**Hadîth
ash-sharîf**

In a hadîth ash-sharîf, Rasûlullah said, **"Whoever performs an abdest and then recites the sûrah of 'Innâ enzelnâhu...' once, Allahu ta'âlâ registers him as one of the siddîqs. If he recites it twice, He registers him as one of the martyrs. If he recites it thrice, he will be resurrected together with Prophets."**

In another hadîth ash-sharîf, it is stated, **"Whoever performs an abdest and then evokes salâtu salâm on me ten times, Allahu ta'âlâ removes that person's sadness and makes him joyful. He accepts his supplication."**

Things that nullify an abdest

Seven things nullify an abdest, those are: 1- Everything excreted from the front and rear organs. 2- Unclean things coming out of the mouth: a) Vomit if it amounts to a mouthful. b) When a person spits, if the blood is more than the spittle, it breaks an abdest. 3- Things issuing through the skin: a) Blood, pus, or yellow liquid. b) Sponging of blood or the yellowish liquid on one's wound or boil (abscess) with cotton. 4- To sleep: To sleep, by lying on one's flank or back or by leaning on one's elbow or on something else, will break an abdest. 5- Fainting, becoming insane, or having an epileptic fit breaks an abdest. Being as drunk as to sway when walking breaks an abdest. 6- Laughter during a namâz that has rukû' and sajdâs breaks both the namâz and the abdest. But it does not break a

child's abdash. Smiling during namâz does not nullify the namâz or the abdash. When heard by others present, it is called laughter. When one does not hear one's own laughing it is called smiling. 7- Mubâsharat al-fâhisha, that is, when a man and woman physically rub their private parts (saw'atayn) on each other, it nullifies both their abdashs.

If a person knows that he has performed an abdash and doubts if it has been broken later, it is judged that he has an abdash. If he knows that his abdash has been broken and doubts whether he has performed an abdash again, he has to perform an abdash.

Ghusl (ritual washing of the body)

An acceptable namâz requires a correct abdash and a correct ghusl. It is fard for every woman or man who is junub, and for every woman after haid (menstruation) and nifâs (puerperium) to perform a ghusl abdash when there is enough time to perform the time's namâz, before that namâz's time expires. Being junub is caused by sexual intercourse or by ejaculating while awake or asleep.

Rasûlullah (sall-Allahu ‘alaihi wa sallam) states in a hadîth ash-sharîf, **“A person who gets up in order to perform a ghusl abdash will be given as many thawâbs as the hairs on his body (which means very many), and that many of his sins will be forgiven. He will be promoted to a higher rank in Jannah. The blessings which he will be given on account of his ghusl are more useful than anything in the world. Allahu ta’âlâ will say to the angels: ‘Look at this slave of Mine! Without showing any reluctance, he thinks of My command and gets up at night and performs a ghusl from janâbat. Bear witness that I have forgiven the sins of this slave of Mine.’”**

The fards of ghusl

According to the Hanafî madhhab, there are three fards in ghusl:

1- To wash the inside of the mouth. The ghusl will not be acceptable in case any area as large as the point of a pin does not get wet within the mouth or in case the teeth or the tooth cavities do not get wet.

2- To wash the inside of the nose. A ghusl will not be accepted if one does not wash under any dried mucus in the nostrils or under any chewed pieces of bread in the mouth.

According to the Hanbalî madhhab, to wash the entire mouth and to wash the nose are fard both in abdash and in ghusl. In the Shâfi’î, Mâlikî and Hanbalî madhhab, intending for ghusl is fard.

3- To wash every part of the body. It is fard to wash inside the bellybutton, the moustache, the eyebrows and the beard as well as the skin under them, the hair on the head. If there are any waterproof things on fingernails, lips, eyelids or on any part of the body (such as fingernail polish), the ghusl is not done.

How to perform a ghusl

To perform a ghusl following the sunnat according to the Hanafî madhhab:

1- We must first wash both of our hands and private parts, even if they may be clean. Then, if there is any najâsat (dirt) on the body, we must wash it away.





2- Then, we must perform a complete abdash. While washing our face, we must intend to perform a ghusl. If the water doesn't accumulate under our feet, we must wash our feet, too.

3- Then, we must pour water on our entire body three times. To do this, we must pour it on our head three times first, then on our right shoulder three times and then on the left shoulder three times. Each time the part on which we pour water must become completely wet. We must also rub it gently during the first pouring.

During ghusl, it is permissible to pour the water on one limb to make it flow onto another limb, which, in this case, will be cleaned, too. For in ghusl, the whole body is deemed as one limb. If in performing abdash the water poured on one limb moistens another limb, the second limb isn't considered to have been washed. When the ghusl is completed, it is makrûh to perform an abdash again. But it will become necessary to perform an abdash again if it is broken while making a ghusl.

"A person who gets up in order to perform a ghusl abdash will be given as many thawâbs as the hairs on his body (which means very many), and that many of his sins will be forgiven. He will be promoted to a higher rank in Jannah."

**Hadîth
ash-sharîf**

Important explanation regarding crowned or filled teeth:

In the Hanafî madhhab, if the area between the teeth and inside the tooth cavities do not become wet, the ghusl won't be completed. Therefore, when teeth are crowned or filled, ghusl won't be sahîh (acceptable). One will not get out of the state of janâbat. In other words, when water does not go under the dental crowns and fillings, which may be made of gold, silver, or any other substance that is not najs, a ghusl abdash won't be acceptable according to all the savants of Hanafî madhhab.

A person who cannot perform a fard in his own madhhab must imitate another madhhab to do it. But to do this, he has to fulfill the conditions of that madhhab, too. It is not fard to wash inside of the mouth for ghusl in the Mâlikî and Shâfi'î madhhabs. For a person in the Hanafî madhhab to imitate the **Mâlikî** or **Shâfi'î** madhhab, it will suffice to remember that he is following Imâm al-Mâlikî (or Shâfi'î) when performing a ghusl, an abdash and when intending to perform namâz. In other words, the ghusl of such a person will be acceptable if, in the beginning, he passes this thought through his heart, **"I intend to perform ghusl and to follow the Mâlikî (or the Shâfi'î) madhhab."**

When a person in the Hanafî madhhab who has a crowned or filled tooth intends in this manner, his ghusl will be sahîh. He will extricate himself from the state of being junub and become pure. When he imitates the Mâlikî or the Shâfi'î madhhabs, his abdashes and namâzes will become sahîh. He can be the imâm in conducting a namâz for a jamâ'at (congregation) who do not have dental crownings or fillings.

The fards of ghusl in the other three madhhabs In the Mâlikî madhhab:

- 1- Niyyat (intention)
- 2- Dalk (to rub the limbs while washing them)
- 3- Muvâlât (to wash the limbs one right after another without pausing)

4- Combing through the hair and the beard

5- Washing the entire body

In the Shâfi‘î madhhab:

1- Niyyat

2- Washing the entire body. (Saying the fards of ghusl in Shâfi‘î are three means that washing away the dirt on the body is added. Since the dirt is cleaned when the body is washed, there is no objection to saying the fards of ghusl is two.)

In the Hanbalî madhhab:

The fard of ghusl is one, and that is washing the entire body. That is the rukn of ghusl, the fard inside of the ghusl. It is also fard to make niyyat and say the Basmala. Since the inside of the mouth and the nose is considered to be outside of the body, it is fard to wash those.

1- Making niyyat

2- Saying the Basmala

3- Washing the inside of the mouth

4- Washing the inside of the nose

5- Washing the entire body

The fards of abdash in the other three madhhabs

In the Mâlikî:

1- Niyyat

2- Washing the face

3- Washing both forearms

4- Making masah of the entire head (The skin and the hair in line with the earlobe are included in the head.)

5- Washing both feet

6- Muvâlât

7- Dalk

In the Shâfi‘î madhhab:

1- Niyyat

2- Washing the face

3- Washing both forearms

4- Making masah of a small part of the head

5- Washing both feet

6- Tartib (washing the limbs in the prescribed order)

In the Hanbalî madhhab:

1- Making niyyat

2- Saying the Basmala

3- Washing the inside of the mouth

4- Washing the inside of the nose

5- Washing the face

6- Washing both forearms

7- Making masah of the entire head (ears are included in the head)

8- Washing both feet





9- Tartib

10- Muvâlât

Tayammum

Tayammum means to get pure by using soil. When you can not find water or if it is not possible to use the available water, you must make tayammum with something like clean soil, sand, lime or stone (they must be clean and earthen) as a substitute for abdash or ghusl. Tayammum before the beginning of a namâz time is sahîh in the Hanafî madhhab, (which means that the new namâz can be performed, when its time begins, with a tayammum that you made before its beginning.) According to the other three madhhabs, it is not sahîh before the beginning of a namâz time (you cannot perform one of the five daily namâz with the tayammum you make before its prescribed time begins).

Fards of tayammum

Tayammum has three fards:

1-Making niyyat.

2- Rubbing the two palms on clean soil, then making masah on the entire face.

3- After rubbing both hands on the clean soil, making masah on the right arm first, then the left arm.

There are also some scholars who say that tayammum has two fards. They combine the second and the third fard and mention them as one. Both reports are correct.

The tayammum for an abdash and for a ghusl is performed as the same.

How to make tayammum

1- Firstly, an intention is made to purify oneself from janâbat or from the state of being without an abdash. Intending solely for tayammum will not make the tayammum adequate for performing the namâz with it. It is also necessary to intend to do something which is an 'ibâdat (worship); e.g., to intend to make a tayammum in order to perform janâza namâz, to make sajda at-tilâwat, or to intend only to make a tayammum as a substitute for an abdash or a ghusl.

When intending for a tayammum, it is not necessary to separate abdash and ghusl from each other. If a person makes niyyat for abdash, he is cleansed from janâbat as well. One can perform namâz with the tayammum one has made to be purified from janâbat. A second tayammum is not necessary for the abdash.

2- Both sleeves should be rolled up to above the elbows and the two palms, with the fingers opened, should be rubbed and moved up and down on clean soil, stone or on a wall plastered with clay or lime. Then one must make masah on the face with both palms once, that is, rub them on the face gently with at least three fingers on each palm touching the face. The tayammum will not be sahîh in case any area as large as the point of a pin on your face is left untouched by your hands.

To make a perfect masah of the face, the two palms, with the four fingers of

“Acceptance of prayers and istighfârs is conditional on performing daily five namâz and avoiding acts that are harâm and having an ablution as prayers and istighfârs are being said. It is mustahab to say the istighfâr and prayers when you have an ablution.”

**Se'âdat-i
ebediyye -
Endless Bliss**

each hand closed together and with the tips of the two long fingers of both hands touching each other, are put on the forehead, where the hairline starts, and moved slowly down towards the chin. The fingers, horizontally, must be rubbed on the forehead, on the eye-lids, on both sides of the nose, on the lips, and on the facial part of the chin. Meanwhile, the palms will be rubbed on the cheeks.

3- After putting both hands on the soil for a second time and clapping the hands to shake the surplus dust and soil off, first rub the inner parts of the four fingers of the left hand on the outer face of the right arm from the tip of the fingers to the elbow, then rub the left palm on the inner face of the right arm from the elbow down to the fingertips; in the meantime, the inner part of the left thumb should be rubbed on the outer part of the right thumb. It is necessary to remove the ring you may be wearing. Then, rub the right hand likewise on the left arm. The palms must be rubbed on the soil, but the dust and soil need not be left on the hands.

Things that nullify a tayammum

Tayammum becomes null and void when the ‘udhr that necessitates tayammum ends when water is found, and in case of events that nullify one’s abdash or ghusl.

Haid (menstruation) and nifâs (puerperium) states of women

Haid is the blood that starts to flow from the genital organ of a healthy girl that has passed eight years of age and reached her ninth year, or of a woman after fifteen days of full purity directly succeeding the last minute of her previous menstrual period, and which continues for at least three days, i.e., seventy-two hours from the moment it was first seen. Any coloured liquid, except for a white (colourless) liquid, is called the **blood of haid**. When a girl begins haid, she reaches puberty and is considered a woman. That is, she becomes responsible for observing the commands and the prohibitions of the religion. The number of days beginning from the moment bleeding is seen until the bleeding comes to an end is called **the period of âdat** (menstruation period). A period of haid is three days minimum and ten days maximum. **Every woman must know the hours and days of her menstruation period.** When a girl is over eight years old, it becomes fard for her mother or, if she does not have a mother, her grandmothers, elder sisters, paternal and maternal aunts, respectively, to teach her about haid and nifâs.

Nifâs means lochia. It is the blood that flows from the genital organ of a woman after child delivery. There is not a minimum duration for nifâs. When the bleeding stops, she must make a ghusl immediately. The maximum duration for nifâs is **40 days**. After 40 days, she performs a ghusl and begins namâz even if her bleeding continues. Bleeding after the 40th day is istihâda (that is, ‘udhr). **Women must also memorize their nifâs period.**

Bleeding that goes on for less than **3 days**, that is, even if it is five minutes less than seventy-two hours, or, for a newly pubescent girl, bleeding after the **10th day** when it goes on more than **10 days** or, for one who is not new, bleeding that happens after the âdat when it both exceeds the days of âdat and continues for more than ten days or bleeding of a pregnant or a woman older than **55** (âisa)





or of a girl below nine years of age, is not menstrual. It is called **istihâda** (‘udhr blood). The bleeding of istihâda (menorrhagia) is a sign of a disease. If it continues for a long time, it may be dangerous, so the person concerned must see a gynaecologist.

A woman undergoing the days of istihâda is categorized as a person who has an excuse (‘udhr), like someone whose nose frequently bleeds; hence, she has to perform namâz and fast.

Namâz, fast, tilâwat and shukr sajdas, holding the Qur’ân al-karîm, entering a mosque, making tawâf around the Kâ’ba, and sexual intercourse are all harâm (forbidden) during the state of haid or nifâs. Later she performs the qadâ’ of those fasts, but not the namâz that she did not perform. A person who hears an âyat of sajda while he is junub or without an abdash makes tilâwat sajda after he is cleaned. But if a woman hears it during the state of haid or nifâs, she does not need to make tilâwat sajda after cleaning.

A woman must let her husband know when her haid begins. Our Prophet (sall-Allahu ‘alaihi wa sallam) stated, **“A woman who conceals the beginning and the termination of her haid from her husband is accursed.”** When the haid or nifâs ends, it is fard to make a ghusl immediately. It is fard, a commandment of Allahu ta’âlâ.

“A woman who conceals the beginning and the termination of her haid from her husband is accursed.”

**Hadîth
ash-sharîf**

Haid and nifâs in Mâlikî

In the Mâlikî madhhab, the red, yellow or turbid blood that comes out without any reason from the front of a girl who is nine years old is called **Haid blood**. It is haid (menstruating) as soon as the bleeding starts. If it continues for less than 15 days, then it is âdat (menstruation period). If it lasts for more than 15 days, then it is istihâda. If her âdat changes the next month, then the longest of her âdat days plus **3 days** is her haid. Longer than that and **longer than 15 days** is istihâda. If the kursuf (some cotton or cloth that women put in their front) is dry or has a white liquid, then it is understood that the haid had ended. Bleeding after the **age of 70** is not haid, it is istihâda. In case a woman’s bleeding continues intermittently, the days spent without bleeding are to be taken as days of purity. The number of running days of purity is **15** minimum. Bleeding that recurs before these **15 days** is istihâda. Such days of purity are infinite (there is not a maximum limit). If the bleeding stops and recurs **15 days** later, it is haid.

Bleeding undergone before childbirth is haid. If the baby is taken out of the woman’s womb through an opening cut in her abdomen, the bleeding that occurs in the immediate aftermath is not nifâs (puerperal discharge). Nifâs (puerperal period) is **60 days** maximum. If the puerperal bleeding stops and does not recur within the following **15 days** (the puerperal period has ended and), the woman undergoing nifâs has become tâhir (clean, purified). Bleeding that occurs thereafter is haid.

Haid and nifâs in Shâfi’î

The shortest of haid is **1 day**, and the longest is **15 days**. If it lasts more than **15 days**, then it is istihâda. The number of running days of purity is **15** minimum. If the

bleeding starts before **15 days**, then it is not haid, it is istihâda. Bleeding from a girl younger than 9 years of age or an âisa (**after the age of 60**) is not haid; it is ‘udhr.

Nifâs is **60 days** maximum. There is not a minimum for nifâs. The bleeding of a pregnant woman is haid. If the clean days between the nifâs bleeding are less than **15 days**, it is considered nifâs. If the nifâs bleeding stops and does not recur within the following **15 days**, the nifâs period has ended. It is not necessary to wait for 60 days. If bleeding occurs **15 or more days** after purity, then it is haid blood, not nifâs.

Haid and nifâs in Hanbalî

The shortest of haid is **1 day**, and the longest is **15 days**. If it lasts more than **15 days**, then it is istihâda (‘udhr). For the second haid to start, at least **13 days** need to pass. If the bleeding starts before **13 days**, then it is not haid; it is istihâda. Bleeding from a girl younger than 9 years of age or an âisa (**after the age of 50**) is not haid; it is ‘udhr.

Bleeding of a pregnant woman is not haid; it is istihâda. The maximum of nifâs is **40 days**, the same as Hanafî. There is not a minimum for nifâs. While she has nifâs, on the days there isn’t any blood, she is clean, and she makes ghusl and does her ibâdats. On the days there is blood, she will abandon namâz and fast. This will continue so until **40 days** is complete.

2- Tahârat from najâsat

There must be no najâsat (substances which Islâm prescribes as unclean) or impurity on the body or the clothes of a person performing namâz or on the place where he is performing namâz. Headwear, a cap, a turban, nests and nalins (shoes) are also considered clothing. Since the hanging part of a scarf wrapped around one’s neck moves as one moves, when performing namâz, it is included as clothing, and the namâz will not be accepted if part of the cloth is unclean. When the parts of the cloth spread on the ground where one stands and where one puts one’s head are clean, the namâz will be accepted even if there is najâsat on its other parts. For, the cloth, unlike the scarf, is not attached to the body. The namâz of a person carrying urine in a closed bottle is not accepted. For, the bottle is not the place where the urine is produced. (Hence it is not permissible to perform namâz while one is carrying a closed bottle of blood or tincture of iodine or a closed box containing a bloody handkerchief or a piece of cloth smeared with najâsat as large as or more than the size of a dirham.) **The spots where one’s two feet are placed and where one makes sajda must be clean.** Namâz performed on a cloth, glassware or nylon spread or put on najâsat is accepted. It is not deleterious to namâz if the hanging ends of one’s garment touch some dry najâsat when making sajda.

Istinjâ, istibrâ and istinqâ

Cleaning one’s front or back after the discharge of najâsat is called **istinjâ**. **Istibrâ** means, after urination, to wait by walking around or doing something else until the urinary bladder is no longer wet (before making an ablution). **Istinqâ** means the heart’s becoming assured about physical cleanliness and that





no drop of urine is left in the urethra.

Women don't do istibrâ. It is wâjib for men to make istibrâ, that is, not to leave any drops in the urethra, by walking, coughing or by lying on their left side. One must not make an abdash unless one is satisfied that there are no drops of urine left. One drop oozing out will both nullify the abdash and make one's underwear dirty. If less than a palm-full oozes onto the pants, the namâz he performs will be makrûh. If more oozes, the namâz will not be sahih, accepted.

Those who have difficulty with istibrâ must put a cellulosic cotton wick as big as a barley seed into the urinary hole. The cotton will absorb the urine oozing out. But the end of the cotton must not jut out.

"The most valuable of the ibâdats is a namâz performed at its early time."

**Hadîth
ash-sharîf**

3- Satr al-awrat (Covering awrat parts)

Those parts of a person's body that are harâm for him (or her) to leave uncovered, to show others and that are harâm for others to look at, are called **awrat parts**. A man's awrat parts are between his navel and lower parts of his knees. The knees are awrat. Namâz performed with these parts exposed is not sahih (in other words, it is null and void.) When performing namâz, it is sunnat for men to cover their other parts (arms, head) and to wear socks. It is makrûh for them to perform namâz with these parts exposed.

All parts of women, except their palms and faces, including outer parts of their hands, their hair and their feet are awrat in all the four madhhabs. For this reason, women are called Awrat. It is fard for them to cover these parts of theirs. If one-fourth of one of a man's or woman's awrat parts remains bare as long as one rukn, the namâz becomes invalid. If a smaller part remains exposed, the namâz does not become nullified, but it becomes makrûh. Thin fabric that allows the shape or colour of the thing under it to be seen is the same as having no cover at all.

When alone and not performing namâz, it is fard for women to cover between their knees and navels, wâjib to cover their backs and abdomen, and adab to cover other parts of their body.

4- Istiqbâl al-qibla (turning towards the qibla)

Istiqbâl al-qibla means to perform namâz towards the **Kâ'ba**. The direction towards the building of the Kâ'ba, in Mecca al-muqarrama, is called the **qibla**. Previously, the qibla was Jerusalem. Seventeen months after the Hegira, on a Tuesday, in the middle of the month of Sha'bân, Muslims were commanded to turn towards the Kâ'ba.

Qibla is not the building of the Kâ'ba; it is its building plot. That is, that space from the Earth to the Arsh is the qibla. For this reason, a person who is down in a well, under the sea, on top of a high mountain or on a plane can perform namâz towards that direction. Namâz will be sahih if the opening between the crosswise directions of the optic nerves includes the Kâ'ba.

5- Time

Rasûl al-akram (sall-Allahu ‘alaihi wa sallam) stated in a hadîth ash-sharîf, **"For**

two days, next to the door of the Kâ’ba, Jabrâîl (‘alaihi-salâm) conducted namâz as the imâm for the two of us. We two performed the morning namâz as the fajr (morning twilight) dawned; the dhuhr (early afternoon) namâz as the sun started to decline from its zenith; the asr (late afternoon) namâz when the shadow of an object equaled its length; the maghrib (evening) namâz as the sun set (its upper rim disappeared); and the isha’a (night) namâz when the evening twilight darkened. The second day, we performed the morning namâz when the morning twilight matured; the dhuhr namâz when the shadow of an object became twice the length of the object; the asr namâz immediately thereafter; the maghrib namâz at the set time of breaking fast; and the isha’a namâz at the end of the first third of the night. Then he said, ‘O Muhammad, these are the times of namâz for you and the prophets before you. Your ummat should perform each of these five namâzes between the two times at which we performed each.’”

This hadîth ash-sharîf clarifies that the number of daily namâz is five.

The time for morning namâz: It begins when the whiteness called fajr is seen in the east. It ends with sunrise.

The time of early afternoon namâz: It starts when the shadows of the objects, having been shortened, begin to elongate again. It ends when the shadow of an object becomes two-fold the height of the original object.

The time of late afternoon namâz: It begins at the end of the time of early afternoon namâz and continues until the sun disappears.

It is harâm to postpone any namâz until the sun turns yellow, an event that takes place when the distance between the sun’s lower limb and the line of the apparent horizon is a spear’s length (when there is 40 minutes left until the evening namâz). It is harâm (prohibited) to postpone the late afternoon namâz until that time. However, if you have not performed the late afternoon namâz until that time, you must perform it by sunset.

The time of evening namâz: It begins when the sun disappears and continues until the redness on the line of the apparent horizon in the west disappears.

The time of night namâz: It begins when the time of evening namâz ends. It ends with the whiteness of fajr as-sâdiq (true dawn). It is makrûh to intentionally leave the night namâz after shar’î midnight.

To perform the namâz before or after their prescribed times (not to perform them in their due periods) is harâm. It is a grave sin. In the time tables prepared by (Turkiye Newspaper), namâz and imsâk times have been declared correctly.

Karâhat times

There are three times when it is tahrîmî makrûh, that is, harâm, to perform namâz. A fard namâz is not sahîh (valid) if it is started at one of these times. These three times are during the period of sunrise, sunset and midday. At any of these three times, the namâz for a janâza that was prepared earlier (than the beginning of the makrûh period) or sajda at-tilâwat or sajda as-sahw is not permissible, either. The only namâz that a Muslim is allowed to perform during the period of sunset is the day’s late afternoon (‘asr) namâz (which they have somehow failed to perform till then).





Adhân and iqâmat

Adhân means announcing publicly. It is sunnat al-muakkada for men to recite the adhân for the five daily namâzes, for performing the omitted (qadâ) namâzes that are fard, and towards the khatîb at Friday namâz. It is makrûh for women to recite the adhân or the iqâmat. The adhân is performed at a high place in order to announce the time to others. While saying adhân, it is mustahâb to raise the hands and put one finger in each ear hole. Saying the iqâmat is more valuable than (saying) the adhân. The adhân and the iqâmat must be said towards the qibla. One must not talk while saying them, nor acknowledge any speech or greeting.

The reciting of adhân:

Allahu akbar (4 times)

Ash-hadu an lâ ilâha illallah (2 times)

Ash-hadu anna Muhammadan Rasûlullah (2 times)

Hayya ‘alas-salâh (2 times)

Hayya ‘alal-falâh (2 times)

Allahu akbar (2 times)

Lâ ilâha illallah (1 time)

Only in the adhân for the morning namâz, after Hayya ‘alal-falâh, you say (**Assalâtu hayrun minan-nawm**) two times.

As for the iqâmat, you say (**Qad qâma tis-salâtu**) two times after Hayya ‘alal-falâh.

“There is vehement torment for those who perform namâz in an oblivious or disrespectful manner and those who perform their namâz with evil thoughts and ostentatiously when they are in company and neglect the namâz when they are alone.”

Mâ’ûn: 4-6

6- Niyyat

Niyyat (intention) is made while saying the takbîr of iftitâh (beginning). To make niyyat for namâz means to pass through the heart its name, time, qibla, to follow the imâm (when performing namâz in jamâ’at).

The niyyat made after the takbîr of iftitâh is not sahîh, and the namâz performed thereby is not acceptable. While intending for fard or wâjib namâz, you must know which fard or wâjib of the namâz you will perform. It is not necessary to make niyyat for the number of rak’ats. When performing a sunnat, the niyyat “To perform namâz” will suffice. The niyyat for the namâz of janâza is made as “I make the niyyat to perform namâz for Allah, salawât for our Master, the Prophet, to pray for the deceased, following this imâm.”

The imâm does not have to make niyyat to be the imâm for men. But if he does not make niyyat to be the imâm of that jamâ’at, he will not attain the thawâb of namâz in jamâ’at. If he makes niyyat to be the imam, he will attain this thawâb, too. The imâm has to make the niyyat “To become the imâm for women” (when he is to lead women).

While performing ibâdats, making niyyat only verbally is not a niyyat. If it is not done through the heart, the ibâdats will not be acceptable.

7- Takbîr of tahrîma

Tahrîma means to say, “**Allahu akbar**” when beginning namâz. Men raise their hands to the ears with the palms of the hands turned to the qibla. The tips of the thumbs touch the earlobes. While saying **Allahu akbar**, the hands are lowered, and when finished, the hands are connected on the lower belly, with the right hand grabbing the left wrist. Women raise their both hands as high as their shoulders and say the takbîr of ifitâh. Then they put their hands on their breasts, right hand on top of the left. They do not grasp their wrist as men do.

B) The Rukns of Namâz

The fards within the namâz are called Rukns. There is five of them:

1- Qiyâm

The first of the five rukns of namâz is qiyâm. Qiyâm means to stand. He who is too ill to stand performs namâz sitting, and if he is too ill to sit, he lies down on his back and performs it with his head (by moving, nodding, etc., his head). A pillow must be put under his head so that his face will be towards the qibla, instead of skyward, and if lying, he bends his knees, he does not stretch his legs towards the qibla. When standing, the two feet must be four finger’s width apart from each other.

2- Qirâat

It is fard to recite an âyat of the Qur’ân al-karîm while standing at every rak’at of the sunnats and of the witr, and at two rak’ats of the fard when performing namâz individually. It brings more thawâb to recite a short sûrah.

As qirâat, it is wâjib to recite the Sûrah al-Fâtiha and an additional sûrah or three short âyats at the first two rak’ats of the fard namâzes with four rak’ats; it is sunnat to recite Fâtiha at the last two rak’ats. It is wâjib to recite the Fâtiha and the zamm (additional) as-sûrah at every rak’ats of witr and sunnat namâzes. Additionally, it is wâjib to recite the Fâtiha once and before the zamm as-sûrah. If one of these five wâjibs is forgotten, it is necessary to make sajda as-sahw.

When making the qirâat, it is not permissible to recite translations of the Qur’ân al-karîm. It must be recited as its original, in Arabic.

3- Rukû’

After the qirâat in the qiyâm (the reciting while standing), you bend for the rukû’ saying the takbîr. In the rukû’, men open their fingers and grasp their knees. They keep their back and head straight on the same level.

In the rukû’, you say, “**Subhâna Rabbiyal-‘azîm**” at least thrice (saying it 3, 5, 7, 9 or 11 times is mustahâb). In the rukû’, your arms and legs must be straight. Women do not open their fingers. They do not keep their head and back level or their arms straight.

It is sunnat for the imâm, as well as for a person who is performing namâz by himself, to say, “**Sami’Allahu liman hamideh**” while straightening up from the rukû’. The jamâ’at does not say it. Immediately after saying it, you must say, “**Rabbanâ lakal hamd**” and stand upright at qawma, and then, saying, “**Allahu akbar**” while kneeling down for the sajda, first put the right knee and then the





left knee, followed by the right then left hands, on the floor. Finally, the nose and the forehead bones are put on the floor.

4- Sajda

At the sajda, you say, “**Subhâna Rabbiyal-a’lâ**” at least thrice (saying it 3, 5, 7, 9 or 11 times is mustahâb). Fingers must be closed, pointing towards the qibla, in line with the ears, and the head must be between the hands. It is fard for the forehead to be touching something clean, such as stone, soil, wood, cloth, and it is said (by savants) that it is wâjib to put the nose down, too. It is not permissible to put only the nose on the ground without a good excuse. It is makrûh to put only the forehead on the ground.

It is either fard or wâjib to put two feet or at least one toe of each foot on the ground. That is, if two feet are not put on the ground, namâz will either not be sahîh or it will become makrûh. At the sajda, it is sunnat to bend the toes and turn them towards the qibla.

Men must keep their arms and thighs away from their abdomen. It is sunnat to place the hands and the knees on the ground. It is sunnat to keep the heels a four-finger-width away from each other at the qiyâm, but at the rukû’, qawma and sajda, it is sunnat to keep them together.

While kneeling down for the sajda, it is makrûh to pull up the legs of your trousers, and it is makrûh to fold them before beginning namâz. It is makrûh to perform namâz with folded (or short) sleeves, cuffs, or lower parts of a trouser. It is makrûh to perform namâz with a bare head out of laziness or for lack of realization of the importance of performing namâz with a covered head. And it causes unbelief to slight namâz. It is makrûh to perform namâz while one is in dirty clothes or clothes which he uses at work (that is, greasy and dirty clothes).

5- Qa’da al-akhîra

In the last rak’at, it is fard to sit as long as it would take to recite the **Attahiyyâtu**. You do not make a sign with your fingers while sitting. When sitting, men put their left foot flat on the ground with their toes pointing towards the right, sitting on the foot. The right foot should be upright, with the toes touching the ground and pointing towards the qibla. It is sunnat to sit in this manner.

Women sit by **tawarruk**. That is, they sit with their buttocks on the ground. Their thighs should be close to each other. Their feet should jut out from their right.

*Is it the remembering of the Prophet’s friends,
At the place of selem trees that makes you cry?*

*Say, is it the wind of Medîna that makes you cry?
Or is it the lightning bolt at night from the Idam Mount?*

Qasîdat al-Burda

AWRAT PARTS AND WOMEN’S COVERING THEMSELVES

Abû Sa’îd al-Khudrî (radiy-Allahu ‘anh) informs: Rasûlullah (sall-Allahu ‘alaihi wa sallam) stated, **“A man should not look at another man’s awrat parts, and a woman should not look at another woman’s awrat parts!”** As is seen, it is harâm for men to look at women and for women to look at men’s awrat parts, and likewise, it is harâm for men to look at other men’s awrat parts and for women to look at other women’s awrat parts. A man’s awrat parts (which are harâm) for other men (to look at) are between their knees and navels. The same rule applies among women. As for a woman’s awrat parts (that are harâm) for men (to look at), they are her entire body with the exception of her hands and face. Hence, women are called awrat(s). Regardless of whether a woman is a Muslim or non-Muslim, it is harâm to look at a nâ-mahram (having no relation either by blood or marriage) woman’s face with shahwa (lust), and it is harâm to look at her awrat parts even without lust.

Jâbir ibn Abdullah (radiy-Allahu ‘anh) narrates: Rasûlullah (sall-Allahu ‘alaihi wa sallam) said, **“Do not spend the night at a nâ-mahram woman’s house!”**

Aqaba ibn Âmir (radiy-Allahu ‘anh) narrates: Rasûlullah (sall-Allahu ‘alaihi wa sallam) said, **“Do not stay alone with a nâ-mahram woman in a private room! If a woman stays in private with her husband’s brother or with the latter’s son, she will be drifted as far as death.”** That is, it will cause fitnas (which in turn means disastrous results.) No effort should be spared to avoid it. This hadîth ash-sharîf is quoted in **Sahîh al-Bukhârî** and in **Sahîh al-Muslim**.

Abdullah ibn Mes’ûd (radiy-Allahu ‘anh) narrates: Rasûlullah (sall-Allahu ‘alaihi wa sallam) stated, **“A woman’s body is awrat.”** That is, it must be covered. **“When a woman goes out, the shaytan looks at her all the time.”** (That is, he uses her as a decoy to trick men and to lead them to commit sins.)

Burayda (radiy-Allahu ‘anh) narrates: Rasûlullah (sall-Allahu ‘alaihi wa sallam) said to Hadrat Alî, **“Yâ Alî! When you see a woman turn your face away from her. Do not look at her again! It is not sinful to see her unexpectedly. But, it is a sin to look at her again.”** It is quoted by Abû Dâwûd and by Dârimî.

Alî (radiy-Allahu ‘anh) narrates: Rasûlullah (sall-Allahu ‘alaihi wa sallam) stated, **“Yâ Alî! Do not expose your thigh, and do not look at someone else’s thigh, dead or alive!”** This hadîth ash-sharîf is quoted by Abû Dâwûd and by Ibn Mâja. Hence, looking at a dead person’s awrat parts is like looking at a living person’s awrat parts. (We must do our utmost to avoid looking at sportsmen’s and swimming people’s awrat parts.)

Abdullah ibn ‘Umar (radiy-Allahu ‘anhuma) narrates: Rasûlullah (sall-Allahu ‘alaihi wa sallam) said, **“Do not expose your awrat parts! (Do**





not expose them even when you are alone.) **For, there are creatures who never leave you alone. Be ashamed in their presence and respect them!**" They are the angels called Hafaza, who protect you against jinns and who leave you alone only when you are in the toilet and during conjugal activity.

Umm Salama (radiy-Allahu 'anhâ) relates: Maymûnâ (radiy-Allahu 'anhâ) and I were with Rasûlullah (sall-Allahu 'alaihi wa sallam), when Ibn Umm Maktûm (radiy-Allahu 'anh) asked for permission (to enter) and entered. When Rasûlullah (sall-Allahu 'alaihi wa sallam) saw him, He said to us, **"Withdraw behind the curtain!"** When I said, "Isn't he blind? He won't see us," **"Are you blind, too? Will you not see him,"** said the Best of Creation. In other words, "He might be blind, but you are not." This hadîth ash-sharîf is quoted by Imâm Ahmad and Tirmidhî and Abû Dâwûd (rahimahumullâhu ta'âlâ). According to this hadîth ash-sharîf, as it is harâm for a man to look at a woman nâ-mahram to him, likewise it is not permissible for a woman to look at a man nâ-mahram to her. The imâms of our (four) madhhabs (rahimahumullâhu ta'âlâ), taking other hadîth ash-sharîfs into consideration as well, said, "It is difficult for a woman to not look at a nâ-mahram man's head and hair. Commandments that are difficult to do are 'azîmats. A man's awrat parts for a woman are between his knees and navel. It is easy not to look at those parts. Commandments that are easy to do are rukhsats."

[As is seen, the Azwâj at-tâhirât (the pure wives of our blessed Prophet) (radiy-Allahu ta'âlâ 'anhunna) and the Ashâb al-kirâm (radiy-Allahu 'anhum) preferred the way of 'azîmats and avoided the rukhsats. The casuistry, "Women did not cover themselves during the time of the Prophet. Today's dramatic spectacles wherein we see women covering themselves like ogres did not exist in that time. Hadrat Âisha, for one, went about bareheaded. The present custom of women's covering themselves was invented later by fanatics and people of fiqh," is a hideous slander spread by British plotters whose real purpose is to demolish Islâm from within and by zindiqs.]

'Umar-ul-Fârûq (radiy-Allahu 'anh) narrates: Rasûlullah (sall-Allahu 'alaihi wa sallam) stated, "If a man makes halwat with a woman nâ-mahram to him, shaytan joins them as the third person." This hadîth ash-sharîf is quoted by Tirmidhî. [It is harâm to make halwat with one or more nâ-mahram women, that is, for a man and a woman to stay in private in a closed place. Ibn Âbidîn states as follows in his discourse on being an imâm, "If there is another man or a woman who is one of the (first) man's close relatives called zî-rahm al-mahram, the event will not be halwat."]

Jâbir ibn Abdullah (radiy-Allahu 'anh) narrates: Rasûlullah (sall-Allahu 'alaihi wa sallam) stated, **"Do not visit women whose husbands are away! For, (if you do so,) shaytan will circulate like blood in your veins."** When

"Yâ Alî! When you see a woman turn your face away from her. Do not look at her again! It is not sinful to see her unexpectedly. But, it is a sin to look at her again."

**Hadîth
ash-sharîf**

they said, "Will he circulate in yours as well," the Darling of Allahu ta'âlâ answered, **"Yes. He will circulate in mine, too. Yet Allahu ta'âlâ has helped me against him. He has made him a Muslim so that he has surrendered himself to me."** This hadîth ash-sharîf is quoted by Tirmidhî (rahimahullâhu ta'âlâ).

Umm Salama (radiy-Allahu 'anhâ) narrates: Rasûlullah (sall-Allahu 'alaihi wa sallam) was with me (in my room). My brother Abdullah ibn Abî Umayya's slave was in the room, too. That slave was muhanneth (effeminate). When Rasûlullah (sall-Allahu 'alaihi wa sallam) saw that muhanneth person and heard his voice, He said, **"Do not admit people like this one into your house!"** This hadîth ash-sharîf is quoted in **Bukhârî** and **Muslim**. Muhanneth is a man (or boy) who behaves, acts, talks, sounds, and dresses like a woman. People who do so are accursed. A hadîth ash-sharîf states as follows about them, **"May Allah condemn men who make themselves resemble women and women who make themselves resemble men!"** Women who wear clothes like men's and have their hair cut like men and do things that are to be done by men, and men who grow their hair long like women and adorn themselves like women, without an 'udhr compelling them to do so, are within the scope of this hadîth ash-sharîf.

The Islâmic religion prohibits a woman from covering herself with material thin enough to show what is under it. It is stated as follows in a hadîth ash-sharîf quoted in the books **Muslim** and **Muwattâ**, **"Women who are covered (but) naked and (women) whose heads bulge upwards like humps of camels shall not enter Jannah. They shall not even receive the scent of Jannah. Even though the scent of Jannah reaches very distant places."** This hadîth ash-sharîf prohibits women from wearing thin, transparent and closely fitting dresses, stockings and headgears and from winding their hair into buns atop their heads. To dress like this is like going about naked. Muslim women and girls should not wear thin and tight dresses and should not wind their hair or the hair on the wigs they are wearing into buns like camel-humps on their heads. They should know that these sinful acts are bad enough to take a person to Jahannam.

It is stated in **Hindiyya**, "It is permissible to look at a woman wearing something thick and loose. It is not permissible to look at a tightly dressed woman. It is harâm to look lustfully at the face of a woman who has covered herself (properly). It is makrûh to do so even without lust if there is no reason to do so. The same rule applies to looking at non-Muslim women. It is permissible to look only at their hair, according to a scholarly statement."

To wear a loose, thick, and dark-coloured overall like a coat that extends down to the heel-bones and covers the arms and wrists is better than (wearing an overgarment called) charshaf, which is made up of two parts. It is stated in **Halabî-yi kabîr**, "A free (Muslim) woman's hair that hangs down to her ears is awrat according to unanimity (of Islâmic scholars). So is the case with its part hanging down below the ears, according to a majority of scholars.





According to some scholars, the hanging part is not awrat during namâz. However, it is not permissible for a man nâ-mahram to her to look at that part, either.” She must cover her entire hair with a thick headscarf. The front part of the middle of the headscarf must stick to her forehead and extend near to her eyebrows, its both sides must be made to extend to the outer ends of the eyebrows, make a downward turn, extend down to her chin, being pinned together on her chin, and their ends hanging over her breasts, and the middle part of its back must cover the upper part of her back. If it is likely that fitna will arise, the cheeks also must be covered. She must as well wear thick and dark stockings. If one-fourth of the hanging part of a woman’s hair remains exposed as long as one rukn (in namâz), the namâz she performs will not be sahîh. And it will be makrûh if a smaller part remains exposed (that long). Not a single Islâmic book differentiates young from old concerning the woman’s age. There are Islâmic scholars who have stated that it is permissible to acknowledge an old woman’s greeting or to make musâfaha (shake hands) with her or to make halwat with her; yet, not a single Islâmic scholar has stated that it is permissible for an old woman to expose her hair or for men (who are nâ-mahram to her) to look at her hair. Some Islâmic scholars have said that it is permissible to look at a non-Muslim woman’s hair. But none of them has said that it is permissible to look at an old Muslim woman’s hair. The Islâmic scholars who have stated that it is permissible for an old woman to enter a mosque or to visit a cemetery have stated that her hair must be covered properly.

“May Allah condemn men who make themselves resemble women and women who make themselves resemble men!”

**Hadîth
ash-sharîf**

A person who professes to be a Muslim has to know whether anything he is to do is agreeable with Islâm. If he doesn’t, he has to learn by asking a scholar of Ahl as-sunnat or by reading books written by such scholars. If what he is going to do is not agreeable with Islâm, he will not be safe against sinfulness or unbelief. He should make true tawba (repentance) every day. A sinful or irreligious act will definitely be forgiven (by Allahu ta’âlâ) if tawba is made for it. If tawba is not made, torment and punishments in the world and in Jahannam shall be experienced.

Men’s and women’s body parts that must be covered when performing namâz and elsewhere are called **awrat parts**. “**It is harâm to expose one’s awrat parts or to look at others’ (exposed) awrat parts.**” A person who says that there are no awrat parts in Islâm becomes an unbeliever. Our religion commands us to cover our awrat parts. A place where there is a man or woman with exposed awrat parts or where musical instruments are being played and/or people are gambling and/or alcoholic beverages are being consumed and/or people are listening to women singing is called a place of fisq. It is harâm to go to places of fisq. The heart also must be pure. The heart’s being pure means it having beautiful ethics. The heart is purified by obeying Islâm. People who disobey Islâm cannot have pure hearts. If a person says that it is halâl about

exposing one of the parts of the body that are awrat in all four madhhab, which is ijmâ’ (consensus of all Islâmîc scholars), or about looking at others’ awrat parts or if he doesn’t deem it important, that is, if he does not fear being tormented for that sinful act, he becomes an unbeliever. The same rule applies to women’s exposing their parts of awrat, singing or performing Mawlid in the presence of men.

A person who says, **“I am a Muslim,”** has to learn the essentials of îmân and Islâm and the fards and harâms unanimously taught by all four madhabs and esteem them highly. It is not an ‘udhr not to know them. That is, it is like knowing them and denying them. **“The entire body of a woman, with the exception of her face and hands, is awrat (that is, it must be covered) in all four madhabs.”** If a Muslim indifferently exposes a part of his or her body on which there has not been an ijmâ’, that is, if it is not awrat according to one of the other three madhabs, he or she will have committed a grave sin according to his or her own madhhab, although they will not become a kâfir (unbeliever). An example of this is men’s exposing parts between their knees and groins. It is fard for a Muslim to learn what he or she does not know. Once they have learned about it, they have to make tawba immediately and cover that limb of theirs.

*What happened to your eyes that stream down all these tears?
The more you say regain yourself, the more your heart ignites.*

*From Hadrat Muhammad’s rains of kindness,
A drop is what every prophet wishes.*

*Spiritual and corporal, apparent and concealed,
He is the one that, of all existence, is Haqq’s beloved.*

*The virtue and excellence of His person is limitless,
It is not possible to tell with the tongue His excellence.*

*If every miracle of Rasûlullah’s,
Could speak of His greatness,*

*When His blessed name was mentioned,
All decomposed bones have revived.*

*Anything more than we can handle, He didn’t entrust us,
His commands and prohibitions are the crowns of our heads.*

Qasîdat al-Burda





HOW TO PERFORM NAMÂZ

How a man performs namâz individually:

For example, sunnat of the morning namâz is performed as follows:

1- You turn towards the qibla. The heels of the feet are kept four-finger-widths apart from each other. Tips of the thumbs touch the earlobes, and palms are turned towards the qibla. After passing through the heart, saying, **“I intend to perform the sunnat of today’s morning namâz for the sake of Allah, I have turned towards the qibla,”** and saying, **“Allahu akbar,”** the right hand clasps the left wrist under the navel.

2- Keeping the eyes fixed on the place where the head will touch for the sajda (prostration):

a) You recite the **Subhânaka** prayer.

b) After reciting the **A’ûdhu and Basmala**, you recite **Sûrah al-Fâtiha**.

c) After the Fâtiha, without saying Basmala, you recite an additional sûrah, for example, the Sûrah Fîl. If you say Basmala, you will receive the thawâb of observing a mustahâb.

3- After reciting the additional sûrah, you bend for the ruku’ (bowing by putting your hands on the knees) saying, **“Allahu akbar”**. In the ruku’, you open your fingers and grasp your knees. You keep your back and head straight at the same level. You look at your feet and say, **“Subhâna Rabbiyal-‘azîm”** three times. If you say it 5, 7, 9 or 11 times, you will receive the thawâb of observing a mustahâb.

4- You straighten up from the ruku’ saying, **“Sami’allahu liman hamidah”**. While straightening up, you must not pull up your trousers and must not remove your eyes from the place of the sajda. When you stand upright, you say, **“Rabbanâ lakal hamd”**. (This standing upright is called qawma.)

5- You stand motionless for a short while and kneel down for sajda saying, **“Allahu akbar”**. While kneeling down for sajda, in order:

a) First put the right knee and then the left knee, followed by the right hand, then the left hand, on the floor. Finally, the nose and the forehead bones are put on the floor.

b) The toes are bend towards the qibla.

c) The head must be between the hands.

d) Fingers must be closed.

e) Palms must be put on the ground, elbows must not touch the ground.

f) You say, **“Subhâna Rabbiyal-a’lâ”** at least three times in the sajda. If you say it 5, 7, 9 or 11 times, you will receive the thawâb of observing a mustahâb. Then;

6- By saying, **“Allahu akbar,”** you put your left foot flat on the ground with its toes pointing towards the right. The right foot should be upright with its toes touching the ground and pointing towards the qibla. You sit on your thighs long

“Allahu ta’âlâ commanded to perform namâz five times every day. Allahu ta’âlâ promised that He will forgive the person who performs a correct abdash and makes these five namâzes in their due time by doing their ruku’ and sajdah well. He did not make a promise for the person who doesn’t perform these. He will either forgive or torment him.”

**Hadîth
ash-sharîf**

enough to say “subhânallah” (but you don’t actually say it) with your palms on your knees towards the qibla and your fingers slightly open.

7- Saying, “**Allahu akbar**,” you prostrate for the sajda again. (Sitting motionless for a while, between the two sajdas, is called jalsa.)

8- After saying, “**Subhâna Rabbiyal-a’lâ**” at least three times in the sajda, you stand up for the second rak’at saying, “**Allahu akbar**”. While standing up from the sajda, you should first raise your forehead, then your nose, then; left hand and right hand, then left knee and right knee.

9- While standing, you say the **Basmala**, the **Fâtiha** and an additional sûrah. Then you bend for the rukû’ saying, “**Allahu akbar**”.

10- The second rak’at (units of namâz each of which comprises of the actions of standing, bowing, and two times prostration) is completed in the same way as detailed for the first rak’at. However, after the second sajda, when you say, “**Allahu akbar**,” you do not stand up but rather sit on your thighs.

a) After reciting the prayers **Attahiyyâtu**, **Allahumma salli**, **Allahumma bârik** and **Rabbanâ âtinâ**, you make the salâm first to the right, then to the left, saying, “**Assalâmu ‘alaikum wa rahmatullah**”.

b) Following this, you say the prayer “**Allahumma antas-salâm wa minkas-salâm tabârakta yâ dhal jalâli wal-ikrâm**.”

Then, you stand up and perform the two rak’at of morning namâz’s fard the same way but by making niyyat for fard. You should not talk between the sunnat and fard or the fard and sunnat. Though it does not negate the namâz, it does diminish the thawâb of the sunnat.

After completing the namâz, you say the prayer “**Allahumma antas-salâm...**” and recite three complete istighfârs, “**Astaghfirullâhal’azîm al-karîm allazî lâ-ilâha illâ huv al-hayyal-kayyûma ve atûbu ilayh**.” Then you recite the **Âyat al-kursî** and say 33 tasbih, “**Subhânallah**”, 33 tahmîd, “**Alhamdulillah**”, 33 takbîr, “**Allahu akbar**”, and one tahlîl, “**Lâ ilâha illallahu wahdahû lâ sharîkalah, lahumulku wa lahumhamdu wa huwa ‘alâ kulli shay’in qadîr**.” These prayers must be said softly. It is bid’at to say them loudly.

Afterwards, you make du’â (supplication, prayer). While making supplication, men lift up their arms straight at chest level. Arms are not bent at elbows. Palms are opened; they are turned towards the sky. For, the qibla for namâz is the Kâ’ba, and the qibla for supplication is the sky. After supplication, you say the âyat al-karîma, “**Subhâna Rabbika...**” and gently rub your hands on your face.

How other namâzes are performed

If the namâz has **3 rak’ats** (the fard of evening namâz and witr namâz), the first two rak’ats are performed like the two rak’ats of morning namâz (minus Allahumma salli, Allahumma bârik and Rabbanâ âtinâ at the second rak’at). On the third rak’at of evening namâz, you only recite Fâtiha, no additional sûrah. On the third rak’at of witr namâz, after Fâtiha, you recite an additional sûrah and saying takbîr, you raise both hands up to your ears and (after re-grasping the left hand at the wrist with the right hand) you say the prayers termed Qunût. After the rukû’ and sajda of the third rak’at, you sit.





If the namâz has **4 rak’ats**, the first two rak’ats are performed like the two rak’ats of morning namâz (minus *Allahumma salli, Allahumma bârik* and *Rabbanâ âtinâ* at the second rak’at).

In the sitting position at the end of the second rak’at of fard and wâjib namâzes and the first sunnat of the afternoon namâz, you only say the **Attahiyyâtu** prayer, then stand up. At the third and fourth rak’at of fard namâzes, only **Fâtiha** is recited; you don’t say an additional sûrah. At the first sitting of ghayr al-muakkad sunnat namâzes (the sunnat of late afternoon namâz and the first sunnat of night namâz), after **Attahiyyâtu, Allahumma salli** and **Allahumma bârik** are said. At the third rak’at, **Subhânaka**, the **A’ûdh** and **Basmala** and **Sûrah al-Fâtiha** are recited. At the third and fourth rak’ats, after *Fâtiha*, an additional sûrah is recited. After the rukû’ and sajda of the fourth rak’at, you sit. At the last sitting in namâzes that have 3 or 4 rak’ats, after reciting the **Attahiyyâtu, Allahumma salli, Allahumma bârik** and **Rabbanâ âtinâ**, you make the salâm first to the right, saying, “**Assalâmu ‘alaikum wa rahmatullah**”, then to the left, saying, “**Assalâmu ‘alaikum wa rahmatullah**”.

After the salâm, you say the prayer, “**Allahumma antas-salâm wa minkas-salâm tabârakta yâ zal jalâli wal-ikrâm.**”

Other nâfila namâzes that are performed as 4 rak’ats are performed like ghayr al-muakkad sunnats.

How a Woman Performs Namâz Individually

A woman who performs a namâz individually, for example, the sunnat of the morning namâz, performs it as follows: She veils herself from head to toe, her body features must not be apparent. Only the hands and face remain open. She will say the same sûrahs and prayers in namâz as a man who performs a namâz individually says, as previously mentioned. The differences are:

a) They do not raise their hands up to their ears as men do. They raise both their hands up to the level of their shoulders and make niyyat (the hands are not open or closed here, they are left loose). Then, saying *takbîr*, they put the right hand on top of the left hand on their breasts and start their namâz.

b) While making *ruku’*, women do not make their feet touch each other. They put their hands on their knees; they don’t grasp the knees or spread their fingers, they keep them closed. They do not keep their backs, head, legs or arms straight.

c) Women lay their forearms on the floor in the *sajda*, their arms touching their sides. Their stomach and thighs touch.

d) Women sit on their buttocks during the sitting postures. Their thighs should be close to each other. Their feet should jut out from their right. They put their hands on their thighs and keep their fingers closed.

e) While making *du’â*, women don’t lift their arms forward; they hold their palms towards their faces.

The best way for a woman to veil herself for performing namâz is to wear a headcover large enough to cover her hands and a wide skirt long enough to cover her feet.

“Allahu ta’âlâ will not accept the namâz performed by a person who has omitted a single namâz and therefore has a debt of namâz, or who wears clothes (jilbâb) that are harâm.”

**Hadîth
ash-sharîf**

An example of a supplication to recited after namâz:

“Alhamdullahi Rabbil’âlemîn. Assalâtu wassalâmu alâ Rasûlinâ Muhammadin wa Âlihî wa Sahbihî ajma’in. Yâ Rabbî! Please do accept the namâz I have performed! Bless me with khayr (goodness) in my âkhir (latter life) and in my ’âqibat (end). Bless me with the fortune of saying the Kalima at-tawhîd in my last breath. Bless my dead kinsfolk with your ’afw and maghfirât (forgiveness and compassion). Allâhum-maghfir warham wa anta khayrur-râhimîn. Tavaffanî Musliman wa al-hiqnî bis-sâlihîn. Allâhummaghfirîlî wa li-wâlidayya wa li-ustâziyya wa lil-mu’minîna wal mu’minât yawma yaqûmul hisâb. Yâ Rabbî! Protect me against the evils of shaytan and against the evils of enemies and against the evils of my own nafs al-ammâra! Grant goodness, halâl and auspicious sustenance to our home! Grant salvation to Muslims! Make the enemies of Muslims wretched and ruined! With Your Divine Help, help Muslims that are making jihâd against unbelievers! Allâhumma innaka ’afuwwun karîmun tuhib-bul ’afwa fa’fu ’annî. Yâ Rabbî! Grant recovery to the ill among us, grant relief to those who are with difficulties among us! Allâhumma innî as’aluka sihhata wal-âfiyata wal-amânata wa husnal-khulqi war-ridâa bil-qadari bi-rahmatika yâ erhamer-râhimîn. Grant a beneficial life, good morals, sound mind, âfiyat (good health) and istiqâmet (being on the correct, true path which Allahu ta’âlâ likes) to my parents and my children and my relatives and my friends and all my brothers in religion! Âmîn. Wal-hamdu-lil-lâhi Rabbil’âlemîn. Allâhumma salli ’alâ sayyidinâ Muhammadin wa ’alâ Âl-i Muhammad, kamâ sallay-ta ’alâ Ibrâhîma wa ’alâ Âl-i Ibrâhîm, innaka hamîd-un-Mejîd. Allâhumma bârik ’alâ Muhammadin wa ’alâ Âl-i Muhammad, kamâ bârakta ’alâ Ibrâhîma wa ’alâ Âl-i Ibrâhîm, innaka hamîd-un-Mejîd. Allâhumma Rabbanâ âtinâ fid-dunyâ hasanatan wa fil âkhirat-i hasanatan wa qinâ ’azâban-nâr birahmatika yâ Erhamer-râhimîn. Wal-hamdulil-lâhi Rabb-il’âlemîn. Astaghfirullah, astaghfirullah, astaghfirullah, estaghfirullahal’azîm al-karîm al-lezî lâ ilâha illâ huw al-Hayy-al-Qayyûma wa atûbu ilaih.”

The wâjibs of namâz

The wâjibs of namâz are:

- 1- To say the Sûrah al-Fâtiha.
- 2- To say one additional sûrah or at least three short âyats after the Fâtiha.
- 3- To say the Fâtiha before the additional sûrah.
- 4- To say the Fâtiha and the additional sûrah in the first and second rak’ats of the fard namâzes and in every rak’at of the sunnat and the wâjib namâzes.
- 5- To make the (two) sajdâs one immediately after the other.
- 6- To sit as long as the tashahhud in the second rak’at of the namâzes that comprise three or four rak’ats. To sit in the last rak’at is fard.
- 7- Not to sit more than the tashahhud in the second rak’at.





8- In the sajda, to put both the nose and the forehead on the ground.

9- To say the **Attahiyyâtu** prayer during the sitting posture in the last rak’at.

10- To make ta’dîl al-arkân, i.e., to be still as long as (it would take) to say “Subhânallah”.

11- To say “**Assalâmu ‘alaikum wa rahmatullah**” at the end of namâz.

12- To say the qunût prayer at the third rak’at of the witr namâz.

13- To say takbîr in the Eid namâzes.

14- For the imâm to say the âyats loudly in the namâzes of morning, Friday, Eid, tarâwîh, witr, and in the first two rak’ats of evening and night namâz.

15- For the imâm, as well as for a person performing namâz alone, it is wâjib to say the âyats on the level of a nearly inaudibly whisper in the early and late afternoon fard namâz, in the third rak’at of the evening namâz and in the third and fourth rak’ats of the night namâz. The sûrahs that are wâjib for the imâm to recite loudly are permissible for a person who performs namâz alone to recite loudly as well as softly.

From morning namâz on the Arafa day, that is, the day preceding the Eid of Qurban, until after late afternoon namâz on the fourth day, which amounts to twenty-three namâzes in all, it is wâjib for everyone, to say the **Takbîr al-tashrîq** (Allahu akbar, Allahu akbar. Lâ ilâha illallahu wallahu akbar. Allahu akbar wa lillâhil-hamd) once immediately after making the salâm in any namâz that is fard.

Sajda as-sahw (Sajda made due to omissions and errors)

When a person performing namâz omits a fard of namâz knowingly or mistakenly, his namâz is broken. It does not break namâz to omit one of the wâjibs of namâz unknowingly. However, he must make sajda as-sahw. A person who does not perform a required sajda as-sahw knowingly or who omits one of the wâjibs of the namâz knowingly must re-perform that namâz. This is wâjib. If he does not, he will become sinful. Omitting a sunnat does not require making a sajda as-sahw. Sajda as-sahw is made upon delaying/repeating a fard or omitting/delaying/repeating a wâjib.

In case several sajda as-sahw are necessary, making one sajda as-sahw will be enough. When the imâm errs in a namâz and makes sajda as-sahw, the jamâ’at also must do it. If one person in the jamâ’at makes a mistake, he does not make sajda as-sahw separately from the imâm.

To make the sajda as-sahw; after saying the Attahiyyâtu, you make salâm to one side (at the end of the namâz), then make two sajdas and then sit down to complete the namâz. You say **Attahiyyâtu, Salli and bârik, Rabbanâ** prayers in the sitting posture. It is also permissible to make the sajda as-sahw after making the salâm to both sides as well as without making the salâm at all.

“He who performs his namâzes will have made the building of religion. He who does not perform namâz will have demolished his religion. Namâz is the mi’râj of Muslims.”

**Hadîth
ash-sharîf**

Things that necessitate sajda as-sahw

To stand up when you must sit down. To sit down when you must stand up. To recite in a whisper where you must recite loudly. To recite loudly where you must recite in a whisper. To recite from the Qur’ân al-karîm, where one must say a prayer. To say a prayer where one must recite from the Qur’ân al-karîm. For example, to say the prayer Attahiyyâtu instead of the Sûrah al-Fâtiha, or to say the Sûrah al-Fâtiha when you should say the Attahiyyâtu. In this case, the Fâtiha is omitted. To make salâm before completing the performance of namâz. Not to say the additional sûrah in the first and second rak’ats of fard namâzes after the Sûrah al-Fâtiha, to say it in the third or fourth rak’ats. Not to say the additional sûrah in the first two rak’ats after the Sûrah al-Fâtiha. To omit the takbîrs of Eid namâzes. To omit the Qunût prayer in the witr namâz.

The sunnats of namâz

1- To raise both hands up to the ears while saying the takbîr of iftitâh (saying Allahu akbar when beginning namâz). Women raise both hands as high as their shoulders.

2- When the hands are raised, to turn the palms towards the qibla.

3- To grasp the left hand at the wrist with the right hand after saying the takbîr.

4- To put the right hand on top of the left.

5- For men, to put their hands under their navels, and for women, to put their hands on their breasts.

6- To recite the **“Subhânaka”** after the takbîr of iftitâh.

7- For the imâm, or a person performing namâz individually, to say the **“A’ûdhu** (A’ûdhu billâhi minash-shaytânirrajîm)”).

8- To say the **“Basmala”**.

9- To say, **“Subhâna Rabbiyal-‘azîm”** three times in the ruku’.

10- To say, **“Subhâna Rabbiyal-a’lâ”** three times in the sajda.

11- To recite the salawats, **“Allahumma salli...”** and **“Allahumma bârik...”** in the last sitting.

12- To turn the head to the right and then to the left, looking at the end of the shoulders, while making the salâm (saying Assalâmu ‘alaikum wa rahmatullah) at the end of the namâz.

13- Except Friday and Eid namâzes, for the imâm to say a sûrah in the first rak’at twice as long as the one to be said in the second rak’at.

14- To say **“Samî’Allahu liman hamidah”** while straightening up from the ruku’.

15- To say **“Rabbanâ lakal hamd”** when standing upright after the ruku’.

16- In the sajda, to keep the fingers close together (that is, to leave no space between them) and bend the toes so they are turned towards the qibla.

17- To say **“Allahu akbar”** while bowing for the ruku’ and the sajdas and when straightening up from the sajda.

18- To place the hands and the knees on the ground.





19- To keep the heels a four-finger-width away from each other at the qiyâm, but at the rukû’, qawma, and sajda they must be kept together.

20- To say “**Âmîn**” silently after the Fâtiha, to say Allahu akbar while bowing for the rukû’, to open the fingers and to grasp the knees in the rukû’, to say Allahu akbar while bowing for the sajdas, to keep the right foot upright while sitting on the left foot, to sit between the two sajdas.

In the evening namâz, short sûrahs are said. In the morning namâz, the sûrah in the first rak’at is made longer than the second rak’at.

Those who follow the imâm in jamâ’at do not say the Fâtiha and the additional sûrah. They do say the Subhânaka and the takbîrs. They say the tahiyat and the salawât ash-sharîfas.

“Glad tidings to those who perform their worships with ikhlâs. They are the stars of hidâyat (guidance). They annihilate the darkness caused by fitnas.”

**Hadîth
ash-sharîf**

The mustahâbs of namâz

- 1- To look at the place of sajda during the qiyâm.
- 2- To look at the feet in the rukû’.
- 3- In the sajda, to look at the place where the nose is put.
- 4- In the sitting posture, to look at the knees.
- 5- The additional âyats you say after the Sûrah al-Fâtiha must be long in the morning and early afternoon namâz and short in the evening namâz.
- 6- Those who follow the imâm must say the takbîr in a nearly inaudibly whisper.
- 7- To open the fingers and put them on the knees in the rukû’.
- 8- To keep the head and the neck on the same straight level in the rukû’.
- 9- To put first the right knee and then the left knee while kneeling down for the sajda.
- 10- To perform the sajda in between two hands.
- 11- In the sajda, to put the nose down before putting the forehead.
- 12- To cover the mouth with the outer part of the left hand when yawning in namâz.
- 13- In sajda, for men to keep their elbows raised off the floor. For women to rest their elbows on the floor.
- 14- For men to keep the arms and thighs apart from the abdomen in the sajda.
- 15- To stand still in the rukû’ and in the sajda as long as to say three tasbîhs.
- 16- To raise the hands from the sajda after raising the head.
- 17- To raise the knees from the sajda after raising the hands.
- 18- In the sitting posture, to place the hands on the thighs, with the fingertips touching the edge of the knees in a straight manner towards the qibla. The fingers shouldn’t be bent or moved.
- 19- When saying the salâm to the right and to the left, to turn the head.
- 20- When saying the salâm to the right and to the left, to look at the ends of the shoulders.

The makrûhs of namâz

1- It is makrûh to drape your coat over your shoulders instead of properly wearing it.

2- When prostrating for the sajda, it is makrûh to pull up the hanging parts of your garment or your trousers.

3- It is makrûh to begin namâz with the hanging parts of your garment or sleeves (or cuffs) rolled up.

4- Unnecessary movements are makrûh.

5- It is makrûh to perform namâz clad in clothes that you wear at work (if they are greasy and dirty) or that you could not wear if you were to see your superiors.

6- It is makrûh to have something in the mouth that won't prevent one from reciting the Qur'ân al-karîm correctly. If it prevents one from pronouncing the Qur'ân al-karîm correctly, the namâz becomes nullified.

7- It is makrûh to perform namâz bare-headed (for men).

8- It is makrûh to begin namâz when you need to urinate, defecate, or when you need to break wind.

9- During namâz, it is makrûh to sweep stones or soil away from the place of sajda.

10- When beginning namâz, or during namâz, it is makrûh to crack your fingers.

11- It is makrûh to put your hand on your flank during namâz.

12- It is makrûh to turn your head (face) around and tanzîhî makrûh to look around by turning your eyes. If you turn your chest away from the qibla, your namâz becomes nullified.

13- In the tashahhuds (sitting and reciting certain prayers during namâz), to sit like a dog, that is, to sit on your buttocks with erected thighs and knees touching your chest, is makrûh.

14- For men to lay their forearms on the floor.

15- To perform namâz towards a person's face or towards the backs of people who are talking loudly.

16- To acknowledge someone's greeting with your hand or head.

17- To yawn outside of namâz as well as during namâz.

18- To shut your eyes while performing namâz.

19- For the imâm to stand inside the mihrâb. Because priests lead others in worship from another room. Mihrab is a niche in the qibla wall of a mosque. It is not makrûh for the imâm to make sajda inside the mihrab if his feet are outside of it. People are considered to be where their feet are.

20- It is tanzîhî makrûh for the imâm to lead namâz alone at a place half a meter higher than where the jamâ'at is.

21- It is also makrûh for the imâm to lead namâz alone at a lower place.

22- To perform namâz in the back line while there is room in the front line or to perform it alone in the back line when there is no room in the front line.

23- To perform namâz with clothes that have a picture or pictures of living things on them.





24- If a picture of a living thing is drawn on the wall or on a piece of cloth or paper hanging or put on a wall just above the head, in front, or immediately to the right or left of a person who is performing namâz, it is makrûh. A picture of the cross is like a picture of a living thing.

25- It is makrûh to perform it towards a fire with flames.

26- To count by hand the âyats or tasbîhs you say in the namâz.

27- To perform namâz by wrapping yourself in one cloth from head to foot.

28- To perform namâz by winding a turban around your head, leaving the top of your head bare.

29- To perform namâz with a covered mouth and nose.

30- To cough up phlegm from the throat without necessity.

31- Moving one hand once or twice is makrûh.

32- To omit one of the sunnats of namâz.

33- Without a darûrat (good excuse), it is makrûh to begin namâz with your child in your arms.

34- Unless there is a darûrat, it is makrûh to perform namâz facing things that distract your heart and prevent khushû', such as ornamented things, games, musical instruments, or any food that you desire.

35- To lean on a wall or pole when performing the fard namâz if there is not a darûrat to do so.

36- To raise your hands up to your ears when bowing for the rukû' or when straightening up from the rukû'.

37- To complete the qirâat after bowing for the rukû'.

38- When making the sajdas and the rukû', it is makrûh to put your head down or to raise your head before the imâm does so.

39- To perform namâz at places that are likely to be najs.

40- To perform namâz facing a grave.

41- It is makrûh not to sit in accordance with the sunnat in the tashahhuds (sitting postures).

42- It is makrûh, in the second rak'at, to say three âyats longer than what was said in the first rak'at.

43- To recite the same sûrah, which you recited on the first rak'at, on the second rak'at or to recite the sûrah before it. If you recited it unknowingly, it is not makrûh.

44- To skip a sûrah while reciting.

"Make the sajda on the floor if you can! If you cannot bend down to the floor, do not lift something up to your face to make sajda on it! Perform the namâz by imâ and for the sajda bend more than you do for the rukû'!"

**Hadîth
ash-sharîf**

Things that are makrûh to do outside of namâz

1- It is tahrîmî makrûh to turn your front or back towards the qibla when breaking abdash in a restroom or elsewhere or while cleaning yourself after using the toilet.

2- To break abdash towards the sun or the moon.

3- To make a small child relieve itself by holding it towards one of these

directions is makrûh for the adult who holds the child. Likewise, to have a small child do something that is harâm for adults is harâm for the adult who has the child do it.

4- To stretch your legs or only one leg towards the qibla without a good excuse.

5- To stretch your legs towards a mushaf (a book that the Qur’ân al-karîm has been written in) or other Islâmic books. It is not makrûh if they are on a higher level.

Things that nullify a namâz

1- Without a good excuse, coughing through the throat nullifies namâz.

2- It nullifies namâz to say, “**Yerhamukallah**,” to a person who sneezes and says, “**Alhamdulillah**”.

3- If a person who is performing namâz individually hears the imâm of a nearby jamâ’at making a mistake in the reciting of the Qur’ân al-karîm and warns the imâm of this mistake, his namâz will be nullified. If the imâm recites the Qur’ân al-karîm, correcting himself after the warning by that person, the namâz of the imâm will also be nullified.

4- If a person says “**Lâ ilâha illallah**” while performing namâz, if his intention is to respond to someone, his namâz will be nullified. If his intention is to declare the oneness of Allahu ta’âlâ, his namâz will not be nullified.

5- To open one’s awrat parts.

6- Crying for reasons such as pain or sorrow nullifies namâz. (If you cry because of the thought of Jannah and Jahannam, your namâz does not become nullified.)

7- To respond to someone’s greeting, in any manner whatsoever, nullifies namâz.

8- If a person who has omitted fewer than five namâz remembers that he did not perform a previous namâz, his namâz becomes nullified.

9- If a person, while performing namâz, makes such a move or act that any other person who sees him thinks that he is not performing namâz, his namâz will be nullified.

10- To eat or drink while performing namâz.

11- To speak while performing namâz.

12- To correct an error made by anyone except the imâm one follows, nullifies the namâz (of the person who makes the correction).

13- To laugh while performing namâz.

14- To moan or to say “ouch!” etc., nullifies namâz.

EXPLANATION: Namâz Performed on a Chair is not Acceptable

Performing Namâz by Sitting or Îmâ

A person who cannot stand because of a pain in one of his limbs, or who may suffer harm or feels dizzy if he stands, performs the fard namâzes while sitting. He bows for the rukû’ and places his head on the floor for the sajda. For a person who can stand for a little while by leaning on a wall, a stick or a person, it is fard to say the takbîr (of iftitâh) while standing up and to remain standing at least long enough for that. It is makrûh to lean on something while performing fard without an ‘udhr (reason, excuse). If there is an ‘udhr, then it is not makrûh. It is





not permissible to perform namâz while laying and making îmâ if he can stand by leaning on something or by sitting. If a person can't sit in the proper sitting position for namâz, he sits as he wants. He may lean on a pillow or something else.

If a pregnant woman or a sick person can get up by leaning on a chair they have put to their left or right, they should perform namâz this way.

A sick person who cannot sit up on the floor by leaning against something or being held up by someone else must perform namâz lying on his back. He stretches his feet towards the qibla. He puts a pillow under his head, thus his face is turned towards the qibla, or he lies on his right or left with the front of his body towards the qibla. He gestures with his head for the rukû' and the sajda (this is called îmâ). A conscious but sick person, who cannot perform namâz even by îmâ for more than a day, does not make qadâ of any of them; namâz is not fard for such person. So is the case with a person who, due to an illness or for a reason not caused by himself, remains unconscious or oblivious so as to forget the number of sajdâs or rak'ats for more than a period comprising five namâzes. One who becomes unconscious by taking alcoholic drinks, narcotics or medicine has to make qadâ of all the namâzes he has not performed.

It is not permissible to perform namâz by sitting on something high like a chair with legs hanging down. That namâz is not acceptable. For, there is no darûrat for sitting on a chair. He who can sit on a chair can sit on the floor as well; therefore, he has to perform namâz sitting on the floor.

If a person can't get up from the floor after namâz, whereas it would be easier for him to stand up if he sat on a chair, then someone should help him to his feet. Or, the sick person can perform namâz by sitting on a couch with his legs towards the qibla (also on the couch) without hanging his feet down. After namâz, he can hang down his feet from one side of the couch and stand up as he would from a chair. Or, he can sit on a chair but put his feet up on another chair or a low table in front of him. After namâz, he can hang down his feet from the chair or table.

Things to pay attention to while performing namâz by sitting or îmâ

If a person can bend down for sajda, he starts namâz standing, recites the qirâat and bends for rukû'. If a person can't stand up at all, he starts namâz sitting. He sits on his knees and prostrates for the sajdâs. Performing namâz like this is called **performing namâz by sitting**.

While performing namâz by sitting, he puts his hand under his navel on qiyâm (women on their breasts). If he started namâz while standing, he says the qâmat standing; if he is performing namâz by sitting or îmâ, he says it as he is sitting.

If a person can't make sajda, he performs namâz by îmâ. That is, he sits comfortably either on his knees or cross-legged. If he can't sit like that, he stretches his legs towards the qibla.

He says the takbîr of iftitâh while sitting. He bends his body a bit for rukû' and a bit more for sajda. If a person can't bend his body, he bends his head

likewise and performs namâz by îmâ. He looks at his feet during qiyâm and at his lap during the sitting position.

While performing namâz by îmâ, men put their hands together under their navel in qiyâm (women on their breasts). When bending a little for the rukû’, they put their hands on their knees. They bend somewhat more for sajda and keep their hands on their knees or put them a little further. While saying the Attahiyyâtu, they put their hands as they normally do in namâz. When making salâm, they look at the ends of their shoulders. Performing namâz like this is called **performing namâz by îmâ**.

There is no such a thing as îmâ with eyes. If a person can’t move his head for a day (24 hours), namâz is not fard for him; he doesn’t have to make qadâ.

When a person is performing namâz standing with jamâ’at, what counts is the place where the feet are. If one’s heels go beyond the heels of the imâm, one’s namâz will not be valid. However, this ruling is not applicable when one is performing namâz by îmâ. Then what counts is not where one’s heels are but where one’s head is. If the head of the one performing namâz by îmâ does not go beyond the head of the imâm or if one’s head is in line with the head of the imâm, then one’s namâz will be valid, even though one’s legs go beyond the feet of the imâm. [Ibn Âbidîn]

The one performing namâz standing can follow an imâm who is sitting, but not an imâm who is performing namâz by îmâ.

*Those who love you shall burn with your love, O Rasûlallah,
They shall drink the wine of love, quench their thirst, O Rasûlallah.*

*The person who loves you has put his life on your path,
The sun of the two worlds is you, O Rasûlallah.*

*To those who love you, grant your shafâ’at,
The life in the bodies of Muslims is you, O Rasûlallah.*

*I am enamoured of that beauty, I am the nightingale of that rose,
Those who don’t love you shall burn in fire, O Rasûlallah.*

*Haqq is the One Who loves you, the Sultân of all,
May my life be sacrificed for your path, O Rasûlallah.*

*The soul of dervish Yûnus, the fount of shafâ’at,
The Sultân of the two worlds is you, O Rasûlallah.*





TO GIVE ZAKÂT

The third fundamental of Islâm is to give zakât. Payment of zakât for gold and silver and commercial property requires its having attained an amount called nisâb. **Nisâb** means borderline between richness and poverty. The amount of nisâb for gold is **96 grams**. For silver, it is **672 grams**. A person who possesses nisâb amount of any kind of property more than their vital needs is categorized as a rich person. A person who does not have that much extra amount is a poor one. If the sum of the weights of your gold coins and articles and jewellery (supposing you are a woman) and gold tooth-crownings and all sorts of commercial property is 96 grams, or if your silver articles weigh 672 grams, and if you still retain them **one Arabic (hijrî) year (354 days) later**, you will separate one-fortieth of the entire weight and pay it to one or a few of the classes of people nominated in the Qur’ân al-karîm. This payment is called **zakât**. So, a person in possession of 100 grams of gold, if he still has the same amount a hijrî year later, will put aside **two and a half (2.5) grams of gold** with the intention of zakât and give it to a poor person he chooses.

Zakât is given to the poor who don’t have the nisâb of qurban, Muslims who have debts, a person who is rich back in his homeland but poor where he is, those who are in need on the jihâd or hajj road.

A person is defined as poor if he/she doesn’t possess the minimum amount of wealth (nisâb) requiring him/her to perform qurban. No matter how much a person’s salary is, if he has a hard time providing for his family, he can receive zakât, and it is not wâjib for him to perform qurban and give fitra. It is permissible to give them zakât to those who learn and teach the knowledge of religion, even if they have 40 years’ subsistence. It is not acceptable to build a mosque or make jihâd with zakât money. A rich person can’t give zakât to his own parents, grandparents, children, grandchildren, wives, and unbelievers. It can be given to daughters-in-law, sisters, brothers, uncles, aunts, sons-in-law, mothers-in-law, fathers-in-law, brothers-in-law, and stepchildren; it is more thawâb to give it to those people (on the condition that they are poor). Zakât shouldn’t be given more than the amount of nisâb. But if he (the poor) has kids, zakât can be split between them, with each of them receiving less than nisâb. Zakât is not given to those who waste their money or use it for harâm. In the past, zakât was not given to the sayyids (descendant of our Master, the Prophet). Today, it is permissible to give zakât to them because they don’t receive their due from war booties.

*Don’t be proud of your property, don’t say is there any like me?
A strong breeze might blow and scatter it all away!*

There are four kinds of zakât property:

1- Gold and silver.

“That day, My Mercy is only for those who refrain, because of their fear of Me, from becoming unbelievers and from sinning, who give their zakâts and believe in the Qur’ân al-karîm and My Prophet (‘alaihi-salâm).”

A’râf: 156

2- All sorts of property bought for commercial purposes.

3- Quadrupeds grazing on fields and grazes.

4- ‘Ushr, i.e., zakât to be paid for crops.

Abû Hanîfa (rahimahullâhu ta’âlâ) said, “As soon as you reap a crop (or fruits, vegetables, honey) from a piece of land watered by rains and streams, it will be fard to give one-tenth of the earning to poor people. This is called ‘ushr. It is harâm to consume the crop without giving the ‘ushr of it.”

If the nisâb of commercial goods is worth 96 grams of gold, one-fortieth of the purchase price is given as gold. Or one-fortieth of the commercial good is given. If a person has money owed to him and has the bill, he has to give zakât from what he has in hand. The goods must be delivered to the poor.

The nisâb of money is calculated only with gold, and one-fortieth of it is given as gold.

The conditions for zakât being fard are six: 1- To be a Muslim. 2- To have reached puberty. 3- To be of sound mind. 4- To be free (not to be a slave). 5- To have halâl zakât property of nisâb amount. 6- For the property, to be more than necessary for vital needs.

After zakât becomes fard for a person, if he doesn’t give his zakât to the poor or if he has other debts, he won’t receive the thawâbs of his charities and sadaqas. He has to give his zakât and pay his debt.

*Ramadân is finally here,
The mosques are painted with nûr.*

*The time has come, the candles are lit,
We all believe in this,*

*The first ten days are filled with compassion,
Then the sins are forgiven,*

*From Jahannam, on the night of Eid,
All Muslims are emancipated.*

*My brother, you too must fast,
Perform your namâz as well!*

*You must always avoid sins,
Many are Jahannam’s torments!*

*The enemies are attacking you,
Saying that fasting weakens you.*

*They are the ones who trample on science,
They always lie, those evil persons!*

*Wake up! Gone is the most of your life,,
Fast, understand the hungry and well-fed!*

*Read some Islâm books,
Take a whiff of goodness!*





TO FAST

The fourth fundamental of Islâm is to fast every day in the blessed month of Ramadân. Ramadân means burning. For the sins of those who fast and repent in this month burns and disappears.

Rasûlullah (sall-Allahu ‘alaihi wa sallam) said, **“When the month of Ramadân comes, the gates of Jannah are opened, the gates of Jahannam are closed, and the shaytans are tied.”**

“When the month of Ramadân comes, the gates of Jannah are opened, the gates of Jahannam are closed, and the shaytans are tied.”

**Hadîth
ash-sharîf**

A hadîth ash-sharîf in the **Sahîh al-Bukhârî** declares, **“If a person accepts fasting in the month of Ramadân as fard, as a duty, and expects the thawâb of fasting from Allahu ta’âlâ, his past sins will be forgiven.”** That is to say, it is necessary to believe that fasting is Allah’s command and to expect thawâb for it. It is a condition not to complain that the days are long or that it is difficult to fast. One should deem it good luck and a great fortune to fast with difficulty among people who do not fast.

There are seven conditions for fasting to become fard for a person:

1- To be Muslim. 2- To have reached puberty. The fasts of children are sahih (accepted). 3- To be of sound mind. 4- For those who are in dâr-ul-harb (a country of unbelievers), to have heard that fasting is fard. 5- To be muqîm (settled, not on a journey). 6- For women, not to be menstruating. 7- Not to be having nifâs (puerperal).

The fards of fast

The fast has three fards:

1 - Niyyat (to intend).

2 - To make niyyat, between the period of making niyyat.

3 - To refrain from the things that will break the fast, starting from dawn (fajr as-sâdiq) up to sunset (that is, within the shar’î day, a day in Islâm).

Scholars of the four madhhab unanimously state that fasting starts at the beginning of whiteness at one point of the apparent horizon, which is called fajr as-sâdiq. It is stated in the book **Multaqâ**, “Fasting is not to eat, drink or have sexual intercourse from dawn till sunset. It is fard also to intend with the heart, (any time) within the period from the previous day’s sunset until the time of **Dahwa al-kubrâ**⁶⁶³ on the day when you will fast, for a fast in the month of Ramadân. Until the dahwa, if one hasn’t eaten or drunk anything, he makes niyyat and fasts. Making niyyat after the dahwa is not acceptable. When making niyyat before dawn, you say, “I have made niyyat to fast tomorrow.” When making niyyat after dawn, you say, “I have made niyyat to fast today.” So is the time of niyyat for a fast which is vowed for a certain day and for a supererogatory fast. It is necessary to make niyyat for each individual day.

⁶⁶³ The time of dahwa al-kubrâ is the middle of the duration of the fast, i.e., of the Islamic daytime; hence, it is before noon.

What breaks the fast

In the month of Ramadân, while one knows that one is fasting and while one has intended before the dawning of the previous fajr for the fast, eating or drinking something alimentary, that is, putting some nutritious, medicinal, narcotic or intoxicant substance into the stomach through the mouth, or having or being made to have sexual intercourse breaks the fast and necessitates qadâ and kaffârat⁶⁶⁴. According to this definition, smoking breaks the fast and necessitates both qadâ and kaffârat. For, the solid and liquid motes in the smoke go into the stomach together with the saliva. After such things as cupping and backbiting, which are widely known not to break the fast, if one eats something consciously because one thinks that one's fast has already been broken, one's fast will be broken this time, and qadâ and kaffârat will be necessary. If a person who has not made his niyyat before dawn in Ramadân, does something to break his fast before dahwa, both qadâ and kaffârat are necessary according to the two imâms. For, he missed the opportunity to make niyyat and fast while it was possible for him to do so. But according to Imâm al-a'zam only qadâ is necessary. If that person eats and drinks after the dahwa time, kaffârat is not necessary according to all three imâms. The penalty of kaffârat is the recompense for desecrating the honour and dignity of the blessed month of Ramadân. It is the punishment for intentionally breaking the fast of Ramadân, which was sahîh according to all four madhâhib. For this reason, it being compulsory to make the niyyat before dawn in the Shâfi'i madhhab, if a person in the Hanafî madhhab purposely breaks during the day the fast for which he did not make niyyat before dawn, or if he is forced to break it or has to break it because of a good excuse, he does not make kaffârat according to Imâm al-a'zam. When one breaks one's fast of qadâ or vowed fast or supererogatory fast, one does not make kaffârat. If a person who did something that necessitates only qadâ on one day of Ramadân does the same thing purposely on another day, it is necessary for him to make kaffârat, too.

If one breaks it by mistake, for example, if some water escapes down one's throat while performing an abdash, if one is forced to break the fast, if one administers an enema, if one sniffs up fluid medicine, lotion, smoke (the smoke of a cigarette smoked by someone else), or the smoke of aloes wood fumigated with amber, into one's nose or drops medicine into one's ear, if the medicine put on the boil on one's skin penetrates in, (if one injects medicine by syringe), if one swallows something not medicinal or nutritious, such as a piece of paper, stone, or metal, cotton or a seed of uncooked rice, millets or lentils, if one vomits a mouthful by forcing oneself, if one with a bleeding tooth swallows only the blood or the blood which is fifty per cent mixed with saliva, if one eats not knowing that the dawn has broken or breaks the fast thinking that the sun has set, if one goes on eating thinking that one's fast is broken because one has forgotten one's fast and begun eating, if they pour water into one's mouth or have sexual intercourse with one while one is asleep, if one fasts without making niyyat or doesn't make niyyat before dawn in Ramadân and then doesn't

⁶⁶⁴ Kaffârat for the voluntarily broken fast will be explained a few pages ahead.





fast after dahwa though one intended after dawn; the fast is broken in any of these cases and it is necessary to make only a day-for-day qadâ after the Eid. Yet kaffârat is not necessary.

If rain or snow goes down one's throat, it breaks both the fast and the namâz. It is necessary to make qadâ. If one becomes junub by embracing, hugging and kissing, one's fast breaks and qadâ becomes necessary. But it does not break if one does not become junub. If one swallows something that has remained between one's teeth from the previous night, it breaks the fast if it is as big as a chick-pea, and qadâ becomes necessary. But it does not break the fast if it is smaller than a chick-pea. If a person who has forgotten his fast and eaten something eats or drinks something again after remembering that he is fasting though he knows that forgetting and eating will not break his fast, his fast breaks, and it becomes necessary to make both qadâ and kaffârat.

It is written in **Multaqâ** and in all other books that, "If the medicine put on a boil on one's head or body penetrates into one's brain or alimentary canal, one's fast breaks and only qadâ becomes necessary." It is written in the commentary to **Multaqâ**, "Imâm al-a'zam says that a fast breaks when food penetrates through a boil. But the two imâms say that it does not break because the fast breaks only when food goes in through the natural holes of one's body." Tahtâwî explains this very well in his annotation to **Marâq-al-falâh**. He says, "If it is known that the liquid or solid medicine put on the boil on one's head or body has penetrated into one's brain or alimentary canal, one's fast breaks. If it is not known well that it has penetrated in, if the medicine is liquid, one's fast breaks according to Imâm al-a'zam. But the two imâms said that it does not break if it is not known for certain that the medicine has penetrated in. All three imâms agreed that the fast would not break if the medicine, which was not known for certain to have penetrated in, was solid." Hence, all three imâms agree that the fast breaks when it is known for certain that the medicine has penetrated in, whether it is liquid or solid. This comes to mean that any inoculation or medical injection done with a syringe under the skin or in the muscles of one's arms, legs or any other part breaks the fast.

What does not break the fast

In Ramadân ash-sharîf or while fasting for qadâ or kaffârat or while performing vowed or supererogatory fast, if one forgets that one is fasting and eats, drinks, or has sexual intercourse, or has a nocturnal emission while asleep or emits semen involuntarily by looking (at something) while awake, if one applies tincture of iodine or some ointment or kohl (even if their tint or smell is noticed in one's saliva or urine), or if one kisses lustfully, backbites, does blood-letting, vomits a mouthful involuntarily or vomits a little voluntarily, or if water goes into one's ear or dust, smoke or a fly goes into one's throat through one's mouth or nose involuntarily, (or if one is given artificial air with an oxygen tube, or if one cannot prevent the smoke of others' cigarettes from going into one's mouth and nose), or if after rinsing one's mouth, one swallows the wetness remaining in one's mouth together with one's saliva, or if one puts some medicine in one's

eye or tooth cavity even if one feels its taste in one's throat; the fast does not break in any of these cases.

The author of the book **Bahr-ur-râiq** (rahmatullahi ta'âlâ 'alaihi) says, "In some cases, the mouth is thought of as an internal part of the body. Hence, if a fasting person swallows his saliva, his fast will not break. It is like something dirty inside the body passing from the stomach to the intestines. Bleeding from an injury in the mouth, from taking a tooth out, or at the point where an injection was made, or blood coming from the stomach to the mouth doesn't break a fast or abdash. When one spits out or swallows this blood, if the saliva is greater than the blood, that is, if it is yellow in colour, they are still not broken. It is the same when other things come to the mouth from the stomach, in which case, neither the abdash nor the fast is broken. If a mouthful (comes to the mouth and) goes out of the mouth, both are broken. The inside of the mouth is sometimes considered to be an outer part of the body. The fast is not broken when water is taken into the mouth." The same is noted in **Jawhara**, too. Hence, it is seen that, when a tooth is extracted, if there is much bleeding, the fast is not broken when one spits it out. When one is not fasting, one's abdash is not broken when one swallows it. Neither of the two is broken in any case if the blood is less than the amount of saliva.

It is stated in **Fatâwâyi Hindiyya**, "Administering clyster (enema) or dropping medicine into the ear-hole will break one's fast, yet it will not necessitate kaffârat. Injecting water or oil into the penis will not break one's fast even if the liquid reaches the bladder. However, liquid injected into the female vagina will break a woman's fast. Inserting one's wet or ointed finger into one's rectum or vagina will break one's fast. A dry finger (inserted into the rectum or vagina) will not break it. Water which one inadvertently lets go into one's rectum when cleaning oneself after defecation will break one's fast."

Such acts as tasting the food (while preparing it) without swallowing it, chewing gum-mastic, hugging and kissing despite the danger of becoming junub, having a bath for refreshment will not break one's fast, yet they are tanzîhî makrûh. Applying kohl or putting oil on one's moustache, smelling flowers, musks or lotions will not break one's fast; nor are they makrûh. Things such as kohl (on the eyes) and oil (on one's moustache) are makrûh when they are intended for ornamentation; and so is the case with flowers attached to the collar or carried in one's hand. Smelling dusty or smoky things or chewing artificial gums will break one's fast. Using (the stick toothbrush called) miswâk or blood-letting are not makrûh.

If a person intentionally breaks his fast (before sunset) for which he made niyyat before the time of imsâk, he will have to make both kaffârat and qadâ. Breaking a supererogatory fast or a fast of qadâ does not necessitate kaffârat.

For kaffârat, one fasts for sixty days running, outside of the days of Ramadân and the five days on which it is harâm to fast. In addition, he fasts with the intention of qadâ for as many days as the number of days whereon he broke his fast (prematurely). (It is harâm to fast on the first day of the Eid of Ramadân or





on any of the four days of the Eid of Qurban.) A person who is not able to do that feeds sixty poor people twice daily for one day or one poor person twice daily for sixty days. Or he gives each and every one of them property whose amount is equal to that which is paid as fitra.

For making qadâ of one day's fast, you fast for one day.

A kind of fasting that is never permissible is one which is performed by making niyyat like this, "I make niyyat for fasting if the month (we are in) is Ramadân; if not, I am without a niyyat."

People who begin their fasting for Ramadân not after sighting the new moon in the sky but under the guidance of previously prepared calendars will have to fast for two days with the intention of qadâ after the Eid of Ramadân. How to calculate the first day of Ramadân is explained at length in the tenth chapter of the fourth fascicle of **Endless Bliss**.

Ibn Âbidîn (rahima-hullâhu ta'âlâ) states, "In overcast weather, iftâr should not be made (the fast should not be broken) unless one is convinced that the Sun has set, even if the azân (to announce the time of evening namâz [and that of iftâr]) has been performed (called.) As long as one makes iftâr before the (time called) ishtibâk-un-nujûm, i.e., by the time most of the stars appear in the sky, one has carried out the act of mustahâb called 'ta'jîl' (which means making haste for the iftâr). When sunset is observed, and iftâr is made at a certain location, a person who is at an elevated place, e.g., one who is on a minâret, should not make iftâr unless he knows that the Sun has set. This rule applies also to morning namâz and sahûr."

*O the superior of the prophets,
O the guide of walîs,
The prophet of the universe,
Ahlan wa sahlân merhabâ.*

*You are the souls of all souls,
You are the command of hearts,
The Sultân of the two worlds,
Ahlan wa sahlân merhabâ.*

*You are the beloved of Haqq,
Don't leave us out of shafâ'at,
Ahmad Muhammad Mustafâ,
Ahlan wa sahlân merhabâ.*

*Yunûs says the true word,
He bows his head on your door,
He awaits us on the day of mahshar,
Ahlan wa sahlân merhabâ.*



*"Fasting is a shield
that protects
Muslims from the
Jahannam."*

**Hadîth
ash-sharîf**

TO PERFORM HAJJ

The fifth fundamental of Islâm is to perform the hajj (major pilgrimage). For an able person who has money enough to go to and come back from the city of Mecca, besides the property sufficient for the subsistence of his family which he leaves behind until he comes back, it is fard to perform **tawâf** around the Kâ'ba and to perform waqfa on the plain of **Arafât**, provided that the road will be safe and the body healthy, once in his lifetime.

The conditions for hajj to be fard

There are eight conditions to be fulfilled for it to be fard for a person to perform hajj: 1- To be a Muslim. 2- To have reached puberty. 3- To be of sound mind. 4- To be healthy. 5- Not to be a slave. 6- To possess property in excess of a person's essential needs. 7- For it to be time for hajj. Time for hajj is the Arafa day and the four days of Eid (of Qurbân). Time to be spent on the way is added to the calculation. 8- For a woman, as far (from Mecca) as it will take for a (long-distance journey called) safar –three days' walk, or around a hundred and four kilometers in the Hanafî madhhab– to be accompanied either by her husband or by a male and mahram relative with whom she is eternally forbidden to make (an Islâmic marriage contract called) nikâh.

It is fard for people who fulfill these eight conditions to perform hajj once in their lifetime. If they perform hajj more than once, the hajj they perform in later years is a nâfila hajj. An act of worship that is nâfila is performed of one's own volition, although it is not fard or sunnat (to perform it). Thawâb for nâfila ibâdat, when compared with thawâb for fard ibâdat, is as less as a drop of water compared with the water in an ocean. Islâmic scholars have not consented to a second performance of hajj by Muslims living in places far from Mecca. Abdullah al-Dahlawî (quddisa sirruh) states as follows in the 63rd letter (of his valuable book entitled Makâtîb ash-sharîfa), "On a journey undertaken for making hajj, it is mostly impossible to perform ibâdats properly. For that matter, Imâm Rabbânî (rahmatullâhi 'alaihi) states in his 123 and 124th letters (in the first volume of his blessed work entitled Maktûbât) that he doesn't approve of going (on a journey) for the purpose of making 'umra or nâfila hajj." Nâfila hajj is harâm if it prevents performance of ibâdat or a woman's covering herself properly. To go for a nâfila hajj of this sort incurs sinfulness rather than yielding thawâb. So is the case with going on a journey for making 'umra.

The fards of hajj

Hajj has three fards:

- 1- To make niyyat for hajj as you assume the (special garb called) ihrâm.
- 2- To perform (the stand-still called) waqfa on the (hill called) Arafât.
- 3- To perform the tawâf al-ziyârat (at the Kâ'ba).

It is fard to make niyyat to assume the ihrâm for hajj. It is sunna to put on the piece(s) of cloth called ihrâm. It is wâjib to avoid wearing sewn clothes.

The early time for performing waqfa on the Arafât is between the time of





zawâl (midday) on the ninth day of Dhu'l-hijja and the following morning. (If you stand for waqfa one day earlier or one day later, the hajj you perform becomes bâtil [null and void]. Wahhâbîs celebrate the Eid [of Qurban] one day earlier without having seen the new moon [the previous evening]. Hajj performed by people who do not stand for waqfa within the prescribed time is not sahih [valid].)

IS YOU, O RASÛLALLAH

*The leader of all prophets,
Is you, O Rasûlallah.
The full moon of the skies,
Is you, O Rasûlallah.*

*Your nûr is the brightest light,
All of existence needs you,
Owner of the Mi'râj crown,
Is you, O Rasûlallah.*

*The mirror of Rahmân,
The pure nûr of Subhân,
The secret of Fâtihâ,
Is you, O Rasûlallah.*

*Your proof of Mi'râj is,
Subhânallazî asrâ,
The one who gathered Haqq's names,
Is you, O Rasûlallah.*

*O the fount of generosity and kindness,
Maqâm al-Mahmûd, your place is,
The reason for every creation,
Is you, O Rasûlallah.*

*The dearest among all that's living,
The source of all wisdom and learning,
My father, master and sultân,
Is you, O Rasûlallah.*

*The one who opened the road of tawhîd,
The one who found the secret of tafrîd,
The one who is the hope of Hudâyî,
Is you, O Rasûlallah.*

Aziz Mahmûd Hudâyî

"Hajj al-mabrûr is the most valuable ibâdat. The sins of a person who performs hajj al-mabrûr will be forgiven. He will be like a newborn."

**Hadîth
ash-sharîf**



PERFORMING QURBAN

Qurban means to slaughter either a sheep, a goat, a bovine animal or a camel on the first three days of Eid of Qurban with the intention of qurban. There are three conditions for the performance of qurban:

1- To be a sound of mind, bâligh (having reached puberty) and free Muslim.
2- To be muqîm (settled, i.e., not to be safarî). 3- To possess the nisâb amount of property (96 grams of gold) or money in addition to what one needs (To be deemed rich in Islâm). It becomes wâjib for a rich person to perform qurban.

The need includes a house with household appliances and three sets of clothing.

The animal to be killed for qurban must be either a sheep or a goat or a camel or a bovine animal (like a bull or a cow or an ox). A camel or a bull (or cow or ox) passes for seven qurbans, which means that seven people may have an ox (or bull or cow) killed as the qurban for all seven of them. If another person says, “Let me join you,” the qurban of all eight people becomes fâsid (null and void).

The nisâb for qurban is the same for the nisâb for fitra.

As is stated by Ibn Âbidîn (rahima-hullâhu ta’âlâ), if the share of any one of them is less than one-seventh, none of the seven people’s qurbans will be permissible. Therefore, it is permissible for fewer than seven people to share a qurban. It is sahîh (valid) to become a partner during the purchase. Although it is sahîh to become a partner after the purchase as well, it is better to participate before the purchase. A person may perform qurban in partnership with another person by having a share from one-seventh to six-sevenths of the bull (or cow or ox) owned by the latter. They share the meat in direct ratio to the partners’ shares. If one of the partners dies, it will be sahîh if his heirs say (to the other partners), “Perform the qurban on his behalf and on your own behalves.”

Performing aqîqa

Aqîqa means to slaughter an animal with the intention of thanking Allahu ta’âlâ for the blessing of a child.

When the child is seven days old, it is mustahâb in Hanafî madhhab to name it, to shave its head, to give as alms the hair’s weight in gold or silver (only silver if it is a girl), and to slaughter two animals of an aqîqa for a boy and one for a girl.

The animal for aqîqa should be the same as the animal for qurban. It can be killed later as well. [It can be killed any time. It can be killed during the Eid of Qurban as well. It is written in **Shir’a** that after His prophethood, Rasûlullah (sall-Allahu ‘alaihi wa sallam) performed aqîqa for Himself. A baby born dead is not named, nor is the aqîqa performed for it.] The meat can be eaten by the person who has performed the aqîqa and can be given cooked or uncooked to anyone rich or poor.

Performing an aqîqa is sunnat al-muakkada in the madhhabs of Shâfi’î and Mâlikî. In the madhhabs of Shâfi’î and Hanbalî, the bones are not thrown away or broken. They are separated from one another by the joints and then gathered together. Then they are wrapped up in a clean, white cloth and buried. The bones can be broken in the madhhabs of Hanafî and Mâlikî.

The aqîqa protects children against calamities and illnesses.





“The worst of misers is the one who does not perform the qurban (though it is wājib for him to perform the qurban).”

**Hadīth
ash-sharīf**

I SEEK REFUGE IN YOU, O RASŪLALLAH

*Longing for you, my heart became bloody, I am covered in red, O Rasûlullah,
I don't know how I could endure that fire, O Rasûlullah,
I was an inconsolable wail in the assembly of the past, O Rasûlullah,
Make me happy with your beauty, for I am scorched, O Rasûlullah.*

*You are a remedy for the burning heart and an unequaled cure,
You are a great salvation and a pathfinder,
You are the beloved of Allah, you are Muhammad Mustafâ,
Make me happy with your beauty, for I am scorched, O Rasûlullah.*

*Roses wouldn't bloom, waterfalls wouldn't flow if there weren't your nûr,
World wanes, breath ends if you don't look at the sky,
Separation cries, union cries if uniting with you wasn't written in eternity,
Make me happy with your beauty, for I am scorched, O Rasûlullah.*

*Souls melt from your life-giving essence of rose,
Look, the sun shivers and burns out of the desire to see your face,
A miserable supplication wails from the end of life,
Make me happy with your beauty, for I am scorched, O Rasûlullah.*

*I feel no pain if I am without water and die in the burning deserts,
There are volcanoes in my chest, I do not feel the wetness of the seas,
I pay no attention, if flames rain down and if I absorb them,
Make me happy with your beauty, for I am scorched, O Rasûlullah.*

*What a great blessing it is to close one's eyes on your path,
Will it not be my share to die in your sacred abode, my Sultân,
It will be easy to die longing for you, while my eyes are dimming,
Make me happy with your beauty, for I am scorched, O Rasûlullah.*

*I bowed my head, I am wretched, you have the cure to my pain,
My lips are burned with fire, around your feet, chanting your name,
Reward this Qitmir⁶⁶⁵ whenever my heart wishes to see you,
Make me happy with your beauty, for I am scorched, O Rasûlullah.*

Yaman Dede

⁶⁶⁵ Qitmir is the name of the Ashâb al-kahf (Seven Sleepers)'s dog.

THE LIFE OF ÂKHIRAT

The life of âkhirat starts with death

To die does not mean to cease to exist. It is an event that does not disrupt existence. Death is the termination of the soul's attachment to the body. It's the soul leaving the body. Death is a matter of man's changing from one state into another. It is to migrate from one home to another. 'Umar ibn Abdul'azîz (rahmatullahi 'alaihi) said, "You have been created only for eternity, for endlessness. Only, you will migrate from one home to another!" Death is a blessing, a gift for the believer. It is a disaster for the sinful. It is a relief for the poor and a catastrophe for the rich. Wisdom is a gift endowed by Allahu ta'âlâ. Ignorance is the cause of straying from the right way. People do not wish death. Yet, in fact, death is more useful than fitna. People like to live. Yet, in fact, death is better for them. With death, the true believer gets disentangled from the torment and exertion of this world. With the death of the cruel, countries and peoples attain relief.

A Muslim's soul leaving his body is like the emancipation of a captive from prison. Once dead, a believer does not want to return to this world. Only martyrs want to come back to the world so that they may be martyred once more. The world's goodness is all gone. What is left behind is only its sorrows. Death, therefore, is a gift for every Muslim. A person's faith can be protected only by his grave. The first of the gifts that will be presented to believers is the joy felt at death. The sole relief for a believer is to reach Allahu ta'âlâ. For every believer, death is better than life. Death is useful even to unbelievers.

Concerning Muslim women's death

If a woman dies from lochia or pregnancy or plague or internal suffering or, without any of these causes, dies a natural death as she leads a life wherein she never shows herself to men nâ-mahram to her without properly covering her body (i.e., in the way taught by Islâm,) and wherein her husband is pleased with her, at the time of her death angels of Jannah come and make lines before her and make salâm to her with reverential respect, saying to her, **"O you, beloved and martyred maid of Allahu ta'âlâ! Come on out, what are you doing in this worldly palace? Allahu ta'âlâ is pleased with you, and He has made this illness of yours the reason to forgive your sins and has granted you His Jannah. Come on and surrender your safekeeping (soul)!"** When that woman sees the high rank she is going to attain, she wants to surrender her soul. However, she looks around herself and says, "May Allahu ta'âlâ have mercy on my friends and forgive them, then I shall surrender my soul." The angels present her request to Janâb al-Haqq. Thereupon the Word of Allahu ta'âlâ manifests itself, saying, **"For the right of My Greatness, I have made all the prayers of this slave of Mine acceptable."** So the angels give her the glad tidings. Thereafter the angel of death and a hundred and twenty angels of mercy arrive there. The nûr on their faces reach the Arsh, they wear crowns on their heads, they are clad in raiments of nûr and shod in gold clogs, and they have green wings. With fruits of Jannah in their hands and smelling like musk, they come





down and make salâm with deep respect and kindness and say, **"The Khallâq al-âlam (Creator of all beings) sends His salâm to you, gives you Jannah, makes you a neighbour to His beloved Prophet Muhammad 'alaihi-salâm and a companion to Hadrat Âisha."**

That woman with îmân hears what is being said to her, the curtain before her eyes opens up, and she sees women with îmân and the ones being tormented on account of their sins. So she entreats, "Please forgive them their sins, my Rabb!" Thereupon a voice comes from Janâb al-izzat, saying, **"O My jâriya! I have made all your wishes come true. Now, do surrender your safekeeping, My Habîb's wife and daughter are ready and waiting."** No sooner does she hear this voice than she attempts to give her life,

her soul trembling, her feet rushing forward, and she is perspiring. She is about to surrender her life when two angels come. Each of them holding a stick of fire in their hands, they stand on her sides, one of them on her right and the other one on her left. Meanwhile, the accursed shaytan comes running, soliloquizing, "I do not expect much from this one, but let me see!" He comes forward, showing her the pot made of jewelry and the pure icy water in it. When those angels see that wicked creature, they break the pot he is holding with the sticks in their hands and scare him away. The Muslim woman laughs as she watches them. Thereafter, the houri girls (maids of Jannah) offer her beverage (of Jannah) from the Kawthar pond in bowls made of jewelry, and she drinks it. So delicious is the beverage of Jannah that her soul jumps and sticks to the goblet, whence the angel of death picks it. Angels announce the death to one another, saying, **"Innâ lillâhi wa innâ ilaihi râji'ûn** (Certainly, we are from Him, and to Him shall we certainly return!)" And they take the soul up to heavens like a sightseeing tour, show her her abode in Jannah, and come back with the soul in no time, placing the soul at the head side of the corpse.

When they take off her clothes and undo her hair, her soul comes to the head side of her corpse presently and says, **"O washer! Hold it gently! For, it has received a fatal wound from the talons of Azrâîl. And my skin has become enervated after all the fatigue it has gone through."** When the body is brought to the washing bench, the soul comes again and says, **"Do not make the water too hot! My skin is quite weak. Let me be saved from your hands quickly so that I may attain comfort!"** When the corpse is washed and shrouded, the soul waits for a while and then says, **"This is the last time I see the world. Let me see my kith and kin and let them see me so that it should be a warning for them. Since they, too, shall die soon, like me, let them not cry and wail after me. Let them not forget me, and let them always remember me, read (or recite) the Qur'ân al-karîm (and send the thawâb of that good deed of theirs to my soul). Let them not quarrel over the property I leave behind so that I should not be tormented in the grave on account of their quarrel. Let them remember me on Fridays and on the days of Eid."**

"Work for the world as much as the length of time you will stay here, and work for the âkhirat as much as the length of time you will stay there!"

**Hadîth
ash-sharîf**

Thereafter, when the coffin with the corpse in it is placed on the (bench called) musallâ (for the namâz of janâza), the soul calls, **“Be at ease, o my son(s) and daughter(s), mother and father! No other day of separation is like this one. We will be missing each other until we meet again, no sooner than on the day of qiyâmat. Farewell to you, o people who weep after me!”**

When the coffin is lifted up to the shoulders, her soul calls again and says, **“Carry me slowly! If your purpose is (to earn) thawâb, do not cause me trouble! And let me take my pleasure (with you) to Allahu ta’âlâ!”**

When the coffin is placed by the grave, her soul calls again, saying, **“See the situation I am in and let it be a warning for you! Now you will place me in a dark place and leave. I will be alone with my amal (i.e., my deeds in the world.) Behold these moments lest you should get carried away by the trickeries of this mendacious world!”**

When the corpse is put down to the grave, the soul takes its place by its head side. By no means should a dead person be left in their grave without the telqîn (inculcation). [It is an act of sunnat for a sâlih Muslim to carry out the **Telqîn** after the interment. Wahhâbîs deny the fact that it is sunnat to carry out the telqîn. They say that it is bid’at to do so. They say that a dead person will not hear you. The scholars of Ahl as-sunnat (rahima-humullâhu ta’âlâ) wrote various books and proved that it is an act of sunnat to give telqîn (i.e., to perform it.) One of these valuable books is Nûr-al-yaqîn fî mebbas-at-telqîn, written by Mustafâ ibn Ibrâhîm Siyâmî (rahima-hullâhu ta’âlâ).] With the command of Allahu ta’âlâ, the corpse in its grave wakes up, like from sleep, to find itself in a dark place. She calls her servant or slave or the person who used to serve her in the world and says, **“Fetch me a candle!”** There comes no reply, not even a single sound or voice. The grave cleaves in two, and there appear the two questioning angels (named Munkar and Nakîr). Raging flames come from their mouths, and heavy smoke comes out of their nostrils. They get close to her and ask, **“Man Rabbuka wa mâ dînuka, wa man nabiiyuka (i.e., who is your Rabb and what is your religion, and who is your Prophet?)”** If she answers the questions correctly, the angels deliver her the good news of the mercy of Haqq ta’âlâ and leave. Presently there opens a window on the right side of her grave, and someone whose face is as bright as the full moon comes in through the window. As soon as this woman blessed with îmân sees that beautiful person by her side, she rejoices at the unexpected company and asks, **“Who are you?”** The reply comes, **“I have been created from your patience and shukr (gratitude) in the world. I shall be your companion until the day of qiyâmat.”**

Concerning the unbeliever’s death

When an unbeliever or a murtad (apostate) or a fool who despises Islâm and calls the Qur’ân al-karîm ‘desert law’ and who is as ignorant and as immoral as to call Muhammad ‘alaihi-salâm –the highest and the most honourable human being and the master of all Prophets– ‘camel-herd’ (may Allahu ta’âlâ protect us against such an ignoble act) and who stoops to saying that religions are unnecessary as the result of an evaluation of Islâm –the mainstay of social peace





*"People are asleep.
They will wake
up when they are
dead."*

**Hadīth
ash-sharīf**

and happiness, the source of knowledge, ethics, cleanliness, health and justice, and the edifier of all cultures –made under the niggardly criteria of an addle brain which is as noisome as a box of carcasses– and who is no more than a plaything in the hands of his own nafs– is about to die, the curtain before his eyes is raised. Jannah is shown to him. A beautiful angel says to him, **"O unbeliever! O you, ignoble person, who calls Muslims 'fuddy-duddies', and people who ran after their lusts and who trampled on ethical principles 'illuminated and modern people'! You have been on the wrong path. You have been despising Islām, the right religion. People who have believed and respected the teachings Muhammad 'alaihi-salām brought from Allahu ta'âlâ shall enter this Jannah."** He sees the blessings in Jannah. And the houris of Jannah say, "People who have îmân will be saved from the torment to be inflicted by Allahu ta'âlâ." Thereafter, the shaytan appears in the guise of a priest and says, **"O you, so and so, the son of so and so! Those who were with you a while ago are liars. Those blessings shall be all yours."** Then Jahannam is shown to him. It contains mountains of fire, scorpions and centipedes as big as mules. He sees the torments stated in hadīth ash-sharīfs. Angels of torment from Jahannam, called Zabânīs, hit with sticks of fire. Flames exude from their mouths. They are as tall as minârets, and their teeth are like horns of oxen. Their call sounds like thunder. The unbeliever shudders at their voices and turns his face towards the shaytan. So frightened is the shaytan that he turns tail. The angels catch the shaytan and knock him down. Accosting the unbeliever, they say, **"O you, the enemy of Islām! In the world, you didn't believe Rasûlullah (sall-Allahu ta'âlâ 'alaihi wa sallam). And now you didn't believe the angels, and once again, you were deceived by the accursed shaytan."** They hang chains of fire on his neck, pull his legs up to his head so that his feet are on the back of his head, and make his right hand thrust into the left side of his chest and his left hand into his right flank, making his hands jut out from his back. There is an âyat al-karîma informing us about these tragic events.⁶⁶⁶ He cries and calls his flatterers in the world for help. The Zabânīs, instead, answer him, **"O unbeliever, O fool who mocked the Muslims! It is no longer time for begging. Îmân or prayers shall no longer be accepted. It is time for you to be punished for your unbelief."** They pull his tongue out from the back of his neck. They scoop out his eyes. With many other ways of very bitter torment, they extract his abominable soul and hurl it into Jahannam.

May Allahu ta'âlâ bless us with surrendering our soul in the religion of Muhammad 'alaihi-salâm and equipped with the creed written in the books of scholars of Ahl as-sunnat, who have conveyed the religion of that noblest Prophet correctly to us! Âmîn.

All believers, sinful and sinless, shall experience the questioning in the grave. Torment also shall be inflicted on the ones who have not attained forgiveness,

⁶⁶⁶ Mu'min: 40/71-72

MY BELOVED PROPHET (sall-Allahu ‘alaihi wa sallam)

as well as on unbelievers. People who spread gossip among Muslims and those who splash urine on themselves in the toilet will be subjected to torment in the grave. (Torment in the grave will be inflicted not only on the soul but both on the soul and on the body [i.e., physically as well.] These facts are beyond the scope of mind. So we should avoid attempting to solve them by using our minds.)

If that person died without îmân (i.e., as an unbeliever), he (or she) will undergo bitter torment till mahshar (i.e., day of judgment) (and thereafter as well, eternally in Jahannam.)

*We are incapable of understanding your true worth,
For this, rather than praising, it is better to stay quiet.*

*Know that our Master, the Prophet is like a sun,
The stars of the prophets light up from Him.*

*Allah has created Him with beautiful akhlâq,
He adorned Him with good-nature and smiling face,*

*Created Him lovely like roses and flowers,
Like a full moon, He is luminous and glorious.*

*Unstoppable like time, that Nabî's benevolence and grace is,
Compared to His generosity, oceans are mere drops.*

*The scent of the soil that hugs His blessed body is,
Believe me, more lovely than any musk is.*

*Happy are those who smelled and kissed that soil,
Who filled their lungs with that blessed scent.*

*He is the master of all people, Arab or not,
And the reason why the universe was created.*

*He forbids evil and commands goodness,
His commands and prohibitions are Divine orders.*

Qasîdat al-Burda





THE RELIGIOUS SERVICE TO BE DONE TO THE DECEASED

What should be done when the signs of death are seen

The signs of death approaching are the feet slackening and lengthening, the nose becoming twisted, and the temples becoming concave. An ill person in this state is made to lie on his right side, and his face is turned toward the qibla. It is sunnat to make him lie in this manner. It is also permissible to make him lie on his back with his feet toward the qibla. This has become common recently. But something must be put under his head. Thus, his face will be toward the qibla. If it is difficult to do so, it is also permissible to make him lie in any manner that comes easy.

When coaching the Kalima at-tawhîd, it would be good to add, “**Muhammadun Rasûlullah.**”

Signs of death are stiffening (rigor mortis), becoming cold, and putrefaction. When death is diagnosed, which is possible before these signs as well (such as by the breath stopping, which can be determined by using a mirror, which should not be misted over when held before the dead person's mouth, by the stopping of the heart, which can be determined by the pulse), it is sunnat to close his eyes and to tie up his chin.

What should be done when death occurs

It is sunnat to close his eyes and to tie up his chin. His chin must be tied up by a wide piece of cloth fastened on top of his head. When closing his eyes, it is sunnat to say, “**Bismillah wa 'alâ millat-i Rasûlillah,**” and to say another certain prayer. Before the corpse becomes cold, it is sunnat to open and close his fingers, elbows and knees, and to leave his arms and legs straight. Thus, washing and shrouding will be easy. Before the corpse becomes cold, his clothes are taken off, and he is covered with a light wide sheet. One end of the sheet is put under his head and the other end under his feet. Something (a knife or anything made of iron) is placed on top of his stomach, on or under the sheet, thus preventing the corpse from swelling. It should be over a hundred grams.

It is fard al-kifâya to wash, shroud, perform the janâza namâz, and inter the deceased. That is, after these are done by a sufficient number of people, it will no longer be fard for other people to do them. It is permissible for a child to wash a corpse. When there are no women, a man cannot wash the corpse of a woman. But, after the corpse is covered from head to foot, a relative of hers or, if she has no relatives, someone else wraps a piece of cloth around his hand, puts his hand under the cover, and makes tayammum on the corpse. For, a dead person's awrat part is the same as a living person's. Those parts of the body that are forbidden for others to look at are also forbidden for them to touch. A better way would be to teach a child and have it wash the corpse.

“Die before death comes. Take yourselves into account before your account is taken!”

**Hadîth
ash-sharîf**

In the Hanafî madhhab, a woman cannot be washed or touched by her husband. For, the nikâh becomes void as soon as the wife dies. It is permissible for him to look at her. In the other three madhhabs, it is permissible for the husband to wash the wife. It is permissible in the Hanafî madhhab also for the wife to wash her husband. For, after the death of the husband, the nikâh (marriage) stays valid until the period of 'iddat (four months ten days) is over. Men cannot wash women, and women cannot wash men. They must make a tayammum by wrapping a cloth around their hands. A man who makes a tayammum cannot look at the bare arms of a nâ-mahram woman. If she is a mahram relative of his, there is no need to wrap a cloth. For it is permissible to look at and touch the arms and the face of mahram relatives.

If only a person's head or half of its body (without the head) is found, it is not washed, and the namâz of janâza is not performed. It is buried as it is. If more than half of the body even without the head, or if half of the body with the head is found, it is washed, and the janâza namâz is performed.

It is mustahâb for a person who is to wash a corpse to make a ghusl himself first. It is makrûh for a junub person or a menstruating woman to wash a corpse. Water with which a corpse is washed becomes mâ al-musta'mal. It becomes najs, foul. Therefore those who wash it must not let water splash on them or must wrap themselves in a large cloth. When washed, the corpse becomes clean.

No one except the washer and his/her helper is allowed into the washing area. Those who wash the dead person must be trustworthy. They must convey the signs of blessedness and conceal the signs of wickedness seen on the corpse. They must not divulge the shame of the dead person. The deceased's guardian can enter the area.

Our Master Rasûlullah (sall-Allahu 'alaihi wa sallam) was washed by Fadl the son of Abbâs and Hadrat Alî (radiy-Allahu 'anhum). Meanwhile, Usâma (radiy-Allahu 'anh) was pouring water on Him, and Abbâs (radiy-Allahu 'anh) was going in and out of the room.

Anything that would cause pain to a living person causes pain to a dead person, too. For this reason, the corpse is not washed with very cold or very hot water. (Nor is it kept in an ice-house for protection against putrefaction. Putrefaction must be prevented by immediate interment, and the corpse must not be kept waiting for the arrival of relatives living far away.) It is not permissible to wash the corpse with Zamzam water.

Washing of the deceased

First, **bakhûr** is burned and carried around the washing bench three times. It may be carried five times as well. Bakhûr is a plant. It is mixed with the filings of aloe wood and the resin of storax, and the mixture is burned in a container while the washing bench is suffused with the smokes.

The bench for washing the corpse must be as high as (an average person's) navel and must be somewhat sloping. Then water, which is boiled with cedar leaves or soapwort and then cooled or mixed with a whitish, aromatic substance called camphor, is prepared. The water must not be very hot and must be salty. Cool and salty water delays rotting.





It is sunnat to make niyyat (intention) when washing the corpse. Without a niyyat, the dead person still becomes clean, but the fard does not cease to be an obligation.

The corpse, being covered, is laid on its back or whichever way is easy on the incensed washing bench. It is washed while between the navel and the knees is covered. For, a woman's awrat part that must be covered from other women is like a man's awrat part that must be covered from other men. It is sunnat to lay the body toward the qibla on the washing bench.

Even if the corpse is a child's, it is first given an abdash. But instead of putting water into its mouth and nose, they are cleaned with a piece of cloth. If water escapes into its mouth, it will accelerate the rotting process. First, the face is washed. Then the arms are washed; the head, ears and the back of the neck are given masah, and the feet are washed.

The head and beard are washed with marsh-mallow or soap. Then it is turned and made to lie on its left, and water is poured on its right side. The water must be made to reach even those parts touching the washing bench. Then it is made to lie on its right, and water is poured on its left from head to foot. Then it is made to sit up, and the abdomen is slightly pressed down. Anything coming out is washed away (that is, it is removed by pouring water). Then it is made to lie on its left, and its right side is washed again (that is, water is poured from head to foot). Thus, as prescribed by the sunnat, it will have been washed three times. If anything breaking abdash comes out after the washing, he is not washed or given an abdash again.

Any hair falling out is placed in the shroud. It is sunnat to bury the nails, hairs and teeth that have fallen out or have been cut out or extracted from a living person as well.

After being washed, the corpse is wiped dry with a piece of cloth on the washing bench. Camphor or an aromatic mixture of things called hanû is sprinkled over the hair and beard. It is makrûh to apply saffron. Cotton sprinkled with camphor is put on the organs of sajda (prostration) (such as forehead, nose, knees, fingers and toes).

It is permissible to put cotton in the mouth, nostrils, ear-holes or on the eyes.

A person drowned is washed three times or moved three times in the water with the intention to wash. A person soaked through with rain is washed, too.

Shrouding of men

It is sunnat for a man's shroud to consist of three parts:

1 - Izâr: It extends from head to feet and is more than a meter wide.

2- Qamîs (a shirt, long like a tunic): It is twice the length of the shoulders to feet. It is folded together once in the middle, and the place of the fold is cut straight wide enough to let the head through. The armholes and the cuffs aren't cut.

3 - Lifâfa: It extends beyond the head and the feet and is wider. Its ends over the head and below the feet are puckered up and fastened with a piece of cloth.

Imâm ar-Rabbânî says that it is bid'at to use a shroud consisting of more than three parts. It is better to incense each piece of the shroud separately before putting them in the coffin.

"The deceased in a grave is like a person who is about to drown; he always yearns for the arrival of prayers from his parents, brothers and friends."

**Hadîth
ash-sharîf**

It is beneficial to make shrouds from the garments or clothes of pious Muslims or Awliyâ to or put them in shrouds or on the corpse's face or chest.

First, the lifâfa is laid in the coffin. Then, izâr is laid on it. The qamîs is put in the coffin, too. Then the bakhûr is turned three or five times around the coffin. Hanût is sprinkled on all three of the shroud parts.

After the corpse is dried, the qamîs is taken out of the coffin, passed over the corpse's head and stretched down to the feet, one half along the front and the other half along the back of the corpse. Saying the Basmala, the corpse is made to lie on the izâr in the coffin. First, the left side, then the right side of the izâr are laid over the corpse. The lifâfa is closed likewise. That is, its right side is put on its left side.

Shrouding of women

It is sunnat for a woman's shroud to consist of five parts: **Qamîs, izâr, lifâfa, khimâr** and **breast cloth**. Khimâr is a headscarf, which is about seventy-five centimeters long. Its ends are left hanging over the face instead of being wrapped around the head. Breast cloth extends from shoulders to knees.

First, the lifâfa is laid in the coffin. Then, izâr is laid on it. The qamîs is put in the coffin, too. The breast cloth is laid before or after the izâr. When a woman's qamîs is closed, her hair is parted in the middle, and both halves are placed over the sides and put on the qamîs over the breast. The khimâr is put over her hair, and then it is covered with the izâr. The breast cloth is wrapped around the corpse before or after the izâr. Then it is covered with the lifâfa. The head and foot ends and the middle (around the stomach) of the lifâfa are wrapped and tied with a piece of cloth.

A big boy is shrouded like a man, and a big girl is shrouded like a woman. A small boy is shrouded in one item, and a small girl is shrouded in two items. A child born dead or aborted or a human limb (e.g., an arm) is not shrouded; they are wrapped in some cloth and buried.

The coffin must be made from dovetailed wood without using any nails.

After a short prayer and a forgiving of all the rights one has over the deceased, the corpse (in the coffin) is taken to the musallâ (the stone bench on which the coffin is put), and the namâz (of janâza) is performed.

Visiting graves and reading (or reciting) the Qur'ân al-karîm

It is written in the final pages of the book **Shir'at-ul-islâm** that grave-visiting is an act that is sunnat. (Graves should be visited weekly, or on Eid days at least. A visit that yields more thawâb is one made on Thursday or Friday or Saturday.) The visitor will meditate on the fact that the corpses in graves rot away, which in turn, will give him a warning. Whenever 'Uthmân (radiy-Allahu 'anh) walked by a grave, so bitterly would he weep that his beard would become wet. In addition (to the warning for the visitor), the deceased in the grave will benefit from the prayers pronounced over them. Rasûlullah (sall-Allahu 'alaihi wa sallam) would visit the graves of His relatives and those of His Ashâb (radiy-Allahu ta'âlâ 'anhum). After making the salâm and saying prayers, the visitor sits with his face towards the grave and his back in the direction of qibla. It is Christians' custom to rub the hands and face on the grave or to kiss the soil on the grave. It is permissible to kiss the soil





on a grave only if it belongs to one's mother or father.

Hadîth ash-sharîfs declares:

“If a person goes to the grave of someone he knows and makes salâm, the mayyit (deceased person) recognizes him and acknowledges his salâm.”

“If a person says the following prayer as he visits the grave of a believer, that deceased person will be relieved from torment till the day of qiyâmat: Allâhumma innî as'aluka bi-hurmati Muhammad ‘alaihis-salâm an lâ-tu'azziba hâzal-mayyit.”

“If a person visits the graves of his parents or the grave of one of his parents every Friday, his sins will be pardoned, and he will have paid their rights.”

It is better to visit the graves of great people far away from our place when we go there for another business than specially make the long distance journey only for the purpose of visiting their blessed graves. However, it yields plenty of thawâb to make a long distance journey specially to visit our Master, the Prophet (sall-Allahu ‘alaihi wa sallam). A person who visits (the graves of) Prophets (‘alaihimus-salâm) and Awliyâ (‘alaihir-rahma) benefits from their blessed souls. His heart becomes purified in direct ratio to his love and attachment to them. If sins are committed at the tombs of the Awliyâ, e.g., if they are visited also by women who do not cover themselves properly, this should not be grounds for ceasing from visiting those blessed places; if we cannot prevent violations of that sort, we should hate them with our heart. Likewise, we should attend a believer's janâza even if there are women or songs or eulogies are being chanted or speeches are being made. The Qur'ân al-karîm should be read (or recited) next to the grave or elsewhere and its thawâb should be gifted to the souls of dead believers and prayers should be said for them. For, rahmat and barakat descends on a place where the Qur'ân al-karîm is read (or recited). Prayers said at that place are accepted (by Allahu ta'âlâ).

It is stated in the book **Jilâ-ul-qulûb**: A person who enters a cemetery says, **“Assalâmu ‘alaikum, yâ Ahla dâr-il qawm-il-mu'minîn! Innâ inshâ-Allahu ‘an qarîbin bikum lâhiqûn,”** while standing. Thereafter, he says the **Basmala** and recites the **Sûrah Ikhâlâs** eleven times (saying the Basmala at each time) and the **Sûrah Fâtîha** once (making the Basmala before reciting it as well). Then, he says this prayer, **“Allâhumma Rabbal-ajsâd-il-bâliyeh, wal-izâmin nâhira-tillatî harajat minad-dunyâ wa hiya bika mu'minatun, edhil ‘alaihâ ravhan min ‘indika wa salâman minnî.”** He approaches the grave from the right and feet side of the mayyit (qibla side of the grave). He makes the salâm (i.e., he says, “Salâmun ‘alaikum”). Standing or kneeling or sitting, he recites the initial and final parts of the **Sûrah Baqara**, then the **Sûrah Yâsin**, and then the **Sûrahs Tebâraka** and **Tekâthur** and **Ikhâlâs ash-sharîf** and **Fâtîha**, and sends the thawâb thereby earned as a gift to the mayyit.

It is written in the book titled **Kitâb-ul-fiqh ‘alal-madhâhib-il-erbe’a**, “Grave-visiting is an act of sunnat to be performed by men to take warning from the dead

“If a person visits the graves of his parents or the grave of one of his parents every Friday, his sins will be pardoned.”

**Hadîth
ash-sharîf**

MY BELOVED PROPHET (sall-Allahu ‘alaihi wa sallam)

and meditate over the âkhirat (hereafter). Every grave is visited, far and near. In fact, it is sunnat to go a long distance to visit Sâlih Muslims and Walîs (rahima-humullâhu ta’âlâ). It is one of the most valuable acts of worship to visit Rasûlullah’s (sall-Allahu ‘alaihi wa sallam) blessed grave. Grave-visiting is permissible for old women as well, provided they be properly dressed. It is not permissible to make tawâf around the grave or to kiss the soil or to ask for something from the dead that he can’t do during the visit.” The Awliyâ (rahima-humullâhu ta’âlâ) are asked for shafâ’at, for intercession for the blessing of Allahu ta’âlâ.

*That Sarwar is such a slave of our Rabb that,
At every moment of danger, the hope is His shafâ’at.*

*He is such a Rasûl that He calls people,
To worship Allah, all must obey Him.*

*Those who do will feel safe and at ease like,
Clinging on to a sturdy unbreakable line.*

*O Ilâhî, for His family and Ashâb,
And the ahl at-takwâ who follow them,*

*Allow the clouds of mercy to rain on them,
For gentle and generous slaves to attain Mercy.*

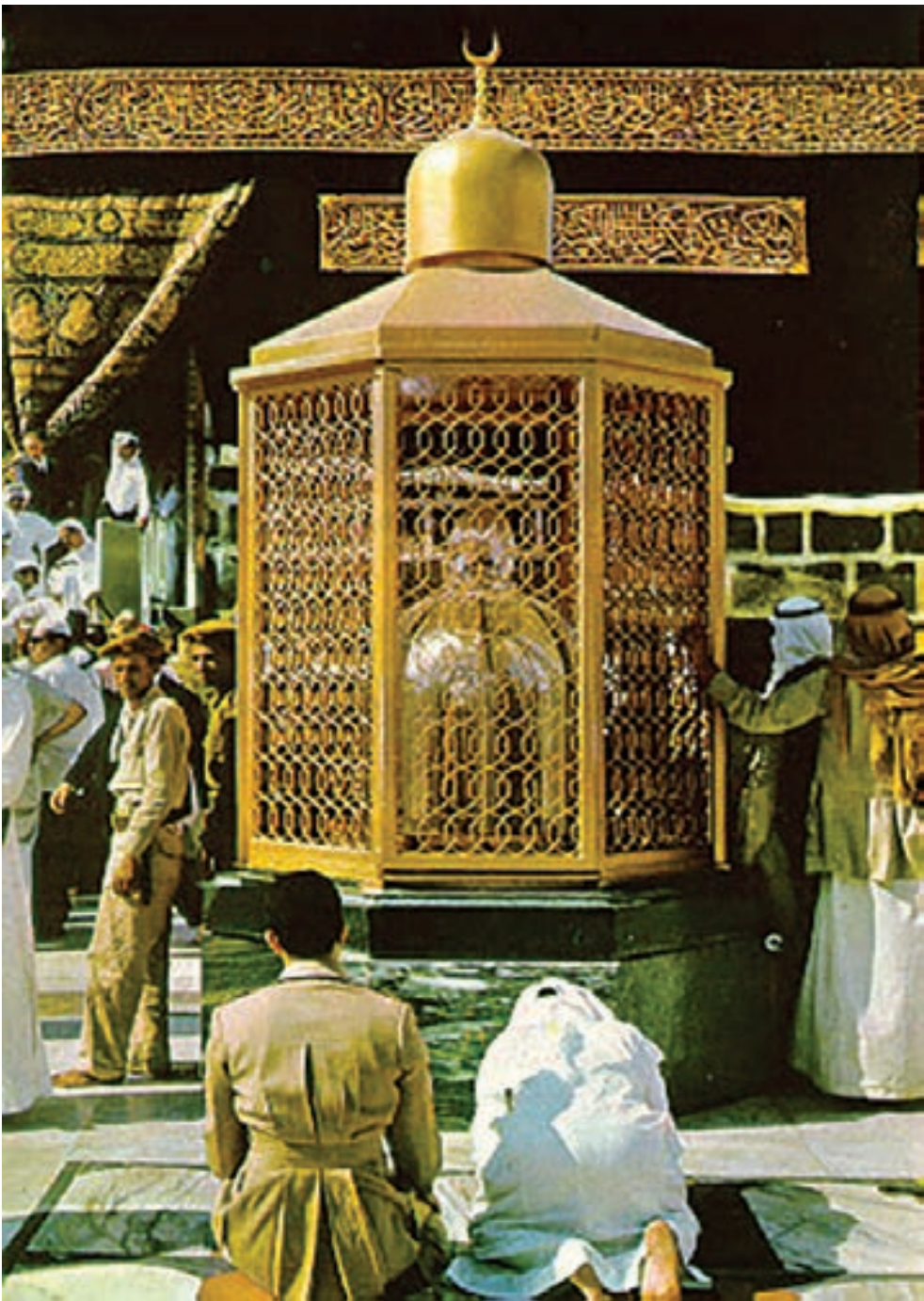
*O Rabb, as the gentle breeze of morning blows,
As the branches of the moringa tree sways,*

*As the head of caravan entrances,
The camels with his sweet melodies.*

*To the Fakhr al-kâinât and His family and Ashâb,
Sent Your clouds of Mercy to those who obey them.*

Qasîdat al-Burda





Maqâm al-Ibrâhîm

The rock that has the footprint of Ibrâhîm 'alaihis-salâm which He used as scaffolding while building the structure of the Kâ'ba and as a mounting stone and while performing His duty of inviting people to Allah.

This rock, as a miracle of Ibrâhîm 'alaihis-salâm, would ascend and descend as He wanted, like an elevator, while building the structure.

The maqsurah this blessed rock was inside was demolished during Saudi Faisal's time, and a hexagon glass case was installed, which is still present.

KUFUR

The worst of all the evils is to deny (the existence of) **Allahu ta’âlâ, to be an atheist.** It is kufr (unbelief) to deny the prophethood of Muhammad ‘alaihis-salâm. **Îmân** means to believe with heart all the commandments revealed to Muhammad ‘alaihis-salâm by Allahu ta’âlâ and delivered by Him to us, and to state this belief with the tongue. When there is something preventing to say it openly, it is permissible not to state it with the tongue. To have îmân, saying or using things which Islâm prescribes as signs of kufr must be avoided too. It is unbelief to slight the Ahkâm al-islâmiyya, that is, any of the commands or the prohibitions of Islâm, to make a mockery of the Qur’ân al-karîm, angels or any of the Prophets, or to deny anything communicated by them. To deny means not to believe, not to affirm after hearing it. To have doubts about things that are necessary to believe would also mean unbelief. A person who says or does something that Islâm dictates as a sign of unbelief will become an unbeliever even though he really believes by heart and professes to be a Muslim. It is kufr to respect what Islâm commands us to insult and to insult what Islâm commands us to respect.

Some of the things that cause kufr:

1- To say, “Allahu ta’âlâ is observing us from the Arsh or from heaven,” is kufr. Because Allahu ta’âlâ is far from having a location. It is not permissible to say that He is on earth, on the sky, above, below, at right or left.

2- To say, “Allahu ta’âlâ is tormenting you as you have tormented me,” is kufr. For Allahu ta’âlâ is not cruel. He does not torment His slaves. The word cruelty can’t be used for Allahu ta’âlâ.

3- To name a certain Muslim and say, “He is like a Jew to me,” is kufr.

4- To tell a lie and then add, “Allah knows that it is true,” is kufr.

5- To make slighting comments about angels is kufr.

6- To say something derogatory about the Qur’ân al-karîm or even about one of its letters or not to believe in even one of its letters is kufr.

7- To read the Qur’ân al-karîm, adhân or mawlîd accompanied by musical instruments is kufr.

8- To make derogatory comments about the prophets is kufr.

9- To say, “He is better than a prophet,” about a person known for his charitable deeds is kufr.

10- If a person claims to be a prophet, he and those who believe him will become unbelievers.

11- It is kufr to not believe the torment that will be inflicted in the grave or in the âkhirat (or to say that they are not reasonable).

12- To deny that believers will see Allahu ta’âlâ in Jannah is kufr.

13- It is kufr to dislike any of the well-known sunnats.

14- It is kufr to not believe Islâmic knowledge or to despise Islâmic knowledge or Islâmic scholars.





15- Anyone who desires to become an unbeliever will become one as soon as he intends to become an unbeliever.

16- A person will become an unbeliever if he says the words that cause unbelief intentionally and willfully. If he says these words because he does not know that saying these words will cause unbelief, he will still become an unbeliever according to the majority of Islâmic scholars.

17- To wear a rope-like belt (zunnâr) around the waist or to wear anything which is a sign of unbelief will cause one to become an unbeliever. If a businessman uses these to disguise himself in the unbelievers' country, he will become an unbeliever. Using these things to make jokes or to make others laugh will cause one to become an unbeliever.

18- When unbelievers are celebrating their holy days, doing religious things that are practiced by them for that special day will cause unbelief. Also, giving things that are special for the religious holy day to them as gifts will cause unbelief.

19- Calling a Muslim an unbeliever to demean his evil character will not cause unbelief. It would cause unbelief if calling him so was intended to express one's wish that that Muslim were an unbeliever.

20- If a girl, who was married (by her parents) to a Muslim with nikâh as she was a child, does not know Islâm and its creedal tenets, or cannot answer questions asked on them, after reaching the age of mental maturity and puberty, her nikâh becomes null and void. That girl becomes a murtad (apostate). The same rule applies to a male child as well.

21- If a person beats or kills another unjustly, it is kufr to approve of his cruel act by saying, for instance, "You've done a good job. He deserved it!"

22- It is kufr not to take Islâm's commandments seriously. For instance, not performing namâz, zakât, not fasting because one does not consider them important things or does not accept them as one's duties is kufr.

23- It is kufr to despair of Allahu ta'âlâ's mercy.

24- Money, property or belongings that are not normally prohibited (harâm) but become prohibited later due to an external cause or reason are called harâm li-gayrihi, e.g., stolen things or things that are obtained by forbidden means. Being unaware and calling them permissible (halâl) does not cause unbelief. Things such as carrion, pork, and wine, which are forbidden in essence, are called harâm li-'aynihi. Calling them halâl is kufr.

25- Calling any of the certainly known sins halâl is kufr.

26- Belittling or making a mockery of things that are held respectable by Islâm, e.g., adhân, mosques, fiqh books, also causes unbelief.

27- Performing namâz while one knows that one does not have abdash (ablution, wudû) causes unbelief.

28- It is kufr if one knows that one is performing a namâz in a direction other than the direction of qibla. It is kufr to say it is not necessary to perform namâz

"Allahu ta'âlâ will not forgive those who attribute a partner to Him, that is, unbelievers, and He will forgive the sins other than unbelief."

Nisâ: 116

towards the qibla.

29– It is kufr to have a grudge against a scholar of Islâm without any legitimate reason or to curse him.

30– If a person says to another one whom he does not like, “To me, your face is like the face of the angel of death,” he becomes an unbeliever. The angel of death (Azrâil ‘alaihis-salâm) is an exalted angel.

31– To desire anything which is harâm in every religion, such as adultery, sodomy, ribâ (interest), lying, to be halâl is kufr.

32– Anyone who does not accept that Muhammad ‘alaihis-salâm is the Prophet of the Last Age (the time period until the qiyâmat day) becomes an unbeliever.

33– Anyone who says “May it be blessed for you,” to a man who wears entirely silk clothes, may lose his îmân.

34– Anyone who insults, dislikes and maligns the books of tafsîr and fiqh becomes an unbeliever.

35– Anyone who says, “You are naked like the calf of Jabrâil,” becomes an unbeliever. This word is a mockery of the angel.

36– Anyone who says, “the Prophet ‘alaihis-salâm was black,” becomes an unbeliever.

37– Anyone who says, “Not performing namâz is a nice thing,” becomes an unbeliever. If anyone is told, “Come, perform namâz,” and he replies, “Performing namâz is troublesome to me,” he becomes an unbeliever.

38– Anyone who says, “Father” about Allahu ta’âlâ becomes an unbeliever.

39– If a person says, “Rasûlullah (sall-Allahu ‘alaihi wa salâm) would lick His blessed fingers after eating,” and another one says, “This is an improper thing to do,” the second person becomes an unbeliever.

40– He who interprets the Qur’ân al-karîm in accordance with his own understanding becomes an unbeliever.

41– The cassettes and records that the Qur’ân al-karîm has been recorded on are valuable like Mushâf ash-sharîfs (a book that the Qur’ân al-karîm has been written in is called a mushâf). It is kufr to disrespect them.

42– To believe what the soothsayers who meet with genies or those people who use horoscope and give replies to every question asked, or in what sorcerers say and do, even if what they say is sometimes true, means to believe that someone other than Allahu ta’âlâ knows everything and can do whatever he wants. This is kufr. (It is not kufr to deny scientific knowledge.)

43– It is kufr to omit a sunnat by slighting it, by deeming it unimportant.

44– Anyone who says, “A sorcerer, with his magic, can do anything he wants. His sorcery will absolutely have an effect,” and those who believe these words become unbelievers.

45– If a Muslim gives an affirmative reply such as “Yes” to a person who calls him an unbeliever will be an unbeliever.

46– It is kufr to claim that marrying a woman who is harâm to be married is halâl.





47- If a person gives alms from the property he holds that is certainly harâm and expects to earn thawâb in return, and the poor who takes the alms, knowing that it is from a property that is harâm, says, “May Allahu ta’âlâ be pleased with you,” and the alms-giver or another person says, “Âmîn,” they all become unbelievers.

“O my Rabb! I ask of You for an îmân that doesn’t end with unbelief!”

**Hadîth
ash-sharîf**

48- It is kufr to call someone or something “Creator” other than Allahu ta’âlâ, no matter what a person implies.

49- It causes kufr to say Abdulqoydur, instead of Abdulqâdir, when said intentionally. So is the case with saying Abdo instead of Abduluzeyz, Memo instead of Muhammad, Hasso instead of Hasan, and Ibo instead of Ibrâhîm. Some tradesmen write these blessed names on shoes or slippers for advertisement because they are their names, and those who buy them put them on their feet and, hence, step on them. There is the fear that both those who write them and those who step on them will lose their îmân.

50- Claiming, “We are demolishing the graves of the Awliyâ because we fear that the ignorant will think they are creators,” is kufr.

51- It is kufr to put a paper, cover, or prayer-rug on the ground if they have an Islâmîc writing or even an Islâmîc letter (If this act is done to insult them.)

52- To say, “Abû Bakr as-Siddîq and ‘Umar-ul-Fârûq (radiy-Allahu ta’âlâ ‘anhum) had no right to be Khalîfas,” is unbelief.

53- To cause anyone, especially one’s own child, to become an unbeliever is kufr.

54- It is unbelief to disrespect the Qur’ân al-karîm that is heard from a radio or loud-speaker too, even though the sound heard is not the Qur’ân al-karîm itself, but magnetic vibrations.

55- It is kufr to dislike a sunnat. It is kufr not to attach importance to sunnat.

56- It is fard to bury the dead into the earth. If a person who keeps away from this service by attaching no importance to it and by making excuses about science, says, “It is of backwardness to bury the dead. It is better to burn them like Buddhist, Brahman or communist unbelievers,” becomes an unbeliever.

57- It is very ugly and kufr to say, “Father who bestows things quickly.” (This is generally done towards the deceased Awliyâ.)

58- It is unbelief to claim that adultery and sodomy are permissible.

59- It is kufr not to give importance to a harâm which has been communicated by Nass (that is, âyat or hadîth) or by ijma’ (the Ashâb al-kirâm’s and the Tâbi’în’s common act or unanimous comment, unanimity, or consensus on a matter).

60- Continuing to commit grave sins, insisting on committing them, drifts one into becoming an unbeliever. It is kufr not to attach importance to namâz.

61- It is unbelief to deny an Awliyâ (dear slave of Allahu ta’âlâ) by heart or by the tongue, whether that dear slave is alive or dead.

62- It is kufr to have animosity towards the Awliyâ and towards Islâmîc scholars who act in accordance with Islâmîc knowledge.

63- It is unbelief to say that Awliyâ has the attribute of Ismat (purity).

(Ismat means not to commit any sins anytime. This attribute is peculiar only to Prophets.)

64- It is kufr to believe that an event has happened on its own, to say animals evolved from single-cell living things to developed ones and finally to human beings.

65- It is kufr to make the worships of unbelievers, such as playing musical instruments like an organ or a bell, which they play in their churches, in mosques, or to use the things which Islâm deemed as signs of unbelief when there is no darûrat (strong necessity or forcing).

66- Those who curse the Ashâb al-kirâm are called mulhid. Mulhid is an unbeliever.

67- It is kufr to respect crosses, stars, the sun, cows or any other thing, pictures or sculptures, believing that they or those depicted by them have attributes of divinity such as to do, or create whatever they want or to cure the ill.

68- Anyone who slanders Hadrat Âisha (anyone who says she was an adulteress) or who does not believe that her father is a sahâbî becomes an unbeliever.

69- It is indispensable knowledge that Îsâ ‘alaihis-salâm will descend from the sky. Anyone who does not believe that becomes an unbeliever.

70- Calling a person who was given the glad tidings of Jannah in the Qur’ân al-karîm or in any hadîth ash-sharîf an unbeliever causes kufr.

71- It is harâm and sinful for a Muslim woman to go out while her head, arms and legs are unveiled and to show them to men. If she slights this fact, if she does not attach importance to it, she will lose her îmân and become an unbeliever.

72- Anyone who does not believe that angels and jinnis exist becomes an unbeliever.

73- If a person calls a Muslim “O unbeliever” (or if a person calls a Muslim a freemason or communist) and believes that that Muslim is an unbeliever, he himself becomes an unbeliever.

74- The number of Prophets is not known exactly. To give a number for Prophets may mean to believe that a non-Prophet was a Prophet or it may mean to not accept the prophethood of a Prophet. This is unbelief. For, denying a Prophet means denying every one of the Prophets. On this subject, the Islâmic scholars said that the number of Prophets is more than one hundred twenty-four thousand.

A Muslim, male or female, will lose his or her îmân when he or she says or does something which has unanimously been reported by Islâmic savants to cause kufr, and which he or she knows that if done it will cause kufr, but he or she does it deliberately (willingly, not under duress), whether he or she does or says it seriously or jokingly, not being aware of what one is saying is not an exception to this rule. That person will become a murtad (apostate). The previous thawâbs of the person who became a murtad will become null and void. If this murtad repents, the thawâbs of his previous worships will not be returned.





If he is rich, he has to perform hajj again. It is not enough to only say the Kalima ash-shahâda for repentance. Repentance for the thing which caused one's apostasy is required too. (He should enter Islâm through the same gate he had exited.) To be unaware of those matters is not an excuse and is a grave sin for a Muslim. For it is fard for a Muslim to learn the things which are compulsory for everyone to know. The nikâh and the faith of a person will not be void when one expresses a word, which is a cause for apostasy if said accidentally, in a state of confusion or interpretatively. In this case, it is recommended to make tawba and istighfâr, that is, tajdîd al-îmân (to renew one's faith).

"Make tajdîd al-îmân by saying Lâ ilâha illallah!"

Hadîth ash-sharîf

An unbeliever becomes a Muslim by saying a kalima at-tawhîd. Likewise, a Muslim can turn into an unbeliever by saying one word. Every Muslim should say the following îmân prayer each morning and evening, and thus one should make repentance and renew one's îmân and nikâh:

"Allahumma innî e'ûzu bike min an ushrika bika shay-an wa ena a'lamu wa astaghfiru-ke li-mâ lâ-a'lamu innake ente allâmul-ghuyûb."

"Allahumma innî urîdu en ujaddidel îmâne wennikâha tejdîden bi-qawli lâ ilâhe illallah Muhammadun rasûlullah."

*I wish to search all around and find you,
To rub my face to the dust of your trace,
May Haqq allow me to see your face,
O Muhammad, my soul yearns for you.*

*I wish there were a blessed journey and I could go,
Sink into the sands on the roads of Kâ'ba,
May I see your beautiful face once in a dream,
O Muhammad, my soul yearns for you.*

*There is no deceit left in my heart,
I have entered the true path sincerely,
Abû Bakr, 'Umar, 'Uthmân too,
O Muhammad, my soul yearns for you.*



54 FARDS

Islâmic scholars have chosen fifty-four of the fards that every individual Muslim has to believe and observe:

1- To believe that Allahu ta’âlâ is One and to never forget Him. (That is, endeavor to perform everything in accordance with Islâm.)

2- To eat and drink halâl things.

3- To perform abdash (ablution).

4- To perform the five daily namâzes when their times come.

5- To perform ghusl from haid, nifas and being junub.

6- To believe that rizq (sustenance) is granted only by Allahu ta’âlâ.

7- To wear clean and halâl clothes.

8- To work by putting your trust (tawakkul) in Allah.

9- To be contented with what you have.

10- To be thankful to Allahu ta’âlâ for His blessings (to use His blessings in accordance with the command of Islâm).

11- To be content with qadâ and qadar.

12- To be patient with afflictions.

13- To make tawba (repentance) for your sins.

14- To perform acts of worship with ikhlâs. (That is, to worship only for the grace of Allahu ta’âlâ, for the purpose of pleasing Allahu ta’âlâ.)

15- To consider the enemies of Islâm as your enemy.

16- To hold the Qur’ân al-karîm as a document, proof-text. To be content with its rulings.

17- To prepare yourself for death, that is, to strive to die with îmân by performing the fards and avoiding the harâms.

18- To love whom Allahu ta’âlâ loves and not to love and to stay away from whom He does not love (this is termed hubbu fillah and bughdu fillah).

19- To be kind to and do favours for your parents.

20- For those who are able, to make amr bil ma’rûf (to enjoin and spread Islâm) and nahy an al-munkar (to prevent people from doing what is prohibited in Islâm).

21- To visit your mahram relatives who obey Islâm.

22- To not commit breach of trust (amânat).

23- To fear Allahu ta’âlâ and to abstain from excessiveness and sinful things.

24- To obey Allah and His Rasûl. (That is, endeavor to perform everything in accordance with Islâm.)

25- To avoid sins and to perform acts of worship.

26- To obey Muslim rulers.

27- To observe the entire creation around you and take lessons.

28- To ponder about the existence of Allahu ta’âlâ.

29- To protect your tongue from saying harâm, obscene words.

30- To purify and keep your heart away from useless things and harmful worldly wishes.

31- To not make a mockery of any person.





- 32- To not look at harâm things.
33- To keep one's promise.
34- To not listen to forbidden things (obscenity and musical instruments).
35- To learn fards and harâms.
36- To be honest in measuring or weighing.
37- To not feel secure from Allah ta'âlâ's torment, to be fearful of the Wrath of Allahu ta'âlâ.
38- To not despair of Allah's Mercy.
39- To give the zakât of your property to poor Muslims and to help them.
40- To not follow the harâm desires of one's nafs.
41- To give food to a hungry person for the sake of Allah.
42- To work in order to acquire sufficient rizq (for one's subsistence).
43- To give the zakât of your property and to give the 'ushr of your crops.
44- To abstain from sexual intercourse while one's wife is in a state of menstruation or puerperium.
45- To purify one's heart from sins.
46- To refrain from being arrogant.
47- To protect the property of orphans.
48- To refrain from states and actions that cause carnal feelings towards young boys.
49- To perform five daily namâzes in their prescribed times, not to omit them.
50- To not attribute a partner to Allahu ta'âlâ.
51- To refrain from committing adultery, fornication.
52- To not drink wine or other alcoholic beverages.
53- To not make an oath unless there is a legitimate reason. (To not make oaths for mundane reasons.)
54- To not confiscate others' possessions unjustly or by violence, that is, by ill-gotten means. To fear violating people's rights.
(The most important violation of people's rights and what is deserving of the most torment is not making amr bil ma'rûf to one's relatives and subordinates, not teaching them the knowledge of religion. A bid'at holder changing the belief of Ahl as-sunnat, the religion and îmân is the same.)

"If a person commits a sin and then regrets it; this regret of his is an atonement for the sin."

**Hadîth
ash-sharîf**

*O my heart! What is this dress, robes and entertainment for you?
Although He contented Himself with a rug and coarse fabric.*

*My sins are innumerable, beyond all the limit,
I have come to you, hoping compassion, you are the source of intercession.*

*This Muhibbî is repenting, accept it, O my Rabb!
Protect him from the fitna of the shaytân.*

Kanûnî Sultân Suleymân (Muhibbî)

GRAVE SINS

Seventy-two of them are:

- 1- To kill a person unjustly.
- 2- To commit fornication, adultery.
- 3- To commit sodomy.
- 4- To drink alcoholic beverages. (Drinking beer is harâm.)
- 5- To steal.
- 6- Using narcotic drugs for pleasure.
- 7- To commit usurpation.
- 8- To be a false witness.
- 9- To eat in public among Muslims in the month of Ramadân.
- 10- To pay or get fâidh (interest).
- 11- To swear oaths very often.
- 12- To be rebellious towards your parents.
- 13- To give up visiting your mahram relatives who obey Islâm.
- 14- To leave the fight and run away from the enemy during a battle.
- 15- To usurp the property of orphans.
- 16- To cheat in measuring or weighing.
- 17- To perform namâzes before or after their due times.
- 18- To break a fellow Muslim's heart. (It is more sinful than destroying the Kâ'ba.) After unbelief, there is no sin that Allahu ta'âlâ hates more than breaking a heart.
- 19- To make up something which Rasûlullah (sall-Allahu ‘alaihi wa sallam) had not said and to claim that it is a hadîth ash-sharîf.
- 20- To accept a bribe.
- 21- To avoid giving truthful testimony.
- 22- To not give the zakât and ‘ushr of one's property.
- 23- For those who have the power, to not forbid someone while committing a sin.
- 24- To burn a living animal.
- 25- To forget how to read the Qur'ân al-'azîm-ush-shân after learning it.
- 26- To despair of Allahu ta'âlâ's Mercy.
- 27- To betray people, whether they are Muslims or non-Muslims.
- 28- To eat pork.
- 29- To have a dislike towards any of Rasûlullah's Ashâb al-kirâm (ridwanullahi ta'âlâ ‘alaihim ajma'in). To speak ill of any of them.
- 30- To continue to eat when one is full.
- 31- For women, to avoid the bed of their husbands.
- 32- For women, to go out to visit others without taking permission from their husbands.
- 33- To call chaste women unchaste.
- 34- To make namîma, that is, such things as gossip, carrying words among Muslims.
- 35- To expose your awrat (private) parts. (A man's awrat parts are between his





navel and lower parts of his knees. A woman's awrat parts include hair, arms and legs.) To look at a person's awrat parts is harâm.

- 36- To eat carrion, or to cause others to eat it.
- 37- To commit breach of trust.
- 38- To backbite a Muslim.
- 39- To be covetous.
- 40- To attribute a partner to Allahu ta'âlâ.
- 41- To lie.
- 42- Arrogance, to think of oneself as superior to others.
- 43- For a person in his death bed to deprive his heir of the inheritance.
- 44- To be stingy.
- 45- To be fond of the world (worldly desires).
- 46- To not fear the torment of Allahu ta'âlâ.
- 47- To not deem a harâm (a thing that is prohibited) as harâm.
- 48- To not deem a halâl (a thing that is permitted) as halâl.
- 49- To believe in fortunetelling and what the fortunetellers say about the unknown.
- 50- To abandon Islâm, to become an apostate.
- 51- To look at nâmaharâm women and girls, that is, to look (with sensual desire) at those that are harâm to look at.
- 52- For women, to dress like men.
- 53- For men, to dress like women.
- 54- To commit a sin within the boundaries of the Haram al-Kâ'ba.
- 55- To perform adhân or namâz before their due times.
- 56- To be rebellious to the commands of the state, laws.
- 57- To liken the private parts of one's wife to the private parts of one's mother.
- 58- To swear at one's mother-in-law.
- 59- To take aim at each other with any weapon.
- 60- To eat and drink something left over by a dog.
- 61- To rub in the favours you have done to a person.
- 62- (For men) to wear silk clothes.
- 63- To insist on ignorance (not learning the creed of Ahl as-sunnat, fards, harâms, and all necessary knowledge).
- 64- To make an oath by saying something that is not in the name of Allahu ta'âlâ or that is not communicated by Islâm.
- 65- To avoid ilm (knowledge). 66- To not understand that ignorance is an affliction.
- 67- To insist on repeatedly committing venial sins.
- 68- To laugh uproariously.
- 69- To remain junub so long as to not perform a namâz within its due time.
- 70- To have sexual intercourse while one's wife is in a state of menstruation or puerperium.
- 71- To make tegannî (reading the Qur'ân al-karîm melodiously). To sing immoral songs. To play and listen to musical instruments.
- 72- To commit suicide.

Beautiful Ahlâq (Ethics)

Islâm commands to strengthen morality with beautiful ahlâq, to purify nafses from vices, to have a good temper and to have chastity and modesty in every aspect. This knowledge and its way are called **Tasawwuf**.

Just as the science of medicine teaches us knowledge regarding the health of the body, tasawwuf teaches us how the heart and soul can be freed from vices. It keeps people away from evil deeds, which are the symptoms of the heart's sickness, and helps them perform good deeds for attaining the contentment of Allahu ta'âlâ.

Islâm commands, first of all, to learn knowledge, after that, to perform deeds and worships according to that knowledge, only for the sake of Allahu ta'âlâ, that is, Islâm commands ilm (knowledge), amal (deeds and ibâdats), and ikhlâs (sincerity, that is, doing everything for Allah's sake). If we liken a person's spiritual improvement, his attaining of endless bliss in this world and the âkhirat, to the flying of an aircraft, faith and deeds, that is, îmân and worships are like its body and engines.

And making progress on the way of tasawwuf is like its source of energy, its fuel. For reaching the goal, the aircraft is obtained. That is, îmân and ibâdats are acquired. For starting it, it is necessary to get the fuel, that is, to make progress on the way of tasawwuf.

Tasawwuf has two purposes:

The first is to internalize the îmân, that is, to make it secure in the heart so that it cannot be undermined by effects that arouse doubt. The îmân which is strengthened through mind, through reasoning, through proofs cannot be so firm. Allahu ta'âlâ declares in the twenty-eighth âyat of the Sûrah ar-Ra'd, in the Qur'ân al-karîm, in maal, **"Îmân's penetration and settlement in hearts is possible only and only by dhikr."** Dhikr means to remember Allahu ta'âlâ and act according to His wish in every deed and action.

The second purpose of tasawwuf is to facilitate worshipping, to perform them willingly, and to do away with the indolence, the reluctance inherent in the nafs al-ammâra. Performing the ibâdats easily and willingly and loathingly abstaining from sins are possible only by learning the knowledge of tasawwuf and proceeding on its path.

It ought to be realized well that clinging to tasawwuf is not intended to acquire the ability to see what others do not know, to inform others of the unknown, to perceive nûrs, spirits, nor to enjoy valuable dreams.

In order to reach the mârifats (understandings), the knowledge and the states, which can be obtained by tasawwuf, one should first correct one's belief, then learn the commands and prohibitions of Islâm and then perform deeds and ibâdats accordingly. As a matter of fact, without doing these three things, it is impossible to purify the heart from the vices and to purify the nafs of evil and fill it with virtues and rescue it from its harmful desires.





ADAPTING ONESELF TO MUHAMMAD 'ALAIHIS-SALÂM

Adapting oneself to Muhammad 'alaihi-salâm is to follow His way. His way is the way shown by the Qur'ân al-karîm. This way is called **Dîn al-Islâm** (Religion of Islâm). In order to adapt oneself to Him, one must first have îmân (belief); then learn Islâm well; then carry out the fards and avoid harâms, and then fulfill the sunnats and abstain from the makrûhs. After all these, one should also try to follow Him in what is mubâh (permitted). To have îmân means to begin following Him and to enter the door of bliss.

Allahu ta'âlâ sent Him to invite all the people of the world to bliss and declared in the twenty-eighth âyat of Sûrat-us-Saba', in maal, **"O My beloved Prophet! I send you so that you should give the good news of endless bliss to all the people in the world and to guide them toward this way to bliss."**

For example, a little midday sleeping of a person who adapts himself to Him is much more valuable than spending many nights worshipping without following Him. It was His honourable habit to perform "Qaylûla," that is, to sleep for a while before noon. Also, not fasting on the Eid days, but eating and drinking because His religion commands it, is more valuable than years of fasting that doesn't exist in His religion. A small amount given to the poor in accordance with His religion, which is called zakât, is superior and more valuable than giving a pile of gold coins, as alms, as large as a mountain with one's own wish.

After conducting a morning namâz in jamâ'at, Hadrat 'Umar, the Amîr-ul-mu'minîn, looked at the jamâ'at and seeing that one of the members was absent, asked where he was. His companions said, "He worships until morning, during the night. Maybe he fell asleep." The Amîr-ul-mu'minîn said, "I wish he had slept all night and performed the morning namâz with the jamâ'at; it would have been better."

People who don't abide by Islâm blunt their nafs by subjecting themselves to inconveniences and striving hard. Yet, this is worthless and low because they do not do it in accordance with Islâm. The benefit for these efforts of theirs, if there is any, consists of a few worldly advantages. And since this world is worthless, what could be the value of a part of it? These people are like dustmen; dustmen work harder and become more tired than anybody else, but their wages are lower than anybody else's. As for those who adapt themselves to Islâm, they are like jewelers who deal with fine jewels and precious diamonds. They do a little work, but their earnings are great. Sometimes an hour's work provides them a hundred thousand years' earning. The reason for this is that an action compatible with Islâm is accepted and liked by Allahu ta'âlâ; He loves it. He declares in many places in His book the Qur'ân al-karîm that this is so.

For example, He declares in the thirty-first âyat of Sûrah Âl-i 'Imrân, in maal,

"O My beloved Prophet! I send you so that you should give the good news of endless bliss to all the people in the world and to guide them toward this way to bliss."

Saba': 28

“O My beloved Prophet! Tell them, ‘If you love Allahu ta’âlâ and if you want Allahu ta’âlâ to love you also, adapt yourselves to me! Allahu ta’âlâ loves those who adapt themselves to me.”

To follow Muhammad 'alaihi-salâm is to value the rules of Islâm and carry out these rules lovingly, to respect and esteem His commands, scholars of Islâm, the pious and things that are valued by Islâm, to strive to spread His religion and to despise those who do not want to abide by His religion, or who disapprove and ignore it.

Allahu ta’âlâ does not like any of the things that are incompatible with Islâm. Is it possible that rewards will be given for the things that are disliked? On the contrary, they will bring about punishment.

Attaining happiness in both worlds depends only and only upon following Muhammad 'alaihi-salâm, who is the Master of this and the next world. In order to follow Him, it is necessary to have î mân and to learn and carry out the rules of Islâm.

Escaping Jahannam in the next world is peculiar only to those who adapt themselves to Muhammad 'alaihi-salâm. All the good deeds done in this world, all that is discovered, all states, and all branches of knowledge will be useful in the next world on the condition that one has followed the way of Rasûlullah. Otherwise, every good deed done by those who do not follow Allahu ta’âlâ’s Prophet will remain in this world, causing their next world to be destroyed. That is, it will be nothing but an istidrâj (deception) disguised in goodness.

To adapt oneself to Muhammad 'alaihi-salâtu was-salâm completely and perfectly, one needs to love Him completely and perfectly. The symptom of complete and perfect love is to keep away from His enemies and to dislike those who dislike Him. Love cannot include negligence. Lovers, being crazy about their darlings, cannot do anything against them. They cannot be together with those who act against them. The love for two opposites cannot settle in the same heart together. That is, the existence of two opposite things together (jam iz-ziddayn) in the same place is impossible.

The worldly blessings are transient and deceitful. If they are yours today, they will be somebody else’s tomorrow. But those which will be obtained in the âkhirat are endless and are earned in the world. If a few days’ life in this world is spent following Muhammad 'alaihi-salâm, who is the most valuable person in this and the next worlds, one may hope for endless bliss, eternal salvation. Otherwise, unless one adapts oneself to Him, everything turns into nothing. Every good deed and act of kindness done without following Him remains here; nothing will be obtained in the âkhirat. A small act of following Muhammad 'alaihi-salâm is much more superior to all the blessings in this world and the bliss in the âkhirat. The virtue and honour of humanity are following Him.

For Muslims, who want to adapt themselves to Rasûlullah, the basic condition is to be in one of the four true madhhab of the Ahl as-sunnat. It is fard to have î mân in our Master, the Prophet, to affirm what He brought, to love and obey Him, to accept His advice, to respect and pay homage to Him. Regarding this





subject, Allahu ta’âlâ declared in the âyat al-karîmas, in maal, **“Therefore, believe in Allahu ta’âlâ and His Rasûl, who is His unlettered Prophet, adapt yourself to Him so that you will find guidance and the right way.”**⁶⁶⁷ And, **“He who does not believe in Allahu ta’âlâ and His Prophet, (should know that) certainly, We have prepared a wild (terrifying) fire for those unbelievers.”**⁶⁶⁸

Yahyâ ibn Muhammad ibn Abdullah, Muhammad ibn Ibrâhîm ibn Sa’îd, Umayya ibn Bustân, Muhammad ibn Ibrâhîm ibn Sa’îd report; Abû Hurayra (radiy-Allahu ‘anh) conveyed this hadîth ash-sharîf from Rasûlullah (sall-Allahu ‘alaihi wa sallam): Our Master Rasûlullah stated, **“I have been commanded to fight against people (unbelievers) until they testify that there is no god but Allahu ta’âlâ, and they believe in me and what I have brought (Islâm). When they do so, their properties and lives will be rescued from me. Except for the Islâm’s right (that is, if a Muslim sinned, the punishment decreed by Islâm will be fulfilled). Allahu ta’âlâ will call him to account.”**⁶⁶⁹

“He who obeys me has obeyed Allahu ta’âlâ. He who rebels against me has rebelled against Allahu ta’âlâ. He who obeys my commands has obeyed me, and he who rebels against my commands has rebelled against me.”

“The situations of the one who obeys me and abides by what I brought, and the one who rebels against me and goes against what I brought, are similar to the situation of a man who constructed a house and prepared a wide variety of delicious foods (to give a grand banquet to people) and gave someone the responsibility to invite the people. Those who accept the invitation enter the house and eat as much as they desire. However, those who do not accept the invitation cannot enter the house and cannot eat from the prepared food. That house is Jannah (that has been prepared for those Allah-fearing persons who accepted the invitation of Rasûlullah). The inviter (to Allahu ta’âlâ and Jannah, which is full of His blessings) is Muhammad (‘alaihi-salâm). He who rebels against Muhammad (‘alaihi-salâm) rebels against Allahu ta’âlâ. Muhammad (‘alaihi-salâm) distinguishes those Muslims who affirm Him from those unbelievers who deny Him.”

“Abide by my way and after me the Khulafa ar-rashidin’s (that is, the four Khalîfas who succeeded our Prophet) way. Precisely adhere to them with all your power. Abstain from the things that are innovated (in religion) afterwards (which cannot be found within the Qur’ân al-karîm, the sunnat, ijma al-ummat [the consensus reached by profound scholars called mujtahid] and qiyas al-fuqaha [the onerous work carried on by the scholars of fiqh in

*“He who obeys me
has obeyed Allahu
ta’âlâ. He who
rebels against
me has rebelled
against
Allahu ta’âlâ.”*

**Hadîth
ash-sharîf**

⁶⁶⁷ Sûrah al-A’râf: 7/158.

⁶⁶⁸ Sûrah al-Fath: 48/13.

⁶⁶⁹ Islâm Âlimleri Ansiklopedisi-IV.345/II.2.

order to derive rules, commandments and prohibitions from the Qur'ân al-karîm and hadîth ash-sharîfs by way of ijtihâd; rules and principles so derived)). **For, everything that is innovated (in religion) afterwards is bid'at. And every bid'at is heresy.**"⁶⁷⁰

In the hadîth ash-sharîf related by Anas ibn Mâlik about abiding by Rasûlullah, Our Prophet (sall-Allahu 'alaihi wa sallam) stated, **"He who revives my sunnat (that is, spreads it by practicing it) has revived me (that is, has exalted my glory and disclosed my order). And the one who revives me will be with me in Jannah."**

Our Master, the Prophet told Bilâl ibn Hârith, **"If a person revives a sunnat al-hasanah (things that are beneficial and do not contradict nor go against Islâm) in Islâm, he attains its reward and the rewards of those who will practice it. If a person introduces a sunnat as-sayyi'a (things that contradict or go against Islâm) in Islâm, he is given its sin and the sins of those who will practice it."**⁶⁷¹

Hadrat 'Umar ibn Abdulaziz said, "Our Master Rasûlullah opened a beautiful road, and so did His Khalîfas after Him. To act according to the way of Rasûlullah and His caliphs after Him means to act according to the Book of Allahu ta'âlâ. To obey Allahu ta'âlâ and our Master, the Prophet means to strengthen the religion of Allahu ta'âlâ. Nobody has the right to vitiate or change Islâm." It is not permissible to act according to the words of those who oppose the way of our Prophet.

Those who abide by the way of our Master, the Prophet and Ashâb al-kirâm attain the true path. Of those, they who ask for help receive help. Whoever opposes the way of our Prophet and His Ashâb and does not act accordingly is on a path other than the path of Muslims. Allahu ta'âlâ will put such a person into Jahannam by allowing them to perform evil deeds. Jahannam is the worst of destinations.

Hadrat Ahmad ibn Hanbal said, "One day, I was in a gathering. They raced to go into the water. As for me, abiding by the hadîth ash-sharîf, **'He who has belief in Allahu ta'âlâ and the day of âkhirat, should not enter a public bath (without covering their awrat parts),'** I did not take off my clothes. That night, someone said to me in my dream, **'O Ahmad! Glad tidings to you! For, Allahu ta'âlâ has forgiven you because you abided by the way of Rasûlullah. He has made you an imâm. People will follow you.'** When I asked, 'Who are you?' he said, **'I am Jabrâil.'**"

A person who does not follow Rasûlullah (sall-Allahu 'alaihi wa sallam) in their every deed cannot be a believer. If they do not love Him more than themselves, their belief is not complete. Muhammad 'alaihis-salâm is the Prophet of all human beings and jinns.

⁶⁷⁰ Ibn Mâja, "Muqaddima", 6; Dârimî, "Muqaddima", 16; Ahmad ibn Hanbal, al-Musnad, IV, 126; Hâkim, al-Mustadrak, I, 174; Bayhaqî, as-Sunan, II, 422.

⁶⁷¹ Ibn Mâja, "Muqaddima", 36; Dârimî, "Muqaddima", 44; Ahmad ibn Hanbal, al-Musnad, IV, 361; Tabarânî, al-Mu'jamu'l Kabîr, II, 315; Bayhaqî, as-Sunan, II, 136.



MY BELOVED PROPHET (sall-Allahu ‘alaihi wa sallam)



It is obligatory for all people of every century to abide by Him. It is necessary for every believer to help His religion, to make His beautiful akhlâq a habit, to say His blessed name frequently, to recite salât-us-salâm respectfully and affectionately when they say or hear His name, to fall in love with seeing His blessed face, to love and show respect to the Qur’ân al-karîm and religion that He brought.

“The person Allahu ta’âlâ loves very much is who learns knowledge of religion and teaches others. Learn your religion through Islâmic scholars!”

**Hadîth
ash-sharîf**

*He would not talk out of His own desires, His pure words were of revelation,
He was an ocean filled with pearls of wisdom, that fount of generosity.*

*He was among people, though, His heart was with Allahu ta’âlâ only,
He would always find Oneness in plurality, that fount of generosity.*

*May salât and salâm be upon Him and His Ashâb,
For, He befriended them, that source of generosity.*

*Come O Haqqi, forget about the people and learn morals from the beloved of Allah,
For, He was freely given good morals by Allah, that source of generosity.*

Ibrâhim Haqqi of Erzurumî

Medîna al-Munawwara [1890]



CONDITIONS FOR BEING A TRUE MUSLIM

The word **“Islâm”** in Arabic means “surrendering one’s nafs, submission, reaching salvation,” as well as “peace”. Imâm al-a’zam Abû Hanîfa (rahmatullahi ‘alaih) has defined Islâm as “submission and obedience to Allahu ta’âlâ’s commandments.”

If the facts stated above are read carefully, it will automatically become clear how a Muslim should be. Scholars have explained the qualities that a Muslim should possess as:

First of all, a Muslim is clean physically and spiritually.

In several different places in the Qur’ân al-karîm, Allahu ta’âlâ declares, **“I like those who are clean.”** Muslims do not enter mosques or houses with their shoes on. Their carpets, their floors remain spotless and clean. Every Muslim has a bathroom in his house. Their bodies, clothes and food are always clean. In this way, they do not spread microbes and disease.

A true Muslim is clean and takes great care of his health. He never consumes alcoholic drinks, which are harâm and a kind of poison. He doesn’t eat pork, which has been prohibited on account of its various dangers and harms.

Our Prophet (sall-Allahu 'alaihi wa sallam) praised the science of medicine in various ways. An example is His statement, **“There are two kinds of knowledge: knowledge of the body and knowledge of religion.”** That is, by saying that these two are the most important sciences, the religious knowledge, which protects the soul, and the knowledge of health, which protects the body, He wanted us to strive to keep our body and soul vigorous. Islâm commands learning the knowledge of the body before the knowledge of religion. For all kinds of good deeds can be done only with a healthy body.

Our Master, the Prophet communicated through letters with the Byzantine Emperor Heraclius. They would send envoys to each other. On one occasion, Heraclius sent Him many presents. One of the presents was a medical doctor. When the doctor arrived, he came to our Prophet and said, “Sir! His Majesty has sent me to you as a servant. I shall treat those that are ill free of charge.” Hadrat Muhammad (sall-Allahu 'alaihi wa sallam) accepted his services. He ordered for the doctor to be given a house. Every day, they brought delicious food and drinks for him. Days and months passed. No Muslims came to see him. The doctor, feeling ashamed, requested permission to leave, saying, “Sir! I came here to serve you. Up to now, no sick person has come to me. I have been sitting idly, eating and drinking comfortably. And now I’d like to go back home.” Our Prophet (sall-Allahu 'alaihi wa sallam) responded, **“It is up to you. If you would like to stay longer, it is the Muslims’ duty to serve and tend to their guests. However, if you would like to leave now, have a good journey! But you must know that even if you were to stay here for years, no Muslim would come**





to see you. It is because my Ashâb does not become ill. The Islâmic religion has shown the way to good health. My Ashâb pays great attention to cleanliness. They do not eat anything unless they are hungry, and they stop eating before becoming fully sated.”

With the words above, we do not mean to say that a Muslim never becomes ill. However, a Muslim who pays attention to his health and cleanliness remains healthy for a long time. He hardly becomes ill. Death is a fact of life. It cannot be avoided. Everyone will die as a result of some illness. Yet, being able to keep one’s body healthy until the time of death is possible only by observing matters and cleanliness commanded in Islâm. Our Prophet (sall-Allahu ‘alaihi wa sallam) said, **“I have been sent to perfect virtue and to spread beautiful morals over the world.”** Another hadîth ash-sharîf states, **“Among you, the ones with the highest î mân are the ones with beautiful akhlâq.”**

“I swear by Allahu ta’âlâ that unless a person loves for his Muslim brother what he loves for himself, his î mân will not be perfect.”

**Hadîth
ash-sharîf**

Spiritual purity is essential for a Muslim. A person who lies, who cheats, deceives others, who is cruel, unjust, who shirks from helping his brothers in religion, who assumes superiority, who thinks only of his advantages, is not a true Muslim, no matter how much he worships. The exalted meaning of the first three âyats in the Sûrah al-Mâ’ûn is, **“O My Rasûl! Have you seen him who denies the qiyâmat, hurts the orphans and deprives them of their rights and does not feed the needy nor encourage others to help the needy?”** The worships of such people are not accepted. In Islâm, keeping away from the harâms takes precedence over doing the fards. A true Muslim is, first of all, a perfect and mature person. He has a smiling face. He is a honey-tongued man who tells the truth. He never knows what it is “to be angry”. Rasûlullah (sall-Allahu ‘alaihi wa sallam) declared, **“The person given mildness is the one endowed with the goodness of this world and the âkhirat.”**

A Muslim is extremely modest. He listens to everyone who approaches him and helps them as far as possible. A Muslim is dignified and polite. He loves his family and his country. Our Prophet said, **“Loving one’s homeland originates from î mân.”**

How Allahu ta’âlâ likes His slaves to be is explained very well in the Qur’ân al-karîm. The exalted meaning of the 63-69th âyat al-karîmas in Sûrah al-Furqan is, **“The (virtuous) slaves of the Rahmân (Allahu ta’âlâ’, Who has much compassion for His slaves) walk on the earth modestly and with dignity. When ignorant people try to annoy them, they refrain from sinning with honesty and softness and respond with kind words, such as, ‘peace and safety be upon you.’ They spend the nights standing and prostrating (performing namâz) for their Rabb. (They offer their thanks and praise to Him). They entreat Allah, ‘O our Rabb, take the Jahannam torment away from us. Indeed, its torment is eternal and bitter, and that place is no doubt an evil and horrible residence.’ In their spending, they are neither prodigal**

nor miserly; they follow a moderate way between these two extremes, and they do not deduct from anyone's rights. They do not attribute partners to Allah nor invoke any other deity along with Him. They do not take any life, which Allah has forbidden. (They only punish the guilty.) They do not commit fornication.” The 72-74th âyats of the same sûrah, in maal, **“They do not bear false witness. They abstain from things that are useless and harmful. If they are accidentally involved in something useless or which can be done with great difficulty, they pass by it with dignity. They do not turn a blind eye and a deaf ear to the âyats of their Rabb when they are reminded of them. They implore saying, ‘O our Rabb! Grant us that our wives and children be a joy to our eyes. Make us the leaders of those who fear You.”**

Moreover, the meaning of the second and third âyats in Sûrah as-Sâff, **“O believers! Why do you profess what you do not practice? It is most loathsome in the sight of Allah that you profess what you do not practice,”** shows that a person's vowing or promising what he cannot perform makes him a bad person in Allahu ta'âlâ's view.

A true Muslim is extremely respectful to his parents, teachers, commanders, the laws and the leading authorities of his country. He does not waste his time on unnecessary things. He spends his time only with things that are useful. He doesn't gamble. He doesn't waste his time.

A true Muslim does his ibâdats perfectly. He offers gratitude to Allahu ta'âlâ. Worship should not be performed unwillingly or unconsciously. Worship must be performed willingly and with great love for Allahu ta'âlâ. To fear Allahu ta'âlâ means to love Him very much. Just as people wouldn't want to sadden the person they love much, and they would fear lest they might upset them, worship for Allahu ta'âlâ should be performed in a manner that proves our love for Him. The blessings which Allahu ta'âlâ has given us are so great that our debt of gratitude to Him can be paid only by loving Him much and by worshipping Him with profound sincerity.

There are different kinds of ibâdats. Some kinds of ibâdats, as we have said above, are between Allahu ta'âlâ and His slave. Maybe Allahu ta'âlâ will forgive those who worship insufficiently. It is ibâdat to respect others' rights, too. But He will never forgive those who abused others and have the rights of others on them unless the owners of those rights forgive them. It was stated in hadîth ash-sharîfs:

“Allahu ta'âlâ does not show mercy to he who does not show mercy to people.”

“Help both the oppressor and the oppressed by preventing cruelty.”

“If nine-tenths of the money given for buying a shirt is halâl and one-tenth is harâm, Allahu ta'âlâ doesn't accept the namâz performed with that shirt on.”

“A Muslim is another Muslim's brother. He doesn't torment his brother. He runs to help him. He does not despise him or think of him as





inferior to himself. It is harâm for him to harm his blood, property, chastity or honour.”

“I swear by Allahu ta’âlâ that unless a person loves for his Muslim brother what he loves for himself, his î mân will not be perfect.”

“I swear by Allahu ta’âlâ that a man who is not trusted by his neighbour doesn’t have î mân (that is, he is not a genuine Muslim).”

Two things are necessary for attaining bliss, goodness and peace in the world and escaping torments in the next world. The first is to hold fast to the commands of Allahu ta’âlâ. The second is to abstain from what He forbade. Of these two, the greatest one, the one more necessary, is the second one. To abstain from the harâms entirely, it is necessary to abstain from more than the necessary mubâhs. We should utilize the mubâhs only as much as necessary. If a person uses the mubâhs as he likes, that is, of those things which are permitted, or uses the mubâhs exceedingly, he will begin to do what is doubtful. And the doubtful is close to those things which are harâm. Men’s nafs, like a beast, is greedy. He who walks around an abyss may fall down into it. Scholars of Islâm said, **“Sinners’ hanging their heads is better than worshippers’ swelling their chests.”**

There are two ways of abstaining from harâms: Firstly, to abstain from those sins which only disturb the rights of Allahu ta’âlâ; secondly, to abstain from those sins that violate other people’s or creatures’ rights. The second kind is more important. Allahu ta’âlâ does not need anything, and He is very merciful. On the other hand, human beings not only need a lot of things, but they are also very stingy. Rasûlullah said,

“He who has human beings’ rights on himself and who has violated people’s property and chastity should pay the rights back and have himself forgiven before death! For that day, gold and property will have no value. That day, the ibâdats he did in the world will be given to the right owner. If he does not have any ibâdats or if there is none left, the right owner’s sins will be loaded on him.”

One day, when Rasûlullah asked the Ashâb al-kirâm, **“Do you know who is called bankrupt?”** They said, “The person without any money or property left.” He said, **“Among my ummat, a bankrupt is a person whose deed book contains many thawâbs of namâz, fasting and zakât on the day of qiyâmat. But he has cursed people, slandered them and taken away their properties. His thawâbs will be divided and distributed to such right owners. If his thawâbs are depleted before the rights are paid, the sins of the right owners will be loaded upon him. Then he will be hurled into Jahannam.”**

In the 110th letter of **Maktûbat**’s second volume, Hadrat Muhammad Ma’sûm al-Farûqî Sarhandi (rahmatullâhi ‘alaihi) wrote to one of his disciples:

“If you commit a sin, you should immediately make tawba (repent). The tawba

“Hikmat (beneficial knowledge) consists of ten components. Nine of them are in ‘uzlat. And one is in speaking little.”

**Hadîth
ash-sharîf**

must be performed secretly for a sin committed secretly and publicly for a sin committed publicly. Tawba should not be delayed. The kirâman kâtibîn angels do not record it immediately. If he makes tawba, the sin will not be recorded at all. They will record it if he does not make tawba for it. Ja’far ibn Sinân (quddisa sirruh) said, ‘Not to repent for a sin is worse than committing a sin.’ And he who has not repented on the spot should do it before death. Wara’ and taqwâ shouldn’t be neglected. Taqwâ is not to do what is clearly prohibited (harâm), and wara’ is not to do doubtful things. Avoiding a prohibition is more important than doing a commandment. Our superiors have said, **‘The bad, as well as the good, perform good deeds. But it is only the siddîqs, the good, who avoid sins...’**

It was stated in a hadîth ash-sharîf, **‘On the qiyâmat day, people of wara’ and zuhd will be ahead of all those people blessed with Allahu ta’âlâ’s grace.’** (Zuhd means to abstain from worldly things that are more than necessary, even if it is halâl.) It was stated in a hadîth ash-sharîf, **‘The namâz of a man of wara’ is acceptable,’** and **‘It is an ibâdat to be together with a man of wara’.** Talking with him is as blessed as giving alms.’ Consult your heart on doing things you feel doubt about! Do not do anything which your heart shivers at! Do not listen to your nafs!

‘Any action which calms the nafs and relieves the heart is good. Any action which rouses the nafs and excites the heart is a sin.’ Again, a hadîth sherîf declares, **‘Things that are halâl are evident. Harâms have been revealed, too. Avoid doubtful things. Do what you know to be doubtless!’** These hadîth ash-sharîfs show that doubtful things and things that disturb the heart should be avoided. It is permissible to do something about which there is no doubt. Another hadîth ash-sharîf declares, **‘The things which Allâhu ta’âlâ has made halâl in the Qur’ân al-karîm are halâl. He will forgive what He has not declared in the Qur’ân al-karîm.’** When we meet a doubtful affair, we should put our hands on our hearts. If the heart does not palpitate, we should do it. If it palpitates, we should not do that thing. It was stated in a hadîth ash-sharîf, **‘Put your hand on your chest! The heart will be calm about something halâl. It will palpitate about something harâm. If you doubt about something, don’t do it! Don’t do it even if men with religious posts issue a fatwâ!’**

A person who has îmân will refrain from venial sins in order to escape from committing grave sins.

We should deem all of our ibâdât and good deeds as defective. We should think that we have not been able to do Allahu ta’âlâ’s commands properly. Abû Muhammad Abdullah ibn Manâzil (quddisa sirruh) said, ‘Allahu ta’âlâ has commanded various kinds of ibâdats. He has commanded patience, devotion, namâz, fast and saying istighfâr (begging Allahu ta’âlâ for the forgiveness of one’s sins) before dawn. He has declared istighfâr last. Thus, it has become necessary for human beings to deem all their ibâdats and good deeds as defective and to ask for pardon and forgiveness.’

Ja’far ibn Sinân (quddisa sirruh) said, ‘Worshippers deeming themselves superior to sinners is worse than their sins.’





Once, Hadrat Alî Murta'ish (quddisa sirruh) gave up i'tikâf (retreat) and went out of the mosque after the twentieth of Ramadân ash-sharîf. When asked why he had gone out, he said, 'Seeing that the hafîzes were reciting the Qur'ân al-karîm according to melody and boasting about it, I could not stay inside any longer.'

We should work in order to earn our household's and our own livelihood in a halâl way. Trade and crafts are necessary for doing this. The Salaf as-sâlihîn always worked and earned in this manner. There are many hadîths explaining the thawâb in earning in a halâl way. Hadrat Muhammad ibn Sâlim was asked, 'Shall we work and earn, or shall we only worship and put our trust in Allahu ta'âlâ?' He said, 'Tawakkul (trust in Allahu ta'âlâ) was a hâl (quality) of Rasûlullah (sall-Allahu 'alaihi wa sallam) and earning by working was His sunnat. You shall work and put your trust in Allahu ta'âlâ'

"A person who has a crowded household but a low income and who performs his namâz well and who does not backbite Muslims will be with me on the day of qiyâmat."

Hadîth ash-sharîf

Abû Muhammad ibn Manâzil said, 'It is more useful to work and put one's trust in Allâhu ta'âlâ than to seclude one's self for worshipping (ibâdat).'

We should be temperate in eating. We should not eat so much as to slacken us. Nor should we diet so much as to prevent us from performing ibâdats. Hadrat Shâh an-Naqshiband (quddisa sirruh) said, '**Eat well and work well!**' In short, everything which helps ibâdats and the doing of good is good and blessed. And those which diminish them are prohibited. We should check and be careful about our intention on anything good we do. If the intention is not good, we should not do it.

We should avoid ('uzlat) those who do not obey Islam and those who commit bid'ats and sins. In other words, we should not be friends with such people. A hadîth ash-sharîf declares, '**Hikmat (beneficial knowledge) consists of ten components. Nine of them are in 'uzlat. And one is in speaking little.**' We should meet such people when necessary. The time for merry-making is after death. We should be friends with pious, pure Muslims, be useful to them and make use of them. We should not waste our time with useless, unnecessary words.

We should treat everybody with a cheerful face, no matter whether he is good or bad. We should not arouse instigation (fitna). Nor should we make enemies. We should follow Hâfiz as-Shirâzî's words, 'Tell the friends the truth and handle the enemies with a cheerful face and a sweet language.' We should forgive those who ask for forgiveness. We should show a good temper towards everybody. We should not oppose anybody's words or dispute with anybody. We should never speak harshly but softly to everybody.

Shaykh Abdullah Bayal (quddisa sirruh) said, 'Tasawwuf does not mean namâz, fast or ibâdats at nights. These are the duties of every person as a human slave. Tasawwuf means not to hurt anybody. He who manages this attains the goal.'

Hadrat Muhammad ibn Sâlim was asked how to distinguish a Walî from other people. He said, 'He will be distinguished by his soft words, beautiful manners

and plentiful favours, and he never disagrees when speaking with somebody and forgives those who ask forgiveness and pities everybody.’

Abû Ahmad Makkârî said, ‘Futuwwat (generosity) means to do favours to a person by whom you have been offended, to give presents to a person whom you dislike, and to be cheerful towards a person who troubles you.’

We should talk little, sleep little and laugh little. Laughing too much darkens the heart. We should work, but only from Allahu ta’âlâ should we expect its recompense. We should take pleasure in doing His commands. If we trust only in Allahu ta’âlâ, He will bestow on us whatever we wish for. A hadîth ash-sharîf declares, **‘Allahu ta’âlâ gives every wish of the person who trusts only in Him. He makes other people help him.’**

Yahyâ ibn Mu’âz ar-Râzî said, ‘Others will love you as much as you love Allahu ta’âlâ. Others will fear you as much as you fear Allahu ta’âlâ. Others will give you help in proportion to the worship you do for Allahu ta’âlâ.’ Do not run after your own advantages!

Abû Muhammad Abdullah Râshî (rahmatullahi ta’âlâ ‘alaihi) said, ‘The largest curtain between Allahu ta’âlâ and man is man’s thinking of only himself and his trusting in another man who is incapable like himself. We should think of gaining Allahu ta’âlâ’s love, not men’s.’ We should behave with a sweet language and a cheerful face towards our wives and children. We should stay with them as much as to give them their due. We should not attach ourselves to them so much as to turn away from Allâhu ta’âlâ.

We should not consult the ignorant and deviated men with religious posts about our religious matters. We should not stay together with those who are fond of this world. We should follow the sunnat in everything we do and should abstain from any bid’ats. When we are happy we should not overstep the Islamic limits. Nor should we give up hope for Allahu ta’âlâ’s help when we are in trouble. We should not forget that there is easiness alongside every difficulty. Our attitude should never change in happiness or in trouble; we should be in the same state in abundance and in scarcity. In fact, we should feel easy in scarcity and uneasy in abundance. Change of events should not make a change in us.

Instead of looking for others’ faults, we should recognize our own faults. We should not deem ourselves superior to any other Muslim. We should hold every Muslim higher than ourselves. When we meet a Muslim, we should believe that our happiness may depend on the blessing he will invoke on us. We should be like servants with those whom we are obliged to. A hadîth ash-sharîf declares, **‘A Muslim who does the following three deeds has perfect îmân: serving one’s household, sitting together with the poor (not with beggars!) and eating together with one’s servants.’** In the Qur’ân al-karîm, these three things are declared to be the qualities of believers. We should learn the manners of the Salaf as-sâlihîn and try to be like them. We should not speak ill of anybody in his absence. We should prevent a backbiter. (Saying something true about a person behind his back that would hurt him if he heard it is giybat, backbiting. If what is said is a lie, then it is slander. Both are grave sins.) We should form it a





habit to perform amr bil ma'rûf and nahy an al-munkar. A hadîth ash-sharîf declares, **'A person who has a crowded household but a low income and who performs his namâz well and who does not backbite Muslims will be with me on the day qiyâmat.'**"

Muslims help their Muslim brothers and sisters and make them happy. Indeed, our Master, the Prophet said:

"Muslims are brothers. They do not hurt one another or treat one another harshly. If a person helps a Muslim brother of his, Allahu ta'âlâ, in turn, will make his work easy. If a person saves a Muslim from trouble and thus makes him happy, Allah will save him from trouble at the most troublesome time on the day of qiyâmat. If a person conceals a Muslim's defect or fault, on the day of qiyâmat, Allahu ta'âlâ will conceal his defects and faults."

"As long as a person helps his Muslim brother, Allahu ta'âlâ will help him."

"Allahu ta'âlâ has created some of His slaves so that they will meet others' needs and help them. Those who are in need will approach these (slaves). There will be no fear of torment in the next world for them."

"If a person goes to help his brother in religion with a business, for each step, he will be given seventy thawâbs, and seventy of his sins will be forgiven. This will go on until the work is finished. When the work is done, all of his sins will be forgiven. If he dies during the work, he will go into Jannah without any questioning."

"If a person goes to the state authorities and struggles with them so that his Muslim brother will be freed from trouble and attain comfort, on the day of qiyâmat, when all others will slip on the bridge of Sirât, Allahu ta'âlâ will help him pass over it quickly."

"The act which Allahu ta'âlâ loves best is to please a Muslim by giving him clothes or food or by meeting any other need."

"When a person does a good service for a Muslim, Allahu ta'âlâ creates an angel from this good deed. This angel will worship all the time. The thawâb for its worships will be given to that person. When that person dies and is put into his grave, the angel will come to his grave with a luminous and friendly face. Upon seeing the angel, he will feel relieved and become cheerful. 'Who are you?' he will ask. The answer will be, 'I'm the good you did to so-and-so and the joy you put in his heart. Allahu ta'âlâ has sent me to please you today and to intercede for you on the day of qiyâmat and to show you your place in Jannah.'"

"Because of his beautiful akhlâq, a person will attain the highest ranks in Jannah. (Supererogatory) ibâdats will not enable him to attain these ranks. A bad temper will drag a man down to the lowest depths

"Smiling at your Muslim brother, teaching him good things, preventing him from doing evil things, helping strangers asking for directions, cleaning the streets of stones, thorns, bones and the like, which are disgusting, dirty and harmful, and giving drinking water to others are all forms of sadaqa."

**Hadîth
ash-sharîf**

of Jahannam.”

“A man saying the salâm with a smiling face is given the blessings attained by those who give alms.”

“Smiling at your Muslim brother, teaching him good things, preventing him from doing evil things, helping strangers asking for directions, cleaning the streets of stones, thorns, bones and the like, which are disgusting, dirty and harmful, and giving drinking water to others are all forms of sadaqa.”

“There are such mansions in Jannah that a person who is in one of them can see any place he wants to and can appear in any place he chooses.” When Abû Mâlik al-Ash'arî (rahmatullahi 'alaihi) asked, “Who will be given such mansions,” our Master, the Prophet (sall-Allahu 'alaihi wa sallam) said, **“They will be given to those who are soft-spoken, generous and when other people are asleep, meditate over Allahu ta'âlâ's existence and greatness and invoke Him.”**

A true Muslim does not believe in superstitions. He only laughs at such things as magic, ill-omen, fortune-telling, incantation and amulets that contain writings other than those from the Qur'ân al-karîm. He also laughs at blue beads, putting candles, wires and threads on tombstones, and at liars who claim to perform karâmat (that is, extraordinary things that Allah causes to happen at the hand of people who are pious and loved by Him). In fact, most of such things have been conveyed to us from other religions. The great Islâmic scholar Imâm ar-Rabbânî (rahmatullahi 'alaihi) answers in this way to those who expect “karâmat” from men of religion, “People expect men of religion to manifest karâmat. Some of them may not perform karâmat but are still closer to Allahu ta'âlâ than the others. The greatest karâmat is to learn Islâm and to lead a life compatible with Islâm.”

Always addressing people with kind words and understanding, even if they are of other religions, is commanded in the Qur'ân al-karîm. It is written in the books of fiqh that it is a sin to hurt a non-Muslim's feelings or call him to his face an unbeliever, infidel and such. A Muslim who does so will be punished. The aim is to teach everybody the sublimity of Islâm. And this jihâd can be done only with a sweet tongue, knowledge, patience, and îmân. He who wants to convince someone about a fact should, first of all, believe it himself. And a Muslim never loses his patience or has difficulty in explaining his belief. There is no other religion as clear and as logical as Islâm. It can be easily proven that this religion is the only correct religion.

In brief, a true Muslim is a perfect human being who is fully equipped with high moral quality, dignified, honest, pure, both physically and in the soul, and trustworthy in every respect.

If all people would accept Islâm, neither evil nor deceit, war, oppression, or cruelty would remain on the earth. It is, therefore, a duty for us all to do our best to be perfect and true Muslims and to spread Islâm all over the world, explaining its essence and its details.





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MY BELOVED PROPHET (sall-Allahu ‘alaihi wa sallam)

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MY BELOVED PROPHET (sall-Allahu 'alaihi wa sallam)



ABDULHAMID HAN II
YILDIZ ALBUMS
MECCA - MEDÎNA
PICTURES



Kâ'ba ash-sharîf Mecca al-muqarram



The Gate of Masjid al-Haram



Safâ Hill - Mecca



Marwa Hill - Mecca



Surre-i humâyûn (Surre Procession)
in Mecca



The Zamzam Well built
by Abdulhamîd Hân I

MECCA AL-MUQARRAMA



1- Ajjâd Fortress.

Ajjâd Fortress was built between 1781-1783 during Sultan I. Abdulhamid Han's time for the protection of the Kâ'ba, the safety of the hajjis and the public order and defence of Mecca. It was used as the Turkish Headquarters in World War I. However, the Wahnâbî government demolished the Ottoman relic Ajjâd Fortress in 2002.

2- Mount Omar.

3- Hind Fortress.

Hind Fortress was built in 1806 to enhance Mecca's safety by Sultan Selim Han III.

MEDÎNA AL-MUNAWWARA



1- Mount Uhud.

2- Majidiya Minâret.

As the other minârets of the masjid, which were called Babûssalâm and Bâburrahma, Majidiya Minâret was also built by Sultân Abdulmejid Han. The minârets reflect Ottoman architecture..

3- Qubba as-sa'âdat (Qubba al-Hadra - Green Dome)

Egyptian Turkish Sultân Sayfaddîn Sâlih Klavûn, in 678 (AD 1279), had the current qubba on the Hujra as-sa'âdat built and covered with lead. The qubba was painted green with the order of Sultân Mahmûd Han II (rahmatullahi 'alaih) in 1253 (AD 1837).

4- Raîsiyya Minâret.

Raîsiyya Minâret was built by the Mamluk Sultânate and repaired during the time of Kanûnî Sultân Suleymân Han and Mehmed Han IV.

Since the head muadhdhin calls the adhân from this minâret, it is called Raîssiyya (Chief).





4- Fulful Fortress.

Fulful Fortress was built between 1800-1801 by Sultan Selim Han III because Mecca wasn't secure enough.

Around 1885, during the time Osman Nuri Pasha was the amir of Mecca, it was turned into a hospital.

Note:

Hind and Fulful Fortresses were demolished by the Wahhâbî government before the Ajyâd Fortress.



5- Khâlidiyya Police Station.

6- Kishlâ-i Asâkir-i Shâhâna (The Quarters of the Ottoman Soldiers).

7- Masjid al-Gamama.

Gamama means cloud in Arabic. Since the cloud that shaded our Master, the Prophet (sall-Allahu 'alaihi wa sallam) would wait here when our Master entered the Masjid an-Nabawî this location was called the cloud, and the masjid was given the same name. Our Master, the Prophet would perform the namâzes of Eid here. The masjid was repaired during the time of Sultân Abdulmejid Han.

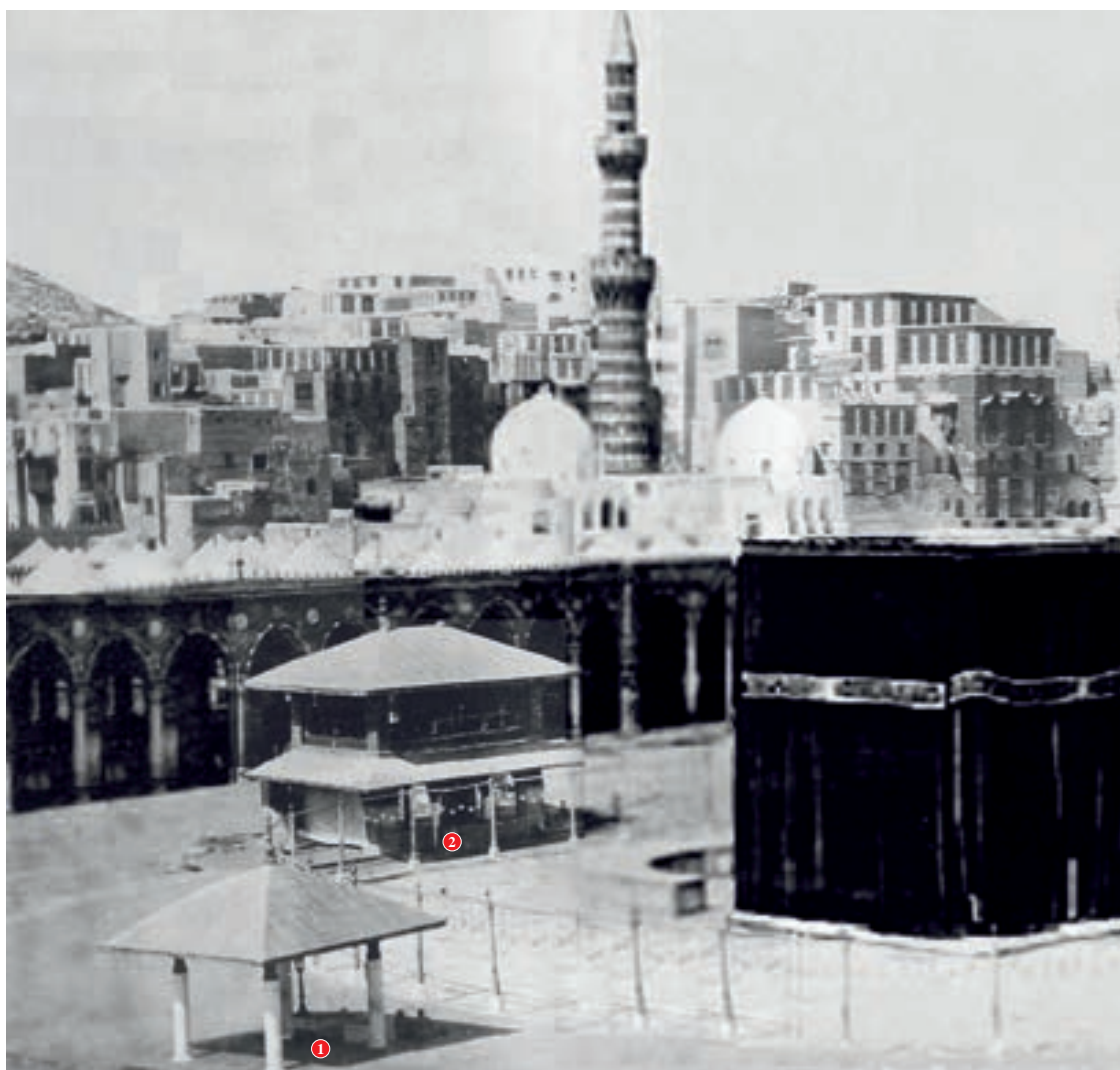
8- Masjid al-hadrat Abû Bakr.

Günümüzde Hazret-i Ebû Bekir Mescidinde yer alan Osmanlı kitabesinde mescidin son olarak Sultan Abdülaziz Han tarafından tamir ettirildiği yazılıdır. Fotoğraf bu tamirden bir kaç yıl sonra çekilmiştir.

9- Masjid al-hadrat Alî.

On the Ottoman inscription currently in the Hadrat Abû Bakr Masjid, it is written that the masjid was last repaired by Sultân Abdulaziz Han. The picture was taken a few years after that repair.

10- Sabîl al-Fâtima-tuz-Zahrâ.



KÂ'BA - HARAM ASH-SHARÎF

- 1- Maqam al-Mâlikî.
- 2- Maqam al-Hanafî.





3- Hajar al-Aswad.

4- Maqam al-Ibrâhîm and Maqam as-Shâfi‘.

5- Zamzam ash-sharîf Well.

6- Maqam al-Hanbalî.

7- Muwaqqithana:

Muwaqqits are the people whose job is to determine the time, especially the times of namâz.

Muwaqqithanas are buildings that resemble small observatories, where muwaqqits work, that hold tools used for this purpose and set clocks. They are usually located next to big mosques. Their expenses are supplied by foundations.

8- Library:

Sultan Abdulmejid Han had the two buildings, which had domes six meters in diameters, at the east side of the Kâ’ba, turned into a muwaqqithana and a library in 1262 (AD 1846)

[Mirâtu’l Harâmayn - Mirâtu’l Mecca, II, 770]

Abdulmejid Han donated 3653 volume of books to the library.

AS-SALÂTU HAWLA-L KÂ’BA
(Namâz around the Kâ’ba)





MY BELOVED PROPHET (sall-Allahu ‘alaihi wa sallam)

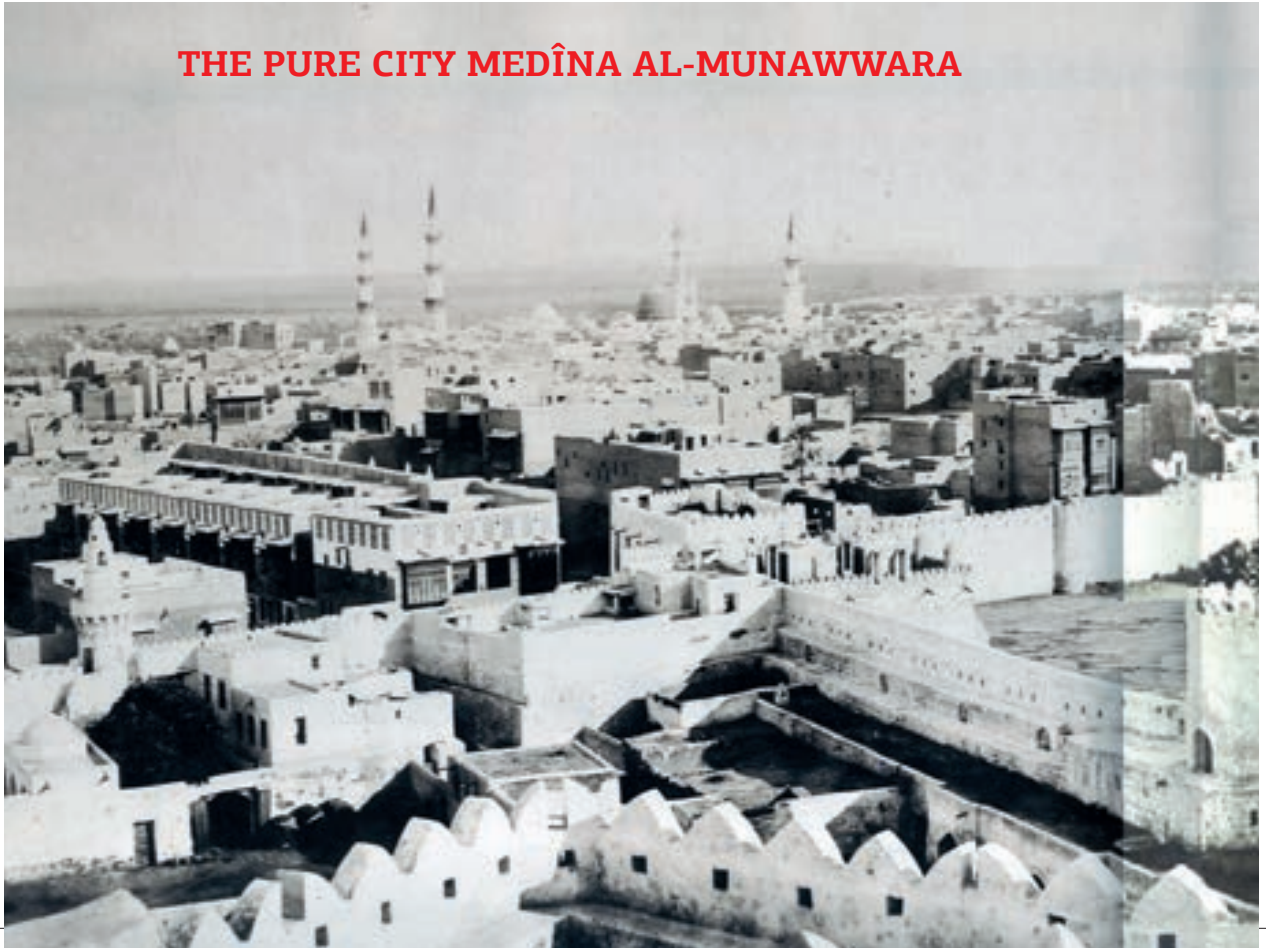
QUBBA AS-SA’ÂDAT AND RAÎSIYYA MINÂRET

1- The Garden of Fâtima-tuz-Zahrâ.

2- Qubba al-Mihrâb al-‘Uthmân.



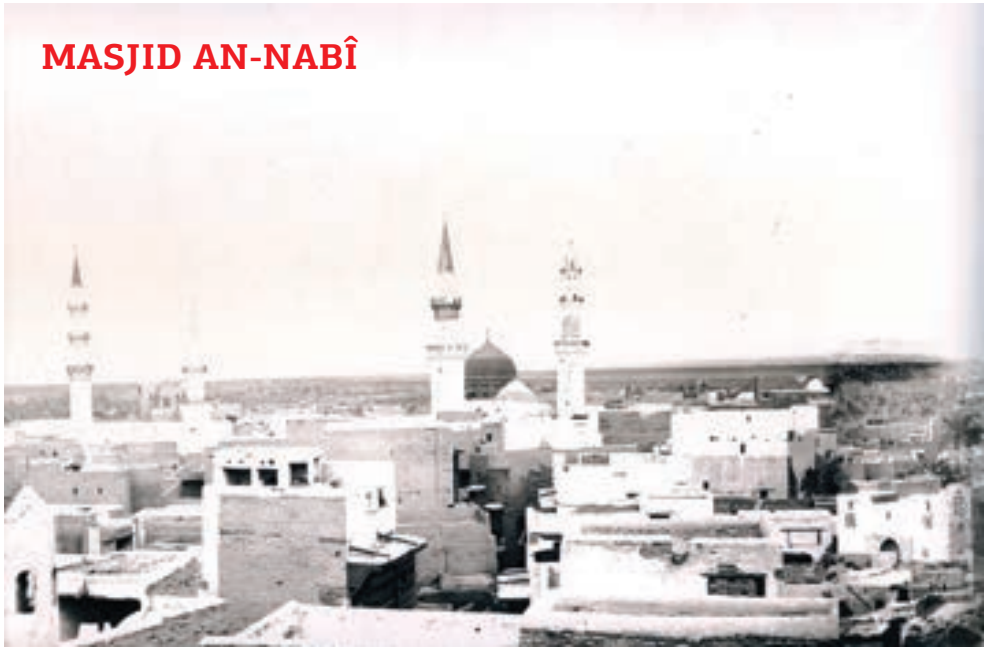
THE PURE CITY MEDÎNA AL-MUNAWWARA



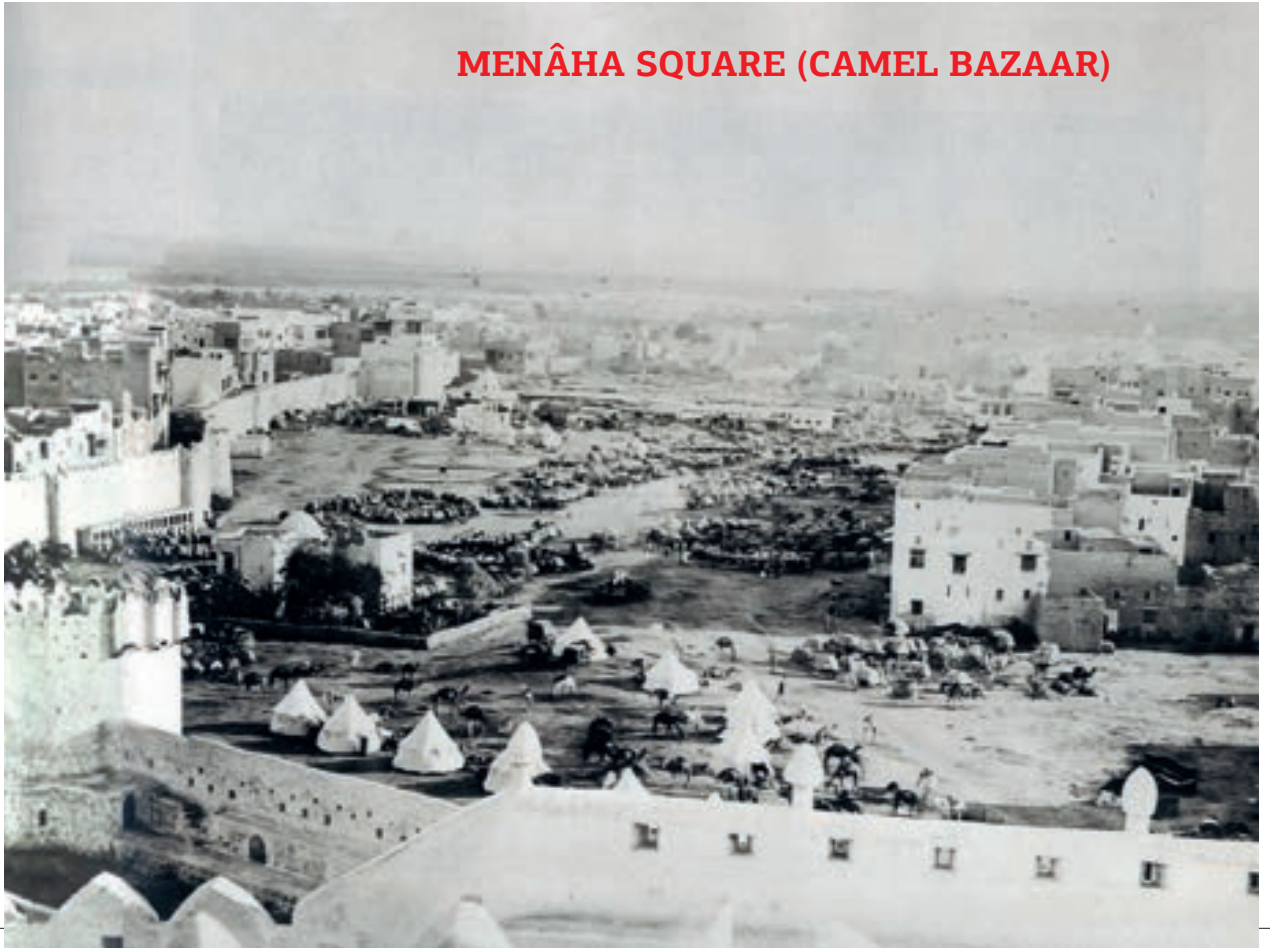
MY BELOVED PROPHET (sall-Allahu ‘alaihi wa sallam)



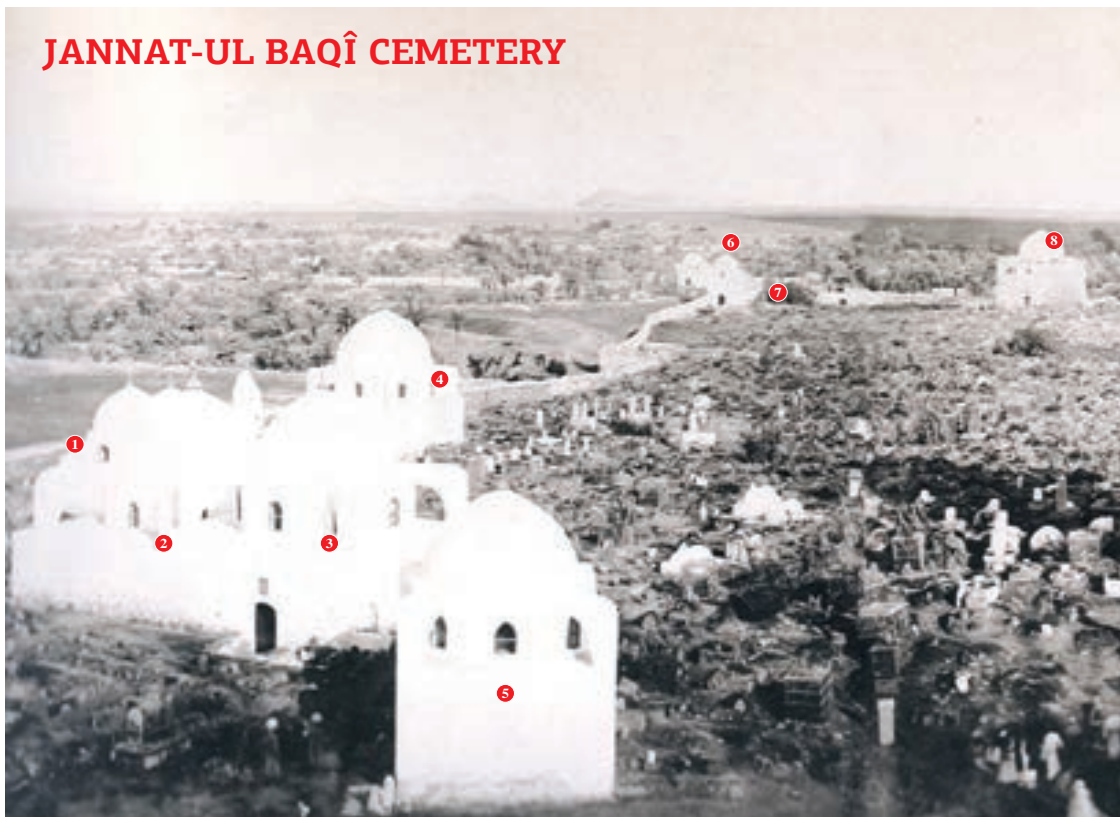
MASJID AN-NABÎ



MENÂHA SQUARE (CAMEL BAZAAR)



JANNAT-UL BAQÎ CEMETERY



1- The Mausoleum of Hadrat Imâm al-Mâlik and Hadrat Nâfi.

2- The Mausoleum of Hadrat Akil ibn Abû Talib (*the son of our Prophet's uncle*) and Hadrat Abdullah ibn Ja'far al-Tayyâr (*the grandson of our Prophet's uncle, the son of Ja'far al-Tayyâr*).

3- The Mausoleum of Azwaj al-Mutahharat (Pure Wives of our Prophet):

In this mausoleum, other than Hadrat Khadîja and Hadrat Maymûna, all the wives of the Prophet are buried. This mausoleum, which includes the tomb of Hadrat Âisha, was rebuilt by Kanûnî Sultân Suleymân in 1543.

4- The Mausoleum of Hadrat Ibrâhîm ibn Rasûlullah (radiy-Allahu ‘anh).

The first person from our Prophet's family to be buried in the Jannat al-Baqî was His son Ibrâhîm, who passed away as a baby. And Hadrat 'Uthmân ibn Maz'ûn was the first sahâba to be buried in the Jannat-ul Baqî.

Ve Hazret-i Osman bin Maz'ûn, Cennet-ül Bâkî'ye defnedilen ilk sahâbedir.

5- Banât-un-Nabî Mausoleum:

In here, our Master, the Prophet's daughters Hadrat Ruqayya, Hadrat Umm Gulthum and Hadrat Zaynab (radiy-Allahu ‘anhumâ) are buried.

6- The Mausoleum of Hadrat Fâtima bint Asad (radiy-Allahu ‘anhâ).

7- Murziati'l Mursalin Hadrat Halîma as-Sadiyye:

In here, our Master, the Prophet's milk-mother Hadrat Halîma (radiy-Allahu ‘anhâ) is buried.





8- The Mausoleum of Hadrat ‘Uthmân ibn Affân (radiy-Allahu ‘anh):

The mausoleum of the third Khalîfa Hadrat ‘Uthmân (radiy-Allahu ‘anh) was built in 1205 by Salahaddin Ayyubî. It was repaired and renewed during the time of the Ottomans.

9- The Mausoleum of Ahl al-Bayt.

In this mausoleum, Hadrat Abbâs (our Master, the Prophet’s uncle), Hadrat Imâm Hasan-ul Mujtabâ, Hadrat Imâm Zaynal Âbidin, Hadrat Imâm Muhammad Bâkir ve Hadrat Imâm Ja’far as-Sâdiq (radiy-Allahu ‘anhum) are buried.

10- The Mausoleum of Hadrat Fâtima-tuz-Zahrâ.

Note:

Our Master, the Prophet’s four daughters and one son are buried in Jannat-ul Baqî. Abdurrahman ibn Awf, Sa’d ibn Abû Wakkâs, Abdullah ibn Mas’ûd, Suhayl ibn Sinân, Abû Hurayra, Abû Sufyân ibn Harb, Sa’d ibn Mu’az and Sufyân ibn Hârith (radiy-Allahu ‘anhum) are the notables of the sahâbis who are buried in Jannat-ul Baqî but not marked in the picture. When Medîna was invaded in 1806, the gravestones and the mausoleums at Jannat-ul Baqî were demolished. During the time of Sultân Abdulhamid Han II, the gravestones were repaired, and the mausoleums were rebuilt. This picture was taken after the reconstruction. However, in 1926, when the Ottomans’ Harâmayn service ended, Jannat-ul Baqî met the same fate.



JANNAT-UL MUALLÂ CEMETERY

1- The Mausoleum of Khadîja-tul-Kubrâ (radiy-Allahu ‘anhâ):

The mausoleum of Hadrat Khadîja, the wife of our Master, the Prophet (sall-Allahu ‘alaihi wa sallam), was built in 1543 by Kanûnî Sultân Suleymân under the supervision of the Mecca Representative Dâvûd Pasha in Jannat-ul Muallâ.

Previously in the place of the mausoleum, there was a wooden sarcophagus.

2- The Mausoleum of Ajdâd ar-Rasûlullah.

The tombs of our Master, the Prophet's grandfather Abdulmuttalib and His great-grandfather Abd al-Manâf are in this mausoleum.

3- The Mausoleum of Abû Tâlib.





4- The place of our beloved Prophet's blessed mother, Hadrat Âmina's (radiy-Allahu 'anhâ) Mausoleum.

According to the most well-known narrative, the grave of our mother, Hadrat Âmina is in Abwâ. But it is recorded in some sources that it was transferred to Jannat-ul Muallâ.

Note:

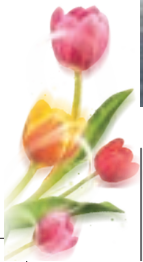
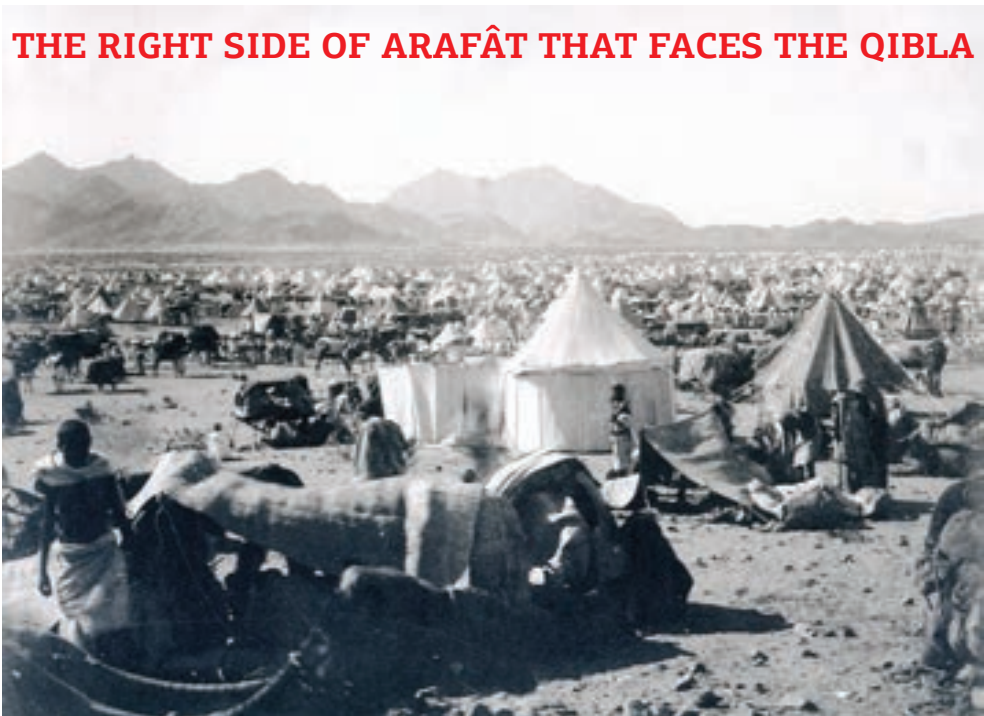
These mausoleums were repaired by Sultân Abdulhamid Han II in 1879.

Awliyâ Celebi wrote that during the time of the Ottomans, there were seventy-five mausoleums belonging to our Master, the Prophet's grandfather, uncle, other sahâbas and the leaders of Islâm at Jannat-ul Muallâ.

MY BELOVED PROPHET (sall-Allahu ‘alaihi wa sallam)



THE RIGHT SIDE OF ARAFÂT THAT FACES THE QIBLA



MY BELOVED PROPHET (sall-Allahu ‘alaihi wa sallam)



EID OF QURBAN IN MINÂ (13 November 1880)



THE TOMB AND MASJID OF HADRAT HAMZA (RADIY-ALLAHU ‘ANH) ON THE MOUNT OF UHUD



Masjid al-Jabal al-Ayniyya:

This is where Hadrat Hamza (radiy-Allahu ‘anh) was martyred. Rasûlullah (sall-Allahu ‘alaihi wa sallam) performed namâz here with His weapons and equipment.

MY BELOVED PROPHET (sall-Allahu ‘alaihi wa sallam)





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